MR. Strype's Abilities for writing an *Eccleſiaſtical Hiſtory* of the *Church* of *England*, at, and after, the firſt Reformation of it, are well known by the Works which he hath already publiſh'd; which have given great Light to the Affairs and Tranſactions of Our Church, and the State of Religion and Learning within that Compaſs of Years, which we had but very ſhort and imperfect Accounts of before. And therefore We cannot but approve of his Labours, and do heartily recommend this his New Work (being the *Second Volume* of his ANNALS *of the* REFORMATION) which carries on ſo uſeful and deſirable a Piece of *Church Hiſtory*, ſo much wanted.

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ANNALS
OF THE
REFORMATION
AND
Eſtabliſhment of RELIGION,
And other various OCCURRENCES in the
Church of England;

Commencing at the Thirteenth Year of Queen *ELIZABETH*'s Reign: And ending at the Concluſion of the Year of our LORD, MDLXXX.

Together with other Matters, relating to the State of Learning, and Civil Affairs of Remark, happening in this Kingdom within that Period: Tending to the rectifying Miſtakes, and ſupplying Defects in our HISTORY of thoſe Times.

All taken from Original Letters and Papers of State, and other Authentick Manuſcripts preſerved in our Publick, as well as more private ARCHIVES and LIBRARIES.

WITH

An APPENDIX of ORIGINAL PAPERS, Referred to in the foregoing Hiſtory.

By *JOHN STRYPE*, M. A.

VOL. II.

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B L

THE PREFACE.

I Muſt acquaint the Reader with ſome Reaſons, that prevailed with me to ſet forth another VOLUME of our Church's Hiſtory under Queen ELIZABETH; and what Encouragement I had to take it in Hand, and to proceed therein. And then to give ſome brief Account of what I have done.

In the former VOLUME of theſe ANNALS was ſhewn particularly, what Method was uſed, and what Steps were taken in that great and happy Enterprize of the REFORMATION of this Church from the Popiſh Errors in Doctrine, and Superſtitions in Worſhip; wherein it was deeply plunged in the Reign of Queen MARY, Queen ELIZABETH's immediate Predeceſſor; and how from Year to Year that good Work was carried on, and arrived to ſome joyful Settlement by the Twelfth Year of the ſaid Glorious Queen's Government. But becauſe that VOLUME reached no farther; and ſo ſeemed to break off ſomewhat abruptly in the Courſe of that Hiſtory, and the Reader that had gone ſo far in the reading of theſe godly Proceedings, would probably be willing to know more of the Progreſs thereof, and how it went on; I was moved to proſecute the ſaid Purpoſe: And that this diſtinguiſhing Favour of GOD to this Land might remain on eternal Record; and for Poſterity to know, how the Divine Bleſſing accompanied, from Year to Year, along that Queen's Reign, that Noble Work of delivering Prince and People from the uſurped Tyranny of Rome; and advancing the true Knowledge, and free Profeſſion of the Goſpel among us: And that, amidſt all the Oppoſition, Plots and Endeavours both at Home and Abroad, from Time to Time, to overthrow it. Which ought to be had in everlaſting Remembrance by all the Inhabitants of this happy Iſland of GREAT-BRITAIN.

I was alſo willing to comply with the Deſires of divers Learned Men, as well of the Clergy, as others, ſtudious of our Church's Hiſtory; who having read the Entrance and Beginning of this REFORMATION in the former VOLUME, would gladly underſtand farther of its Succeſs, and of the Events of *it afterwards; and have thought it pity, ſo uſeful an* HISTORY *ſhould make a final Stop ſo ſoon, and go no farther.*

And indeed I was loth that all my Collections, which I have for many Years paſt been making (for my own Satisfaction) and digeſting from abundance of MSS. and Original Letters and Records in the Nation; and diſcovering thence ſo deſirable a Piece of our Eccleſiaſtical HISTORY, *ſhould be loſt. Eſpecially alſo, being encouraged by the Eſteem and Approbation of theſe my Pains, ſo publickly given me (in the* PROPOSALS *for the Printing this* VOLUME) *by all our Pious and Learned Archbiſhops and Biſhops: As alſo by the good Opinion I have obtained from the Prelates, Dignified and Learned Men in the other Kingdom of* Ireland. *Which I cannot but acknowledge here, in Gratitude to them all.*

That which I have done in this VOLUME *is, following the Method of the former, to ſet down the various Occurrences of the Church under each Year, as I have met with them. Wherein Obſervations are made of the Biſhops in each of their Dioceſes; and of their Buſineſſes, Cares and Diligence among their reſpective Clergy, in the Diſcharge of their Function; and of the Oppoſition, Troubles and Diſcouragements they met with: partly by the Inconformity of ſome of their Clergy to the Liturgy, and the Cuſtom and Practice enjoined; partly by the creeping in of Popiſh Prieſts and* Jeſuits, *to draw away the Queen's Subjects from their Obedience, and for the reconciling them to Popery; and partly, by Means of the Endeavour of many, to rend away the Revenues from their reſpective Biſhopricks.*

Here is related alſo what was done in Parliaments, (chiefly with Reſpect to Religion) in Convocations, Eccleſiaſtical Commiſſions, and Epiſcopal Viſitations: and what occurred from the Endeavours of the Romaniſts, *and other diſaffected Parties and Factions, to undermine the Church and its Conſtitution: And what Courſes were taken with them from Time to Time, for the Safety of the Queen, and preſerving the Peace of her People.*

There will be found likewiſe ſet down here divers other important Matters, well worthy Knowledge, concerning Secular, as well as Eccleſiaſtical Affairs, in this Juncture of Q. ELIZABETH's *Reign: and her Concerns and Tranſactions in that buſy and dangerous Time, with foreign Princes and States; as* Spain, France, Germany, *the* Netherlands, Scotland; *eſpecially, where Religion was concerned; and being ſuch Matters, as our Hiſtorians have ſlipt over in Silence; tending to the Praiſe of that Queen and her Government, and of the wiſe Counſellors about her.*

There will be alſo met with, in the Current of this History, *under each Year, Matters more private, Perſonal and Domeſtick. Whereby many particular Things of Remark will be ſeen: and Notices of ſome Perſons of Eminence, either for Learning or Quality, or Office of Truſt, are given. Whereby their Memories are revived, and that when by this Time they are almoſt ſunk into Oblivion; tho' Men of Figure in their Lives-time.*

I have alſo taken the Liberty of relating ſomething concerning Literature and our Univerſities, and of Controverſies ariſing in the Colleges, and among the Students there; with Characters of ſome of the learned Heads and Members of the Colleges there. Mention alſo is made of Books, eſpecially of more Note, which came forth under each Year. And ſome Accounts are given of them and their Authors alſo.

I have been wary in this Work, not to repeat any Thing, which hath been read before in any other of my Writings publiſhed: Unleſs I have done it ſometimes to improve the History, *or to add ſome Enlargements and more particular Accounts of what had been more briefly and imperfectly ſpoken of elſewhere. And where there may be in this Work any Omiſſions or Defects obſerved, or Matters more lightly touched; they will be ſupplied to him, that will pleaſe to conſult the Lives and Acts of the Two Archbiſhops of* Canterbury, Parker *and* Gryndal; *Contemporary with the Times of this* History.

In this whole Undertaking I have uſed all Faithfulneſs and Impartiality: and ſet down Things according as I found them in the Originals, *whether Letters, Records, Regiſters, Papers of State, or other MSS. being the Imports of them, and often in the ſame Words. So that the Reader may the readier depend upon the Truth of what I offer. And for the better Credit to be given to me, there is an* Appendix *ſet at the End of the Book: Wherein are entered great Numbers of uſeful* Papers, *and* Authentick Writings; *ſome taken from the King's* Paper-Office, *others from the* Cotton Library, *more of them from the* Benet College Library, *in ſhort, many more from the beſt* MS. Libraries in the Kingdom: *Exactly thence and carefully exemplified by my own Pen from the* Originals.

Perhaps ſome of the Readers of this Book may eſteem ſome Matters ſet down there, as trivial, and of little Import. But I had other Thoughts of them, otherwiſe I ſhould not have ſuffered any of them to have taken Place there. For oftentimes there be Matters of Moment depending upon things ſeemingly of ſmaller Account. And on this Occaſion I may uſe the Words of Mr. Madox, *late of the* Augmentation *Office; Who gave this Anſwer to ſuch a Cenſurer of a Book of his;* Viz. '*That the*

Formular. Anglican. *Pref.*

‘ Formula's *entred into his Book, were ſome of them of little ‘ Value. He deſired ſuch upon this Occaſion to call to mind ‘ the ſeveral Monuments of Antiquity: Which at the firſt Sight ‘ appeared of little Value; but had afterwards been found to ‘ ſerve ſome not contemptible Uſes. And that many Things in ‘ Antiquity prove of good Uſe to ſome, which to others may be ‘ of little or no Uſe at all.*

In ſhort, I hope this will prove an uſeful Hiſtory. And the greateſt and beſt Uſe of it will be, to obſerve the wonderful Mercy and Goodneſs of God to us, in the Preſervation and Continuance of our excellent Reformed Religion through that Queen's Reign, againſt all the Spight and Oppoſition, at Home and Abroad, to undermine and overthrow it. The Benefit and Comfort whereof we enjoy to this Day. For which Succeſs we are beholden under GOD to the ſaid Queen ELIZABETH, and her watchful and ſteady Government: accompanied with the Prayers of the Faithful.

JOHN STRYPE.

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THE
CONTENTS
Of the Firſt BOOK.

CHAP. I. A *Teſtimonial from ſome in the Univerſity of* Cambridge *concerning* Cartwright's *Readings. His Letters to Sir* William Cecil *concerning himſelf. But is diſcharged the College and Univerſity.* Richard Greenham. *Dr.* George Downham: *The Odd Tempers of ſeveral of* Cartwright's *Followers; and their affected Separation.* Anthony Gilbie's *Letter to* Coverdale, *&c. Exiles. Dangers from Papiſts. The Archbiſhop of* Caſſil's *Diſcovery.* Steukley *comes to the King of* Spain. *The dangerous Condition of* Ireland *from the* Spaniard *and* French. *Caution for the* Low Countries. p. 1 *ANNO* 1570.

CHAP. II. *A Determination of the General Aſſembly of the Church of* Scotland, *for Obedience to the new King. Q.* Elizabeth *in Perplexity about reſtoring of the* Scot's *Queen. Match for the Queen with the* French *King's* Brother. *The Queen how affected towards it. Aſtrological Enquiry into her Nativity about it. The Pope's Bull againſt the Queen ſet up at* Paris. *A ſecret Popiſh Deſign againſt* England. *Wrecks upon the Coaſt of* Suſſex, *claimed by the Biſhop of* Chicheſter. *A Suit with the L. Admiral about it: Proclamations about Pyrates. The Governor of the Iſle of* Wight *ſends out Ships after them.* p. 14

CHAP. III. *Orders and Injunctions for preventing Frays and Fightings in* London. *Conſtables to carry Staves. The Queen's daily learned Studies. Secretary* Cecil *created Lord* Burghley. *His Troubles. Sir* Tho. Smith *becomes Secretary in his Place.* Walſingham *Ambaſſador in* France, *his Complaint. Sir* Nicolas Throgmorton; *his Death, Diſeaſe, and Character. Earl of* Suſſex. *Mr.* Thomas Cecil's *Letter to him: who had recommended him to the Queen. Sir* Francis Englefield's *preſumptuous Letter. Biſhop* Sandys *nominated for* London. *His Excuſe; and Acceptance: His firſt Viſitation. The* Italian *Church in* London. Fox's *ſecond Edition of his* Martyrology. Lambard's *Perambulation of* Kent. *Dr.* Wylſon's *Tranſlation of* Demoſthenes. p. 21

CHAP.

ANNO 1571.

CHAP. IV. *Motions and Letters concerning the Queen's Marrying with Duke* D'Anjou. *The Matter of Religion the great Article. The Queen will not allow him the Exerciſe of the Maſs. Ambaſſadors from* France *move for that Article. The Queen's Reſolution. The Treaty put off. Renewed again: But to no Purpoſe. Fears and Apprehenſions hereupon. Amity however endeavoured with* France. *Motion of the Match revived. Diſcourſe about it between the* French *Ambaſſador and the Queen. She hath no Inclination that way. Practice of* Spain. *Sir* Tho. Smith *ſent into* France, *for cultivating Amity. Promotes the Marriage between the Prince of* Navar *and the* French *King's Siſter.* p. 34

CHAP. V. Scottiſh *Affairs. Dangers by Means of the Queen of* Scots. Walſingham's *Intelligence thereof: and Advertiſement. Money brought over from the Pope, for her Service. The* French *King moves for her Liberty. What paſſed between him and the* Engliſh *Ambaſſadors. The* Scottiſh *Queen practiſeth with* Spain. *Monies ſent into* Scotland *for her Uſe from* France: *Intercepted. Letters of her's intercepted, of her depending upon* Spain: *and taking that King for her, and her Son's and Kingdom's Protector. The* Spaniſh *Ambaſſador diſmiſſed by the Council. And why. Lord* Burghley *to the Earl of* Shrewſbury, *Keeper of the* Scottiſh *Queen. Biſhop of* Roſſe's *Book concerning her Title to this Crown. Anſwered by* Glover, Somerſet *Herald.* Roſſe *in the Tower. His Letter thence to the Lord Treaſurer.* p. 47

CHAP. VI. *Amity judged more adviſeable with* France *than* Spain. *Treaty with* France. *Aid required in Caſe of Invaſion for Religion. The* Low Countries *in Conference between Count* Lodowic *and* Walſingham *at* Paris, *move for the Queen's Aſſiſtance.* Spain *plays the Tyrant. Arguments uſed to move the Queen on their Behalf. Archbiſhop of* Caſſils, *a Penſioner of* Spain, *comes to* Walſingham *at* Paris. *Falſe. A Rebellion in* Ireland, *hatching in* France. *The* French *King and Queen Mother privy to it. Deny it to the* Engliſh *Ambaſſadors.* p. 55

CHAP. VII. *A Parliament. The Succeſſion; and Matters of Religion tranſacted there. The Bill for Reformation. The Queen diſpleaſed at it, as encroaching on her Prerogative. Debates about it. Divers Bills for Religion brought in. Motion for a new Confeſſion of Faith.* Reformatio Legum Eccleſiaſticarum *produced in Parliament.* Bills *about Religion and the State of the Church, that paſſed.* Acts *againſt Papiſts.* Act *for ſubſcribing and reading the* 39 *Articles. Many are deprived upon this* Act. p. 62

CHAP. VIII. *A Convocation. Matters done there. An* Act *made, very beneficial for Employing of Multitudes of Poor. The Queen's Concernments with* Scotland. *Endeavours a Reconcilement of the Two Parties there. Her Reſolution againſt the reſtoring*

ring of the Scottiſh *Queen. And why. Articles of Pacification propounded by the Queen to the Two Parties in* Scotland. *The Queen's Agent's notable Letter to* Graunge *and* Liddington. *Sends a Challenge to the* French *Ambaſſador. His Letters to the Lord Regent of* Scotland, *Duke of* Lenox; *and to Earl* Morton, *intercepted. A Book writ in Favour of the Queen of* Scots. p. 73

CHAP. IX. *The Duke of* Norfolk *unhappily engaged with the* Scottiſh *Queen. The Diſcovery thereof: by* French *Money intercepted, ſent to the Duke, for her Uſe in* Scotland. *A Letter in Cypher to him from that Queen. The Duke's Confeſſion; and of his Servants. The Duke's Words at his Condemnation: The Execution put off by the Queen. And why. One* Rolphe *a Concealer executed. And why.* Mather *and* Verney *hired to kill the Lord* Burghley. *Executed. Dr.* Story *executed. Some particular Accounts of his Death; and of his Cruelty. His laſt Will.* Darbiſhire *the Jeſuit; his Diſcourſe about the* Engliſh *Affairs.* p. 82

ANNO 1571.

CHAP. X. *The preſent Concerns of the Nation for the Queen's Safety. Her Marriage thought neceſſary. She falleth ſick. Her Verſes upon the* Scottiſh *Queen, and her Favourites. She requires Liberty of Religion for her Merchants in* France. *Orders and Exerciſes of Religion in* Northampton; *with their Confeſſion of Faith. The Eccleſiaſtical Commiſſioners ſit at* Lambeth. Chriſtopher Goodman *cited before them: His Proteſtation of Allegiance.* p. 87

CHAP. XI. Zanchy *writes to the Queen concerning the Habits. And to Biſhop* Jewel. *His Advice.* Blackal *a pretended Miniſter, does Penance. Popiſh Prieſts officiate in the Church. Bp.* Jewel's *Death. His Anſwer to* Harding. *His Apology. Friendſhip between him and Biſhop* Parkhurſt. William Kethe. *Loans.* Walſingham's *Diligence. Earl of* Rutland. *Sir* Tho. Smith *Ambaſſador. Victory over the* Turks. p. 96

CHAP. XII. Campion *the Jeſuite perſuades the Biſhop of* Glouceſter *to renounce his Religion. Many now leave off coming to Church. Of this ſort were ſome Gentlemen of* Norwich *Dioceſs. The Biſhop's Letters thereupon, moved by Orders from the Privy Council. The ſaid Biſhop's Sermon for Satisfaction of Puritans. Their Exceptions to it in divers Articles. A Caſe of Matrimony. The Earl of* Suſſex *to the Biſhop of* Norwich, *about buying and ſelling an Advouſon. The* Dutch *Church in* Norwich. p. 107

CHAP. XIII. *The Queen's Progreſs this Year. Treaty with* France *about the Match, renewed.* Sylva *an* Italian *Phyſician in* London. *The Lord* Burghley's *Troubles, by Means of the* Spaniſh *Ambaſſador. Who charges him before the Council. Falls ſick. Marries his Daughter to the Earl of* Oxford. *Whoſe Behaviour creates great Trouble to the Lord* Burghley. *An Adul-*

terer brought before the Commiſſion Eccleſiaſtical in York. *Does Penance at* Bury *in* Suffolk. p. 118

ANNO 1572. CHAP. XIV. *A new Parliament. The Lord Keeper's Directions to them from the Queen: particularly relating to the Doctrine and Diſcipline of the Church. Bills for Rites and Ceremonies brought in: which gives the Queen Offence. Her Meſſage thereupon. Severely reflected upon by one of the Members,* viz. Peter Wentworth. *For which he is ſequeſtred. The Parliament earneſt upon a Bill againſt the* Scottiſh *Queen. Daſhed by the Queen. The Parliament's Proceedings againſt her: The Queen's Directions to them in that Matter.* p. 124

CHAP. XV. *The Thoughts of the wiſeſt Men concerning the State, by Reaſon of the* Scottiſh *Queen. Her Crimes under Five Articles. The Queen's Inſtructions to her Ambaſſador going to* France, *concerning that Queen.* Walſingham's *Fears of a* Bartholomew *Breakfaſt. Talk of putting the* Scottiſh *Queen to Death. Account given of her by the Earl of* Shrewſbury, *her Keeper. Linnen ſent to her, with ſecret writing on it.* p. 134

CHAP. XVI. *A League Offenſive and Defenſive with* France. *Deliberation about the Aſſiſtance of the Prince of* Orange. *Duke* Montmorancy *comes over Ambaſſador. Sir* Philip Sidney *goes into* France *with the* Engliſh *Ambaſſador. A Motion made by the* French *Ambaſſador for Duke* D'Alenſon's *matching with the Queen. His Qualities. Lord* Burghley's *Thoughts and Advice concerning it. The Queen irreſolute. Sir* Philip Sidney's *Letter to her, againſt the Match with* France. *Caſes of Conſcience in Reſpect of marrying with a Papiſt: and ſuffering Maſs to be ſaid. Anſwered favourably.* p. 142

CHAP. XVII. *The Maſſacre at* Paris. *Many Nobles and others of the* Engliſh *Nation preſerved in* Walſingham's *Houſe. Among the reſt Sir* Philip Sidney. Walſingham *about departing Home. The King relates to him the Reaſon he took this Courſe.* Walſingham *writes of theſe Matters into* England. *The* French *Ambaſſador comes to the Queen. Her excellent Speech to him of the Admiral's Murder: And her Advice to the King. Some Account of the Maſſacre. Nothing but Extremity towards thoſe of the Proteſtant Religion.* England *now upon its Guard.* Roulard *a Catholick murdered.* p. 151

CHAP. XVIII. *The Motion renewed for the Marriage.* Walſingham *declares his Scruples to that Court. An Interview deſired between the Queen Mother, and Queen* Elizabeth. *The Jealouſy conceived thereof. Declined. The* French's *Diſſimulation.* Walſingham's *Letter thereupon. The Reſentments of the* Engliſh *Court. Still more Bloodſhed. The King hurt. Two put to Death as Conſpirators: Unjuſtly. The* French *King ſends to the Queen, to Chriſten his Daughter. Her Excellent Anſwer.*
England

ANNO 1572.

England *a Harbour for the perſecuted* French *Proteſtants. The Queen protects them.* p. 161

CHAP. XIX. *The Earl of* Worceſter *goes into* France, *to aſſiſt at the Chriſtening of the* French *King's Daughter. The Earl a* Roman-Catholick: *but Loyal. The Proteſtants fly to* Rochel: *And hold it againſt the* French *Army. The new Star in* Caſſiopeia. *Divers of the Murderers ſlain before* Rochel. Rochel *ſtill holds out. Some others of the Murderers ſlain. Some* Engliſh *offer to raiſe an Army to go to* Rochel. *Books ſet forth to palliate the Maſſacre. How the* Scots *reſent the Maſſacre. Now more inclinable to an Amity with* England. France *falſe to* England *in* Scottiſh *Affairs: And to the Religion. That King and* Spain *privately conſpire. A Plot hatching to invade* England. *The Pope's Legate in* France, *practiſing.* p. 171

CHAP. XX. *A Libel printed in* France *againſt the State of* England. *The Queen would ſee Duke* D'Alenſon: *who ſtill Courted her. Her Reſolutions. The* Scots *move for a League with Queen* Elizabeth. *The Papiſts hope for a* Golden Day. *Maſſmongers practiſe Conjuring. Several of them taken, and ſent up. The* Diſciplinarians *buſy.* Admonition *to the* Parliament. *Divers deprived upon the* Act, 13. Eliz. *Divers diſaffected to the Government of the Church.* Chark, *of* Peter-Houſe, *expelled for a* Clerum *at St.* Mary's. *His Appeal to the Chancellor of the Univerſity.* Dering, *Reader of St.* Paul's, *writes a reflecting Letter to the L.* Burghley. *His Anſwer to it. And* Dering's *Vindication of what he had writ.* p. 178

CHAP. XXI. *A Sermon preached by* Cooper, *Biſhop of* Lincoln, *at* Paul's *Croſs, in Vindication of the Church of* England, *and its Liturgy. An Anſwer thereto, ſent to him by ſome diſaffected Perſon. Obſervations therein made, of Biſhops maintaining an ignorant Miniſtry: Of the Service Book. Of the Titles and Honour of the Biſhops: Of the Government of the Church. And the Applying of ſome Places of Scripture.* p. 193

CHAP. XXII. *Serious Deliberation about a Reformation of divers Things in Church and State. Memorials.* Lent *enjoined. Commiſſions for Concealed Lands, abuſed: Revoked. But granted again. An* Act *againſt Concealers. Grants for Penal Statutes, checked and regulated. Maſs-mongers at the* Portugal *Ambaſſador's Houſe. The Queen's Progreſs. Earl of* Northumberland *executed. The Queen hath the Small Pox. Her Letter thereof, and of her Recovery, to the Earl of* Shrewſbury. *She hath fainting Fits.* p. 206

CHAP. XXIII. *The great* Engliſh *Bible, called the* Biſhop's Bible, *printed. Some Account of this Edition: and other older Editions.* Propheſying *ſet up at* Bury *by the Biſhop. The ſaid Biſhop's Admonition to a contentious Clergyman. Stays admitting a Clerk in-*

ANNO 1572. *to a Living. And why. His Advice to his Chancellor upon a Diſturbance of Divine Service. His Trouble with a fraudulent Receiver of his Clergy's Tenths. Occaſions a Statute.* p. 216

CHAP. XXIV. Walſingham *the Queen's Ambaſſador in* France, *impoveriſhed in his Embaſſy, comes home. Dr.* Wylſon *ſets forth a learned Book againſt* Uſury. *Biſhop* Jewel's *Letter in Commendation thereof.* Epigrams *formerly made by Biſhop* Parkhurſt *printed. Divers Hiſtorical Matters, both of himſelf and others, gathered from them.* p. 228

CHAP. XXV. *Remarks upon particular Men.* Sparks *a Suffragan Biſhop.* John Fox. John Cottrel. John Rugg. Juſtinian Lancaſter. Bartholomew Clark. *His Teſtimonial.* John Hales. *His Epitaph. Cardinal* Chaſtillion. *Poiſoned in* England. *The Villain that Poiſoned him, confeſſeth it two Years after.* Nowel *Dean of St.* Paul's: *Founds a Free School in* Lancaſhire. *His Letter to the Lord* Burghley *about it. One* Bloſſe *reports King* Edward *to be alive, and that the Queen was married to* Leiceſter. *Mines of Silver in* Cumberland: *A Corporation for the Managery thereof.* p. 237

ANNO 1573. CHAP. XXVI. *Dr.* Valentine Dale *goes Ambaſſador to* France: *The Condition of* Rochel. *The Ambaſſador's Letter concerning the Succeſſes there, againſt the Beſiegers. Pacification with the Proteſtants. The Queen Inſtrumental therein. Occurrences of Matters in* France, *ſent hither by* Dale. Monſieur, *elected King of* Poland. *A ſafe Conduct deſired for him from the Queen. And alſo for Duke* D'Alenſon. *Liberty granted for the* Scottiſh *Queen to go to* Buxton *Well. Orders to the Earl of* Shrewſbury. *The Queen ſuſpicious of the Lord* Burghley's *favouring the* Scottiſh *Queen. His Caution in that Reſpect. Earl of* Leiceſter *eſteemed by that Queen to be her Enemy. How far he was ſo, as he declared. Queen* Elizabeth's *real Concern for that Queen. A Plot to deliver her from the Cuſtody of the Earl of* Shrewſbury. *His Chaplain and another of the Clergy accuſe him falſly: Examined.* p. 244

CHAP. XXVII. *Foreign Popiſh Princes conſpire to invade* England. *A* French *Gentleman at the* Spaw, *gives Information thereof. Papiſts fled abroad, called home.* Edward *Lord* Windſor *one of theſe. His Plea.* Theſes *propounded in* Louvain; *againſt the Juriſdiction of Temporal Princes. Biſhop of* Durham's *Judgment of them. A Commiſſion in every County, to puniſh the Breakers of the Orders of the Church Service: The Biſhop of* Norwich *gives Order to his Chancellor, for Information of ſuch. Several Miniſters ſuſpended hereupon, in the Dioceſe of* Norwich: *But get Licence to catechiſe and preach. A Letter upon this to that Biſhop. He reſtrains them. The Lady* Huddleſton *a great Papiſt in* Ely *Dioceſe, ſearched for.* p. 253

The CONTENTS.

ANNO 1573. CHAP. XXVIII. *Chief Puritans.* Sampſon *and* Dering *checked. Their Letters, and Apologies: for a Reformation of the Church's Government: and againſt the Civil Power and Lordſhip of Biſhops. Their Sollicitations of the Lord Treaſurer, to further their Diſcipline.* Sampſon's *Interceſſion for his Hoſpital: and for Mr.* Heton. Dering *brought into the* Star-Chamber *for Words. His Letter to the Lord Treaſurer thereupon. Articles required of him to ſubſcribe. Other Articles of Enquiry; for him to anſwer.* Moore *of* Norwich *confutes Dr.* Pern's *Sermon. Mr.* Cartwright. *An Order from the Commiſſion Eccleſiaſtical, for ſeizing him.* p. 265

CHAP. XXIX. *The Privy-Council warns theſe of the* Dutch *Church againſt receiving any* Puritans. *That Church's Anſwer. Letters between* Rod. Gualter *an* Helvetian *Divine, and the Biſhops of* Ely *and* Norwich *concerning the* Puritans. *The Papiſts grow Confident. Fears and Jealouſies of them. The high Eſteem had for the City of* Zurick, *and the Divines of that City. A Commiſſion for executing of* Birchet *by Martial Law. The Earl of* Suſſex *to the Lord Treaſurer to prevent it. The Queen's Order for his Examination. A Husbandman comes to the Biſhop of* Norwich *for Orders: Refuſed. A Gentleman hath Words with the Biſhop about it: Reconciled. A* Puritan *ſtands to be School-maſter at* Aylſham. *Refuſed by the Biſhop. And why.* p. 283

CHAP. XXX. Pilkington *Biſhop of* Durham, *deſires the Queen's Leave to come up this Winter. Lands of the Biſhoprick detained. His Letter thereof to the Secretary* Cecill. *A Conteſt between the Biſhop of* Norwich, *Doctor* Gardiner *and others, about the Archdeaconry of* Norwich. *The Caſe.* Gardiner *gets the Deanry of* Norwich. *The Biſhop and He reconciled.* Gardiner's *good Service to the Church of* Norwich. *The Biſhop of* Ely *viſits* St. John's *College.* Bingham, *a great Soldier, recommended to the Lord Treaſurer.* Rafe Lane's *Characters of* Leiceſter, Burghley, Suſſex, Hatton, *and other Courtiers. A Controverſy in* Benet College, Cambridge. *Books now ſet forth. The Queen Progreſs into* Suſſex *and* Kent. *The Biſhop of* Norwich's *Letter to the Bailiff of* Yarmouth, *concerning the puniſhing of Wickedneſs there. The Unſeaſonable Weather this Year.* p. 295

ANNO 1574. CHAP. XXXI. Bullinger *and* Gualter, *their Judgments of the new Diſcipline. The* Exerciſes. *In what Order and Manner performed in* Hertfordſhire; *by the Direction of the Biſhop of* Lincoln. *The* Exerciſes *forbidden in the Dioceſe of* Norwich. *Some Privy Counſellors write to the Biſhop of* Norwich, *in Favour of them. Which occaſions his Letter to the Biſhop of* London, *for Direction: And to the Biſhop of* Rocheſter. *Notice given to the Archbiſhop of the Suppreſſion of them. Not ſuppreſſed in other Dioceſes. The Book of the* Troubles *at* Frankford, *printed. Reprinted,* 1642. *Some pretend to caſt out Devils. Account of two Perſons afflicted*

ANNO 1574. *with* Satan, *in a Letter of the Biſhop of* Norwich *to* Bullinger. *An Innovation in the Cathedral Church of* Norwich. *The Biſhop's Letters thereupon.* Arianiſm *and the* Family *of* Love *in* Cambridge. p. 316

CHAP. XXXII. *Many Papiſts ſet at Liberty upon Sureties. Dr.* Yonge *moves the Lord Treaſurer to go out of the* Marſhalſea, *for his Health.* Sampſon *writes a ſmart Letter to the Treaſurer on this Occaſion. Penſioners of the King of* Spain, *the Queen's Subjects; and their particular Penſions. Practice to poiſon the Lord Treaſurer. Maſs ſaid in* London *in divers Places. A Token ſent from the* Scottiſh *Queen to Queen* Elizabeth. *Her Majeſty melancholy. Her Progreſs. The Queen checks the young Earl of* Oxford: *Reſented by him. The Biſhop of* Ely's *Revenues aimed at. Slandered. He refuſeth to lend his Houſe at* Holborn. Story *Biſhop of* Hereford *ſues to the Lord Treaſurer, in behalf of ſome of his Clergy; vexed by Pretence of the Statute of Suppreſſion of Colleges. The Trouble the Town of* Wells *gave the Biſhop thereof. The Death of* Parkhurſt *Bp. of* Norwich. *His Character.* p. 329

CHAP. XXXIII. *Biſhop* Parkhurſt's *Regulation of Abuſes in his Regiſters. About Wills and Teſtaments. Dr.* Toby Matthew *hath a Prebend in* Wells: *Some Account of him. The ill Condition of* Mancheſter *College.* Rafe Lane *offers to go againſt the* Turk, *in the King of* Spain's *Service. A Corporation for turning* Iron *into* Copper. Dee's *Offer to diſcover Treaſure hid. Proclamation againſt Exceſs in Apparel. Sir* William Pickering *an accompliſhed Gentleman, dies.* Wolf *the Printer, dies. His Coſmography. Meſſage of the Proteſtant Princes of* Germany *to the Queen.* p. 345

ANNO 1575. CHAP. XXXIV. *A Parliament: And Convocation. The Troubles of the Biſhop of* Ely, *for the preſerving of the Revenues of his See. His excellent Letter to the Queen thereupon: and to Dr.* Maſters; *And to the Lord Treaſurer, upon Articles of Accuſation preferred againſt him to the Queen and Council. The Malice and Slanders of them. His ſatisfactory Anſwers. Comes up to anſwer before the Council. The Lord Treaſurer his Friend. Reconciles him to the Queen. The Caſe of* Downham *Park; claimed by the Lord* North, *from the Biſhop, upon Account of an old Leaſe.* p. 359

CHAP. XXXV. *St.* John's *College in* Cambridge *in Diſorder. The Biſhop of* Ely *Viſitor thereof: concerned therein. His Advice for new Statutes, for that Houſe. His Letters to the Lord Treaſurer in that Behalf. A Caſe between* Weſtminſter *School, and* Chriſt's-Church, Oxon. *A Sect called* The Family of Love. *Their Apology ſet forth. Their Confeſſion. A Principle, or two, of theirs. The Family of the* Mount. *The Family of the* Eſſentialiſts. Etchard *one of this Sect. His Letter.* Anabaptiſts: *Some recant. Two burnt. And why.* Cartwright's *Second Reply.* Sampſon *to the Lord Treaſurer, in Behalf of his Hoſpital at* Leiceſter. *Biſhop* Pilkington *refuſeth to grant a Leaſe of* Norham *Waters.*

Waters. Peter Baro *is made Lady* Margaret's *Profeſſor in* Cambridge. p. 371 *ANNO* 1575.

CHAP. XXXVI. *The Lord Treaſurer ſuſpected by the Queen to favour the Queen of* Scots. *His Thoughts thereof in a private Letter, to the Earl of* Shrewſbury. *News at Court. The Prince of* Orange *offers the Queen the* Low Countries. *Addreſſes to her from* France *and* Spain. *Divers fly hither from the* Low Countries, *New Privy Counſellors. A Project for tranſlating of Biſhops. The State of* Ireland. *The good Service of the Earl of* Eſſex *there.* Nic. Morton, *the Pope's great Factor: His Family. Their Treaſons and Conſpiracies. A Deappropriation. Knights Fees, and Relief, due from the Earl of* Salop. *The Queen's Progreſs.* p. 388

BOOK II.

CHAP. I. *THE Plunder and Maſſacre at* Antwerp, *by the* Spaniard. *The Dammage ſuſtained by the* Engliſh *Merchants there; and the barbarous Uſage of them. Other Cruelties exerciſed in the* Low Countries. *Which cauſeth the Queen to interpoſe in their Behalf. and of her own Subjects; by Embaſſies to the States; and to the King of* Spain. *Jealouſy of the* French's *coming into the* Low Countries, *to aid them. The* French *Proteſtants prepare to fly into* England. *News out of* France. *Order for intercepting Letters to the* Scottiſh *Queen. The Biſhop of* Chicheſter *viſits his Dioceſe. The Diſaffected to* Religion *there. Account of his Proceedings with them. His Letters to the Lords of the Council. Many of the Queen's Subjects at Maſs in the* Portugal *Ambaſſador's Houſe, at the* Charter-Houſe. *The Recorder of* London *gives Account to the Court, of what was done there. Names of Popiſh Fugitives; Certified into the Exchequer.* p. 395 *ANNO* 1576.

CHAP. II. *The Biſhop of* Exon *ſends up ſome that refuſed going to Church. Another of his Dioceſe makes nothing of a Book-Oath. His Dealing with him. He oppoſeth the ſending down a Commiſſion Eccleſiaſtical. And why. The Biſhop of* Lincoln *preacheth at Court. The ſuitableneſs of his Subject. He is concerned as Viſitor of* King's-College, Cambridge. *Great Differences in that College. Articles of Accuſation againſt Dr.* Goad, *the Provoſt. His Anſwers. His good Service to that Houſe.* Sandys, *Biſhop of* London, *tranſlated to* York. *His farewel Sermon at St.* Paul's. *Endeavours uſed to get* Biſhopthorp *from that Archbiſhop. His Reaſons, why he will not part with it.* Elmer, *that ſucceeded in the See of* London, *conteſts with the Archbiſhop, about the Revenues. The Caſe brought before the Lord Treaſurer.* p. 416

CHAP. III. *The Biſhop of* Worceſter *made Vice* Preſident *of the Marches of* Wales. *The* Preſidents *thereof.* Curteis *Biſhop of* Chicheſter, ANNO 1576. Chicheſter, *preaches at* Paul's *Croſs. Proceſs againſt the Biſhop of* Glouceſter *from the Queen.* Pilkington *Biſhop of* Durham, *dies. His Prayers. Dr.* May *makes Intereſt to ſucceed him. Biſhop of* Carliſle *is made Biſhop of* Durham: *Sues for Dilapidations. And Dr.* May *ſucceeds to* Carliſle. *Holds the Rectory of* Darfield *in* Commendam. *Dr.* May's *Family.* p. 429

CHAP. IV. Rockrey, *B.D. of* Queen's *College,* Cambridge, *inconformable to the Apparel preſcribed by Statute: His Caſe ſignified by the Maſter of the College. One* Gawton, *a* Puritan, *ſummoned before the Biſhop of* Norwich. *The Matters laid to his Charge. Is ſuſpended. One* Harvey *another* Puritan *Miniſter of* Norwich, *ſuſpended.* Gawton's *Letter to the Biſhop, diſowning his Juriſdiction. A Sect of Libertines. Dr.* Lawrence Humfrey, *made Dean of* Glouceſter. *Obſervation of the 17th of* November. Iriſh *Prieſts, Baſtards. Diſpenſed with by the Pope to take Orders.* p. 434

CHAP. V. Mancheſter *College: its Revenues in Danger. The Corn Act procured for the Univerſities by the Lord Treaſurer. The Benefit of* Sturbridge *Fair obtained by him for* Cambridge. *The Lord Treaſurer's Letter to the Queen about his Daughter the Counteſs of* Oxford. *His grave Advice to* White, *Maſter of the Rolls in* Ireland. *An Edition of the Bible. Some Account of it. Other Books now ſet forth* 1576. *The Death of* Walter *Earl of* Suſſex; *and of Sir* Anthony Cook, *Sir* Thomas Smith, *and others of the Court at* Buxton Well. *The Queen goes her Progreſs.* p. 454

ANNO 1577. CHAP. VI. *Matters of the* Low Countries. *The Queen's Safety concerned therein; Eſpecially the* French *King's Brother entring into Action for them. The Apprehenſions of the Lord Treaſurer. The Lord Keeper's Letter of Counſel to the Queen in this Juncture. Reports from abroad concerning the* Scottiſh *Queen's Eſcape. Advice of it ſent to the Earl of* Shrewſbury *from the Court. A Matter in* Ireland *about the* Ceſſe; *comes before the Queen and Council. The rigorous Exaction complained of: Regulated.* p. 473

CHAP. VII. *The Queen's Ambaſſador at the Council at* Frankford. *And why. Sent to the Princes of* Germany. *New Books of Religion there ſet forth. The Archbiſhop of* York *about to viſit the Church of* Durham, *is refuſed. The Proceedings thereupon. The Biſhop of* Durham's *Account of his Viſitation of his Dioceſe, by Order from the Queen: and eſpecially of the Diſorders in that Church. His Letter to the Lord Treaſurer about it: Slandered and hated. His Vindication of himſelf, for ſome Words of his againſt Archbiſhop* Grindal; *And the* Exerciſes. *Biſhop* Barne's *Pedigree.* Cox *Biſhop of* Ely's *Thoughts upon Archbiſhop* Grindal's *Suſpenſion. The Queen's Letter to the Biſhop of* Lincoln *to forbid* Propheſyings. *The Biſhop of* Chicheſter's *Troubles.* Caldwell

ANNO 1577. well *Parſon of* Winwich *his Sermon. Dr.* Goodman *Dean of* Weſtminſter, *concerning the Statutes of that Collegiate Church.* p. 479

CHAP. VIII. *Maimed Profeſſors in theſe Days. Popiſh Books ſecretly diſperſed. Anſwered by Dr.* W. Fulk. Ithel *a Fugitive* Lovainiſt *comes to* Cambridge. *Diſcovered. The Council's Letter hereupon to the Univerſity.* Egremond Radcliff *a Fugitive ſince the Rebellion in the* North; *His Letters for the Queen's Pardon, and leave to come Home. Is put into the* Tower. *Set at Liberty. His End.* p. 492

CHAP. IX. *The Queen's Progreſs. The Lord Treaſurer, and others of the Court at* Buxton Well. *The Earl of* Leiceſter *at* Chatſworth, *entertained there. The Queen's Letter of Thanks to the Earl of* Shrewſbury *upon that Entertainment. The Mortality at* Oxford. *The Plague breaks out. The Diligence of* Fleetwood, *the Recorder at* London. *Seſſions at* Newgate. *An Intention of robbing the Lord Treaſurer's Houſe. A Privy Search in* Smithfield. *Cozeners and Cheats,* &c. Phaer *a notable Coiner. His Offer; to diſcover all the Coiners, and ſuch as practiſed Magic.* p. 499

CHAP. X. *Books tranſlated and ſet forth in the* Engliſh *Tongue.* Bullinger's *Decads: To be read by unlearned Curates, inſtead of Sermons.* Sarcerius's *Common Places.* Henry Nicolas *the Author of the* Family of Love, *his Epiſtles. The* Courtier *by* Balthaſar *Count* Caſtiglione. *The high Eſteem that Book obtained.* Buchanan's *Hiſtory of* Scotland. *A Blazing Star.* Gualter's *Letter to Biſhop* Cox *about it. Dr.* Wylſon *made Secretary of State. Some Account of him. Put into the Inquiſition. His Book of the* Art of Rhetoric. T. Cartwright *marries a Siſter of* Stubbs; *whoſe Right Hand was cut off.* Thomas Lever *dies. His excellent Letter about Impropriations belonging to Colleges and Hoſpitals.* p. 505

ANNO 1578. CHAP. XI. *Monſieur* Gondy, French *Ambaſſador, comes to the Court, with intent to go to the* Scottiſh *Queen. News at Court of Foreign Matters. Duke* Caſimire *comes to Court. His Eſteem here with the Queen and Nobles. His* Manifeſto *in taking Arms for the Defence of thoſe of the* Low Countries. Simier, *the* French *Ambaſſador ſtill at Court ſolliciting the Amours of the Duke of* Anjou. *The Archbiſhop of* York *continues his Viſitation. Account thereof ſent up. The Trouble he met with about the Dean of* Durham, Whittingham: *By Occaſion of Enquiry into his Orders, taken at* Geneva. *A Commiſſion for Viſitation of that Church.* p. 514

CHAP. XII. *Abbot* Feckenham *at the Biſhop of* Ely's. *Conferences with him by the Biſhop: And by Dr.* Pern, *Dean of* Ely. *An Account thereof, written to Court.* Feckenham's *Confeſſion. The*

ANNO 1578. *ſaid Biſhop's excellent Letter to the Queen, being in her Progreſs. He orders the Stay of Veſſels laden with Corn, paſſing through his Liberties, in order to tranſport it from* Lynn. Deodands *claimed by the Biſhop of* Saliſbury, *the Queen's Almoner. Dr.* Young *becomes Biſhop of* Rocheſter. *His Character. The Caſe between the Biſhop of* Bath *and* Wells, *and the Lord* Poulet *about Impropriating a Benefice.* p. 525

CHAP. XIII. *Sectaries. Their Principles, and dangerous Aſſertions.* Coppin *a Priſoner in* Bury. Wilsford *makes it an high Crime in the Queen to be ſtiled* Caput Eccleſiæ. Chark *and* Dering, *their Sayings. A Bookſeller taken up for ſelling the* Admonition to the Parliament. Mackworth *holds the having two Wives lawful. Impriſoned in the* Marſhalſea. *The Council's Order about him. Large Indulgences accompanying certain Crucifixes, given by the Pope to* Steukley. Exeter *College Popiſh. The State of the Univerſity of* Cambridge. *A Decree made againſt the diſguiſed Apparel of Students.* Peter-Houſe. *The State thereof. Dr.* Perne *Maſter thereof; his good Government. The Heads complain of* Mandamus's *to their Chancellor. Which he acquaints the Queen with.* p. 532

CHAP. XIV. *The Queen's Progreſs. The Univerſity wait upon her at* Audley-End. *Her ſplendid Entertainment at* Norwich. *A Sentence in the* Star-Chamber. *Magic practiſed to take away the Queen's Life. A Conjurer ſuddenly falls down dead. A Foreign Phyſician conſulted for the Queen's Tooth-Ach. Dr.* Julio, *the* Italian *Phyſician, the Queen's Servant: His Suit.* Shews *before the Queen, performed by certain of the Young Nobility. Lord* Rich *aſſaſſinated: and another. Remarks of ſome Perſons of Note; dying this Year. Sir* Nicolas Bacon, *Lord Keeper. The Lady* Mary Grey. *The Lord* Henry Seymour. *Books now ſet forth. The Holy Bible; The* Geneva *Edition. Biſhop* Jewel's *Defence in* Latin. *Mr.* Fox's Good-Friday *Sermon at* Paul's *Croſs. View of Antichriſt. A Book againſt* the Outward Apparel and Miniſtring Garments. *A Diſplay of* Popiſh Practices. *The* Way *of* Life. Guicciardin's *Hiſtory. Books printed in* Germany; *in a Letter to the Biſhop of* Ely. p. 542

ANNO 1579. CHAP. XV. *The Queen's Match with the* French *King's Brother; Concerted. Provoked by a ſeditious Book againſt it. Iſſued out a Proclamation: The Sum thereof.* Stubbs *the Author puniſhed; Remains Priſoner in the* Tower. *His Petition. A Nobleman, thought to be Sir* Philip Sidney, *writes to the Queen, upon the Parliament's Suits to her to Marry. The Earl of* Leiceſter *under diſlike with the Queen about this* French *Match. His Proteſtation, and Offer of Exile.* p. 559

CHAP. XVI. Sandys, *Archbiſhop of* York, *troubled for Dilapidations by the Biſhop of* London. *The Archbiſhop's Letter to the Secretary hereupon. The Biſhop of* London *moves for a Commiſ-*

ſion for Enquiry into the Dilapidations. And why. Reaſons offered by the Archbiſhop for qualifying the Sentence. Difference between this Archbiſhop and the Earl of Huntington, *and the Dean of* York. *Motions for Reconcilement with the Earl, and the Dean. The Archbiſhop's Letter about it. The Dean's Vindication of himſelf. The Archbiſhop's Sermon at* York, *on the 17th of* November, 1579. p. 570

CHAP. XVII. Cox *Biſhop of* Ely, *defends the See againſt a Leaſe for* Hatton Garden. *The Lord* North's *Actions againſt him. Labours to reſign his Biſhoprick. His Letters thereupon; and Requeſts. The Biſhop of* Norwich *declines a Remove to* Ely. *His honeſt Letter on that Occaſion. By the Lord Treaſurer's Interceſſion, the Queen grants the Biſhop of* Ely *Leave to reſign. Sectaries of the* Family of Love *in* Norwich Dioceſe. *The Biſhop of* Norwich *prevents a Change of ſome Lands belonging to his Church. The Biſhop of* Peterborough *endeavours to eaſe a heavy Tax laid upon the poorer Sort there, for draining a Common. The Biſhop of* London *takes a Seditious Printer, named* Carter. Chattham *Hoſpital in danger by pretence of Concealment. The Biſhop of* Rocheſter *ſtirs in its behalf. His Notes upon the Book, called,* The Goſpel of the Kingdom. *The Biſhop of* Lincoln's *Letter upon the Queen's Thoughts of removing him to* Norwich. *The Vicar of* Cuckfield, *Vitious. The Biſhop of* Chicheſter *required to deprive him.* p. 579

CHAP. XVIII. Parry *falſe: Hath Leave to go abroad, and give Intelligence to the Queen. Returns. His Letters to the Lord Treaſurer; and Proteſtation of Service: Notwithſtanding privately reconciled at* Paris. *His earneſt Letters thence, to be employed.* The Family of Love *increaſe. Some Account of the Firſt Riſe of this Sect here. Some of them in* Colcheſter *in Queen* Mary's *Reign. Free-Will Men.* Chriſtopher Vitelli *comes from* Delph *to* Colcheſter. Crinel's *Confeſſion concerning him and his Doctrine.* Henry Nicolas *the Founder of* the Family of Love, *his Doctrines.* Libertines. *Their Speculations. A Book writ againſt them.* Puritans. *One of them Expoſtulates with the Lord* Burghley. *And that he ſhould uſe more Liberty of Speech with the Queen. The Queen calls in her Commiſſioners for* Concealments. *Proclamations for the Length of Swords, Bucklers,* &c. *Againſt carrying and ſhooting in Guns,* &c. *Nor where the Queen's Reſidence ſhould be. No Coats or Doublets of Defence to be worn: Nor Pocket Daggs ſuffered. Proclamations about Apparel. Letters from the Privy-Council for keeping* Lent. p. 593

CHAP. XIX. *Books publiſhed this Year,* 1579. *A Confutation of the Principles of the* Family of Love: *By* William Wilkinſon: *and another by* J. Knewſtubs. *A Book in Anſwer to the Aſſertion, that* The Church of *Rome* is the true and Catholick Church. *The* Gaping Gulph, *by* J. Stubbs. *His Letters wrote with his Left Hand. Some farther Account of him and his Abilities.* Plutarch's *Lives ſet forth in* Engliſh *by Sir* Thomas North. *Catalogue of the Biſhops of* Exon. *A Book of Simples and Surgery, by* William Bullein. Ægyptians *and* Jews *pretending to do Cures by Palmiſtry and Charms in theſe Times.* Richard Bullein, *a Divine and Phyſician.* Hugh Broughton *Fellow of Chriſt's College,* Cambridge; *outed of his Fellowſhip (founded by King* Edward) *wrongfully. His remarkable Caſe. The Deciſion of a College Statute; being the Ground of this Contention. One undertakes to make* Salt-Petre. *One offers to fortify the Sea-Ports of* England *and* Ireland. *The Names of the Queen's Privy Counſellors.* p. 606

ANNO 1580.

CHAP. XX. *The* French *King's Brother departs. The Queen's Concern thereat. The* French *Ambaſſador and Prince of* Conde *in private Communication with the Queen: about Aſſiſting of the King of* Navar. *What it was the Queen tells the Lord Treaſurer. His Thoughts of* Conde's *Meſſage. The Queen's Meſſage by* Randolph *to* Scotland, *in favour of Earl* Morton, *and for removing* D'Aubigny *from the King. Her notable Declaration to thoſe States aſſembled, by* Randolph. *Ill Counſellors about the King; their Names and Characters. That Nation's Ingratitude to the Queen. Some Account of Earl* Morton. D'Aubigny *profeſſes himſelf a Proteſtant. The Lord Preſident of the* North *his Letter concerning theſe* Scotch *Matters. A Popiſh* Rebellion; *and Invaſion in* Ireland. p. 618

CHAP. XXI. *A Reformation endeavoured of certain Abuſes in the Church. The Parliament's Addreſs to the Queen for that Purpoſe. Her Anſwer. Church Holy-days. Much Sin committed then. The diſaffected to the Church buſy. Appoint Faſts. A Faſt appointed at* Stamford. *The Lord* Burghley's *Letter forbidding it.* Beza's *Book concerning Biſhops, tranſlated into* Engliſh. *His Letter to* Scotland. *A Popiſh School ſet up at* Doway; *and another in* Scotland. *Dr.* Allen's *Book. The Pope ſends over Prieſts into* England. *Intelligence from* Switzerland *of the Pope's Preparations againſt* England. *Commiſſions for Search after Papiſts, in* Lancaſhire *and* Yorkſhire. *The Archbiſhop of* York's *Letter concerning them. Counteſs of* Cumberland: *Lady* Wharton. *Children of Northern Gentlemen ſent to* Caius *College,* Cambridge: *Dr.* Legg, *a Papiſt, Maſter. Intelligence from the Biſhop of* Winton, *concerning Papiſts in the County of* Southampton. *A Search in Papiſts Houſes. Sir* William Treſham *in* Hoggeſdon. *Prieſts taken: Their Confeſſion. Popiſh Caſes found in Sir* James Hargrave's *Study* p. 627

CHAP. XXII. *Divers Popiſh Emiſſaries taken up. The Conference at* Wiſbich. Feckenham's *Confeſſion. Dr.* Fulk *ſent by the Biſhop of* Ely, *thither. Account of the Conference publiſhed.* Fulk's *Challenge. The Pope's Factors abroad diſcovered by* A. M. *Deſign in* Rome *of invading* England. *Some of the Principles taught in the* Engliſh *College at* Rome. Campion *confeſſes where he*

ANNO 1580. *he was entertained in* London, *and elſewhere,* viz. *in* Yorkſhire *and* Lancaſhire. *Several Diſputations with him in the* Tower: *in anſwer to his Challenge. Some Account of* Campion *and his Courſe of Life.* Parry *at* Paris: *Correſponds with the Lord Treaſurer. Interceeds for certain Popiſh Fugitives: The* Ropers: *Sir* Anthony (*alias* Lord) Coppely. *Advice for Defence in Caſe of Invaſion.* p. 640

CHAP. XXIII. Gualter *of* Zurick *acquaints the Archbiſhop of* Canterbury, *what was doing in the Synod, at* Frankford, *for Union.* Formula Concordiæ: *diſliked.* Zanchy's *Confeſſion of Faith: diſliked. And why. The Harmony of Confeſſions. A Motion to this Effect to the King of* Navar. Horn *Biſhop of* Winton *dies. Tranſlates two ſeaſonable Sermons of* Calvin, *in his Exile. His Apology for his Flight. His laſt Will. Dr.* Overton *made Biſhop of* Litchfield *and* Coventry. *Some Paſſages of him. Railed upon and abuſed in the Pulpit at* Chicheſter, *when Prebendary there. Two Evils oppreſs Biſhop* Cox. Ælmer *Bp. of* London *accuſed for felling his Woods. Viſits his* London *Clergy. The Biſhop of* Norwich, *his Propoſal for* Rural *Deans in his Dioceſe. Mr.* Laurence *a Preacher, ſequeſtered by that Biſhop for Nonconformity. Endeavours made at Court, to get him reſtored. The Biſhop's Letter on that Occaſion.* p. 652

CHAP. XXIV. *Univerſity Matters. The Heads of* Cambridge *apply to their Chancellor about two Graces obtained. His Letter; and Deciſion. His Advice to the Vicechancellor about a Faſt enjoined the Univerſity by the Biſhop of* Ely. *Great Diſorders in St.* John's *College. The Biſhop of* Ely *moves the Lord Treaſurer, to finiſh the new Statutes for that College. How Things now ſtood in the other Univerſity. The two Chancellors compared.* William Whitaker *preferred to a Prebend at St.* Paul's. *The Queen's Proclamation for Horſemen, and Breed of Horſes. The Queen ſick. A new Diſeaſe at Court, and in the City. A Liſt of the great Officers of the Queen. Publick Prayers, occaſioned by an Earthquake. Earl of* Arundel *dies.* Peregrin Bertie *claims the Title of Lord* Willoughby *and* Ereſby. p. 661

CHAP. XXV. *Books publiſhed this Year* 1580. *A* Diſcourſe *of God's Judgments againſt great Sins. A* Deſcription *of the Earthquake. Dr.* Fulk's Retentive. *His Challenge. Forty Popiſh Books in* Engliſh, *ſet forth by this Time. What they were. All anſwered. The* Genealogy *of* Mary, *Queen of Scots: Set forth by Biſhop* Roſſe. Glover, Somerſet *Herald, writes againſt the Bp. of* Roſſe's *Book. Dr.* Dee's *Inſtructions for the* North Eaſt *Paſſage.* Everard Digby's *Dialogue againſt a Book of* P. Ramus. *Anſwered. The* Holy Exerciſe *of a true Faſt. The Occaſion of the Writing thereof.* p. 672

The CONTENTS.

The APPENDIX. Book I.

Numb. I. Thomas Cartwright, *B. D. Lady* Margaret's *Profeſſor, to Sir* William Cecil, *Kt. Chancellor of the Univerſity of* Cambridge: *In Vindication of his Readings.* p. 1

Numb. II. *Letters wrote from divers of the Univerſity to their Chancellor, in behalf of* Cartwright. p. 2

Numb. III. Epiſtola alia, D. Cancellario data; ut reſtituatur *Cartwrightus* ad legendum. p. 3

Numb. IV. *An Aſtrological Calculation, concerning the Queen's Marriage. Written by Secretary* Cecil, propria manu. p. 4

Numb. V. *The Charter for Wrecks on the Coaſts of* Suſſex; *Granted by King* Henry VI. *to* Adam *Biſhop of* Chicheſter. p. 5

Numb. VI. *Cautions given by Mr.* Fox *to the Reader of his* Acts *and* Monuments; *concerning ſome things mentioned in the firſt Edition thereof.* p. ibid.

Numb. VI. *Dr.* Thomas Wylſon *to Sir* William Cecil, *Kt. when he ſent him the Copy of his Tranſlation of certain Orations of* Demoſthenes; *for his Patronage thereof.* p. 6

Numb. VII. *Mr.* Walſingham *the Queen's Ambaſſador his Letter from* Paris, *to the Lord* Burleigh. *His Diſcourſe with the Queen Mother, concerning her Majeſty's matching with the Duke of* Anjou. p. 7

Numb. VIII. *A Motion in Parliament,* 13 Elizab. *about the Succeſſion to the Crown; according to King* Henry VIII. *his Will.* p. 9

Numb. IX. *A Letter of Mr.* Randolph, *the Queen's Agent in* Scotland, *to the Lords* Graunge *and* Lyddington: *Exciting them to leave the* Scottiſh *Queen's Party.* p. 20

Numb. X. *Dr.* Stories *Laſt Will and Teſtament, made at* Lovain, *Anno* 1552. p. 21

Numb. XI. *Two Letters of* Jewel *from* Oxford *to* Parkhurſt: *ſoon after the Acceſs of Queen* Mary *to the Crown.* p. 23

Numb. XII. *Certain* Puritans, *taking Offence againſt a Sermon preached by the Biſhop of* Norwich, *digeſted their Exceptions thereto under certain Articles, ſent to him by way of Letter.* p. 23

Numb.

The CONTENTS.

Numb. XIII. *A True Report of the Words and Confeſſion of* Thomas *late Duke of* Norfolk, *at his Death on the Tower-Hill,* June *the* 2. 1572. p. 27

[Numb. XIII.] *Mr.* Dering, *and Mr.* Hanſby, *the Duke of* Norfolk's *Chaplains: Their Epiſtle to him concerning a Book of Prayers, that they had compoſed by his Command, for the Uſe of his Children.* p. 29

Numb. XIV. *Five Cauſes ſhewed againſt the Queen of* Scots, Anno 1572. p. 30

Numb. XV. Whether it be lawful for a Proteſtant to mary with a Papiſt? *Which Queſtion was occaſioned by a Motion of a Match between the Queen and the* French *King's Brother.* p. 31

Numb. XVI. *A Tract of the* Lawfulneſs of Marying with a Papiſt. p. 32

Numb. XVII. Whether a Proteſtant Prince may tolerate Maſs. *Both the Argument and the Anſwer.* p. 33

Numb. XVIII. *Another Diſcourſe upon the ſame Argument.* p. 34

Numb. XIX. *An Extract out of the* Admonition to the Parliament: *Containing ſuch ſlanderous and unſeemly Termes, as there, by the Authors thereof againſt the Orders of the Church of* England *and the State of the Realm, that now is, are uttered.* p. 35

[Numb. XIX.] Field *and* Wilcox *from* Newgate *to the Lord Treaſurer; for their Liberty: Caſt into Priſon for a Book of Reformation, written by them, preſented to the Parliament.* p. 38

Numb. XX. *The Lord Treaſurer* Burghley *to Mr.* Dering. *Who had excited him to reſtore Mr.* Cartwright; *and accuſed him ſomewhat rudely of his Want of Religion.* p. 39

Numb. XXI. *Mr.* Edward Dering, *the Puritan, to the Lord* Burghley: *Juſtifying of a former Letter, wherein he had made ſome ſevere Reflexions upon that Nobleman.* p. 41

Numb. XXII. Coverdale's *Epiſtle Dedicatory to his Edition of the Holy Bible, by him tranſlated into the* Engliſh *Tongue,* Anno MDXXXV. p. 43

Numb. XXIII. Parkhurſt *Biſhop of* Norwich, *to Mr.* Thomas Fowle, *Mr.* John Handſon, *and Mr.* John Grundye: *For ſetting on Foot the Exerciſe of* Propheſy *at* Bury *S.* Edmonds. p. 44

Numb. XXIV. *Notices and Characters of divers Perſons of Eminence, living in the Reigns of King* Henry VIII. *King* Edward VI. *and Queen* Mary; *given by* Parkhurſt *in his Epigrams.* p. 45

The CONTENTS.

Numb. XXV. *The Examination of one* Bloſſe, *alias* Mantel; *that reported King* Edward VI. *was alive, and Queen* Elizabeth *was maried. Taken by* Fleetwood *Recorder of* London: *Sent with his Letter to the Lord Treaſurer* Burleigh. p. 51

Numb. XXVI. *An Extract of the Eſtate of certain Mines in* Cumberland, An. 1576. p. 52

Numb. XXVII. *Occurrents at the Siege of* Rochel; *And of the Election of* Monſieur *King of* Poland: *Sent from Dr.* Dale, *the Queen's Ambaſſador in* France, *to the Earl of* Suſſex; *in a Letter dated,* May 30. 1573. p. ibid.

[Numb. XXVII.] *The Conſecration of* Dermic O Clier, *Biſhop of* Maion, *in the Province of* Tuam *in* Ireland. *The Inſtrument of Cardinal* Sanctorius; *Declaratory of the ſame, and of the Oath of the ſaid* O Clier, *of Fidelity taken to Pope* GREGORY XIII. p. 53

Numb. XXVIII. *Mr.* Dering's *Anſwer to certain Articles of Matters that he had ſpoken at ſome publick Dinner. Preſented to the Lords of the* Star-Chamber. p. 55

Numb. XXIX. *A Letter of the Lords of the Privy Council, to the* Dutch *Church: Upon Occaſion of ſuch as found fault with the Cuſtoms of this Church.* p. 58

Numb. XXX. *Anſwer of the* Dutch *Congregation, to the aforeſaid Letter.* p. 59

Numb. XXXI. *Mr.* William Heydon's *Chriſtian Letter to the Biſhop of* Norwich, *for a Reconciliation, after ſome falling out with him at his Houſe, about admitting a Layman into Orders.* p. 60

[Numb. XXXI.] *The ſame Biſhop's fatherly and friendly Anſwer to the former Letter.* p. 61

Numb. XXXII. *A Diſcovery of the preſent Eſtate of the Biſhoprick of St.* Aſaph, *in the Year* 1587. p. 62

[Numb. XXXII.] *The Biſhop of S.* Davids *to Secretary* Cecill; *concerning the filling two* Welſh *Biſhopricks vacant.* p. 64

Numb. XXXIII. *Lands of the Biſhopric of* Durham, *ſometime detained, but reſtored to Biſhop* Pilkington: *And Sold away again in the Years* 1648, *and* 1649. *with the Names of the Purchaſers, and at what Values.* p. 65

Numb. XXXIV. *A Note of the Particulars of Lands of the Biſhoprick of* Durham *demiſed to Queen* Elizabeth; *chiefly by Biſhop* Barnes. p. ibid.

Numb.

The CONTENTS.

Numb. XXXV. *Dr.* Gardiner *to the Biſhop of* Norwich: *In Anſwer to an angry Letter of the Biſhop's to him, about the Archdeaconry of* Norwich. p. 66

Numb. XXXVI. *Dr.* Gardiner *to Mr.* Roberts: *concerning the Archdeaconry of* Norwich. *Which he ſheweth him was lapſed to the Queen: and ſo became his, by her Grant.* p. 68

[Numb. XXXVI.] *Some Heads of the Univerſity of* Cambridge, *to the Lord* Burleigh *their High Chancellor: Acquainting him with the Caſe of Mr.* Aldrich, *Maſter of* Benet *College, as to his Breach of a College Statute.* p. 69

Numb. XXXVII. *A Deſcription of the Queen's Progreſs, Anno* 1573. *with a particular Account of her magnificent Entertainment at* Canterbury, *by the Archbiſhop: And of her Return Home. Omitted in the Editions of that Archbiſhop's Life, intituled* MATTHÆUS. p. 70

Numb. XXXVIII. *The Direction of the Eccleſiaſtical Exerciſe in the Dioces of* Cheſter. p. 73

Numb. XXXIX. *A Copie of the Authorite gyven by the Biſhop of the ſaid Dioces to the Moderators of every ſeveral Exerciſe: With the Names of the Moderators throughout the Dioces; and other Orders to be obſerved in the Exerciſes.* p. 74

Numb. XL. Littleſton's *Declaration* Novemb. 1574, *of certain* Engliſh *Gentlemen, that have Entertainment of the King of* Spain. p. 76

Numb. XLI. Scory *Lord Biſhop of* Hereford, *to the Lord Treaſurer: Againſt ſome Clarks of the* Exchequer, *intending to ſuppreſs, under the Name of Colleges, divers Parſonages in his Dioces.* p. 77

[Numb. XLI.] *Mr.* Rafe Lane's *Account of his Offer to go into the* Levant *in the King of* Spain's *Service againſt the* Turk, *from his own Pen.* p. 78

Numb. XLII. *A true Certificate and perfect Note of Fees and Duties paid heretofore, and now to be paid at this preſent, for Citations and all other Eccleſiaſtical Inſtruments, in the Biſhop of* Norwiches *Conſiſtory Court.* p. 79

Numb. XLIII. *Sir* Thomas Smith, *and the Earl of* Leiceſter, *to the Lord Treaſurer* Burleigh, *Members of the Society of the New Art, for tranſmuting Iron into Copper:* Medley *the Chymiſt Undertaker.* p. ibid.

The CONTENTS.

Numb. XLIV. *Sir* Thomas Smyth *to the Lord Treaſurer* Burleigh; *upon the ſame Buſineſs.* p. 80

Numb. XLV. *Mr.* John Dee *to the Lord Treaſurer: Offering to diſcover to the Queen where Treſures of Gold, Silver,* &c. *were hid in the Bowels of the Earth.* p. 81

Numb. XLVI. *A Proclamation for the Redreſs of inordinate Apparel,* Anno 1559. p. 83

Numb. XLVII. Cox *Biſhop of* Ely *to the Queen: Upon her requiring his Houſe in* Holborn *for Mr.* Hatton *her Vice-Chamberlain.* p. 84

Numb. XLVIII. Cox *Biſhop of* Ely *to the Queen: Who had wrot to him to demiſe the Manour of* Somerſham *to her, for the Lord* North. p. 85

[Numb. XLVIII.] *Reaſons drawn up by* Cox *Biſhop of* Ely, *and ſent to the Lord Treaſurer: to tender the State of God's Miniſters.* p. 87

Numb. XLIX. *The Subſtance of the Complaints of the Lord* North, *againſt the Biſhop of* Ely, *in his Letter to Him. With the Biſhop's Anſwer to each.* p. ibid.

Numb. L. *More Objections to the ſaid Biſhop, by the ſaid Lord, in another Letter to Him: With the Biſhop's Anſwers.* p. 89

Numb. LI. *A large Book of ſundry Articles of Complaints againſt the Biſhop of* Ely: *With his Anſwers to each. Many of thoſe Articles falſe, and Matters in all of them miſrepreſented.* p. 90

Cauſes of Complaints againſt the Biſhop of Ely, *by* Haſyl *of* Cambridge; *who had been his Servant Seven Years; of the ſame ſpightful Nature with the former.* p. 98

A Bill of Complaints exhibited by Charles Balam, *Gent. of the Iſle of* Ely. *Alſo, Articles exhibited againſt the Biſhop by one* Radcliff, *Gent.* p. 100

Laurence Johnſon (*the Biſhop's Under-Keeper*) *againſt the Biſhop.* p. ibid.

BOOK

The CONTENTS.

BOOK II.

Numb. I. JAN. 29. 1576. *The Names of all ſuch, as be certified into the* Exchequer, *to be Fugitives over the Sea, contrary to the Statute of* An. 13. Eliz. *&c. And in what Countries they inhabited.* p. 102

[Numb. I.] *A Prayer compoſed by* Pilkington, *afterwards Biſhop of* Durham, *ſuited to the Beginning of the Reformation of Religion under Queen* ELIZABETH. p. 103

Numb. II. *Another Prayer by the ſame Reverend Perſon; for faithful Preachers to be ſent out by God, to preach the Goſpel at this needful Time.* p. 104

Numb. III. *Another Prayer by the ſame; Againſt Error and Popery.* p. ibid.

Numb. IV. Richard *Biſhop of* Carlile *to the Lord Treaſurer: Upon his Remove to* Durham. p. 105

Numb. V. *The Lord Treaſurer to the Queen. In relation to his Daughter, and the Earl of* Oxford *her Huſband, unkind to her. Written,* March *the* 3. 1576. p. 106

Numb. VI. *The Inſcriptions upon the Monument of Sir* Anthony Cook, *Kt. in the Chapel of* Rumford *in* Eſſex. p. 107

Numb. VII. *Sir* Nicolas Bacon, *Lord Keeper, to the Queen; Shewing her three great Enemies,* France, Spain *and* Rome. *And the Remedies to be uſed againſt each of them.* p. 109

Numb. VIII. Cox *Biſhop of* Ely *to the Lord Treaſurer* Burghley. *Upon the Queen's Command for the Suſpenſion of* Grindal *Archbiſhop of* Canterbury. p. 111

Numb. IX. *The Queens Letter to the Biſhop of* Lincoln: *To cauſe the Exerciſes, called* Prophesyings, *to ceaſe in his Dioces.* p. ibid.

Numb. X. *The Order of the Government of the Colledge of* Weſtminſter, *ſyns the laſt Erection, begonne by D.* Byll, *and contynued by me [Dr.* Goodman*] with the Aſſent of the Chapiter: As appeareth by divers Decrees, recorded in the Chapiter Book.* p. 112

Numb. XI. Edward Phaer, *condemned for counterfeiting Coin, his Letter from the* Tower *to the Lord* Treaſurer: *Offering to make great Diſcoveries of Coiners, ſuch as uſed* Magic, *&c.* p. 114

Numb. XII. George Buchanan *to Mr.* Randolph: *Concerning publiſhing his Hiſtory: And his Diſtemper.* p. 115

Numb.

Numb. XIII. Sandys *Archbiſhop of* York, *to the Lord Treaſurer: Concerning his Enquiry into the Holy Orders of* Whittingham, *Dean of* Durham. *For which, ſome Complaint was made of him at Court.* p. 116.

Numb. XIV. Cox *Biſhop of* Ely *to the Queen. His Letter Congratulatory to her, now in her Progreſs: and excuſing himſelf for not waiting upon her.* p. 117

Numb. XV. Gilbert *Biſhop of* Bath *and* Wells, *to the Lord Treaſurer: to hinder a Deſign to impropriate a Benefice; or to get a Leaſe of it for* 500 *Years.* p. 118.

Numb. XVI. Wilsford *denyes the Queen to be ſupreme Head of the Church: better informed, writes to the Lord Treaſurer, to obtain her Majeſties Pardon.* p. 119

Numb. XVII. *A Decree for the Reſtraint of the Exceſs of Apparel, both for the unreaſonable Coſts, and the unſeemly Faſhions of the ſame; Uſed by Scholars and Students in the Univerſity of* Cambridge. p. 120

Numb. XVIII. *The Vicechancellor and Heads of the Univerſity of* Cambridge, *to their High Chancellor: Complaining of the impeaching of their free Suffrages in their Election of Fellows, by Letters procured from the Queen.* p. 121

[Numb. XVIII.] *ARTICULI propoſiti pro Parte & nomine Illuſtriſſimi Ducis* Angegavenſis, *Fratris unici Regis* Gallorum, *Sereniſſimæ Reginæ* Angliæ; *de & ſuper Matrimonio inter ipſius Majeſtatem, & præfati Ducis Celſitudinem,* 16. Junii 1579. p. 122

RESPONSUM ex parte Sereniſſimæ Reginæ exhibitum, 17 Junii, 1579. p. ibid.

Numb. XIX. *The Prayer of Mr.* John Fox, *after his* Good-Fryday *Sermon, preached at S.* Paul's-Croſs, *about the Year* 1578. p. 125

Numb. XX. *A Letter to the Queen from ſome Perſon of Quality; upon the Subject of her Marriage, and the Succeſſion moved to her by her Parliament.* p. 128

Numb. XXI. Cox *Biſhop of* Ely *to the Lord Treaſurer: Upon the Queen's Leave to reſign his Biſhoprick.* p. 131

[Numb. XXI.] *A Liſt of Papiſts Impriſoned,* Anno 1579. *in divers Places in the Realm. Their Names, Qualities, and Ages.* p. 132

Numb. XXII. Prowde *Parſon of* Burton *upon* Dunmore, *to the Lord Treaſurer: Exciting him to ſpeak freely to the Queen in behalf of* Religion, *(as profeſſed by ſome) diſcountenanced.* p. 133

The CONTENTS.

Numb. XXIII. *Mr.* Hugh Broughton *of* Chriſt's *College* Cambridge, *to the High Chancellor of that Univerſity: Complaining of his being wrongfully deprived of his Fellowſhip, being that founded by King* Edward VI. *Deſiring Juſtice againſt Dr.* Hawford *the Maſter.* p. 135

Numb. XXIV. *The Fellows of* Chriſt's *College* Cambridge *to the Chancellor of that Univerſity: In behalf of Mr.* Hugh Broughton, *againſt the Maſter of the College; who had declared his Fellowſhip void.* p. 136

Numb. XXV. *The Lord Treaſurer to the Earl of* Suſſex. *News at Court, concerning the* French *Ambaſſador, and the Prince of* Conde *from the King of* Navar. *Both together in private Conference with the Queen.* p. 136

Numb. XXVI. Thomas Randolph, *Eſq; late the Queen's Ambaſſador to* Scotland; *to the Lord Chancellor: Concerning the* Scots *King;* Daubigny; *and* Scottiſh *Matters.* p. 138

Numb. XXVII. *The Biſhop of* Ely *to the Lord Treaſurer: Informing him, of Intelligence he had received of* 12000 Italians *to be ſent by the* Pope *and* Spaniard *againſt the Realm.* p. 139

Numb. XXVIII. Rodolphus Gualter *Miniſter of* Zurich, *to* Grindal *Archbiſhop of* Canterbury: *Informing him of many Copies of the Excommunication of Pope* Pius V. *againſt the Queen, printed at* Rome; *to be diſperſed: and of the* Pope's *and* Spaniard's *Preparation for invading* England. p. ibid.

[Numb. XXVIII.] *The Content of a Letter written by one* Solomon Aldred (*ſometime a* Hoſier *in* Birchin-Lane, London) *from* Lions *or* Rhemes; *To* Robert Downes, *Eſq; Priſoner in the Goale of* Norwich. p. 140

An Account of the aboveſaid Letter, given by Roger Martin, *Eſq; and the Occaſion of his hearing it read, and of the Burning of it.* p. 141

Numb. XXIX. *A trewe Note of certen Artycles, confeſſed and allowed by Mr. D.* Feckenam, *as well in* Chriſtmas *Holiedays laſt paſt, as alſo at divers other Tymes before that; by Conference in Lerning before the Reverend Father in God, the Biſhoppe of* Elye, *and before D.* Perne, *Dean of* Elye, *Maſter* Nicolas, *Maſter* Stanton, *Maſter* Crowe, *Mr.* Bowler, *Chapleines to my Lord of* Elye; *and divers others, whoſe Names be here ſubſcribed.* p. 142

[Numb. XXIX.] Radulphus Gualter *to* Grindal *Archbiſhop of* Canterbury: *Concerning a Purpoſe in the Synode at* Frankford, *of framing a general Confeſſion of all the Proteſtant Churches; and an Harmony of Confeſſions.* p. 143

The CONTENTS.

Numb. XXX. *The Apology of Mr.* Robert Horn, (*afterward Biſhop of* Wincheſter) *Giving the Reaſons of his Flight abroad in the Beginning of the Reign of Queen* Mary. *Set before his Tranſlation of two Sermons of Mr.* Calvin. p. 144

Numb. XXXI. *The Anſwer of* Ælmer *Biſhop of* London, *to divers Objections made to him; for Felling and Sale of the Woods, belonging to the See.* p. 150

Numb. XXXII. *A Form of Government by* Rural Deans, *or* Superintendents; *Exhibited by the Chancellor of* Norwich, *from the Biſhop.* p. 151

Numb. XXXIII. *A Letter from the Lord* Burghley, *High Chancellor of the Univerſity of* Cambridge, *to the Vicechancellor and the Heads of the ſaid Univerſity: Sending them his Determination of two Graces: Whereof there had been great Debate, between the Heads and the other Doctors: Sent by Dr.* Barrow. p. 154

Numb. XXXIV. *A Part of a Letter of the Biſhop of* Ely, *to the Lord* Burghley; *of the ill State of St.* John's *College: For want of Statutes.* p. 156

Numb. XXXV. *The Names of all the Noblemen and Great Officers of the Queen, from the beginning of her Reign till about the Year* 1580. *Drawn up by the Lord Treaſurer* Burleigh's *own Hand.* p. 157

Numb. XXXVI. *A Catalogue of all the* Engliſh *Popiſh Books, writ againſt the Reformation of the Church of* England; *from Queen* Elizabeth's *firſt Entrance to the Year* 1580. *With the Names of ſuch learned Divines, as anſwered them.* p. 159

A
CATALOGUE
OF
Manuſcripts and other Old Books,
Made Uſe of, or Cited in theſe
ANNALS,
As well as in the former VOLUME.

MANUSCRIPTS.

COtton *Library, ſeveral Vols. there.*
K. Edward's *Council Book.*
Minutes of Council under Q. Eliz.
MSS. Ceciliana & Burghlian.
MSS. Guilielmi Petyt, *Armiger, ſometime Keep. of the Tower Records.*
MSS. in the King's Paper Office.
Sir William Cecil's *Diary.*
MSS. in the Heralds Office.
Letters of the Earl of Shrewſbury, *lying in the ſame Office.*
MSS. C. C. C. C. *Vol.* Synodal. &c.
MSS. of the L. Grey *of* Ruthin; *now L. Viſc.* Longueville.
Sir Hen. Sidney's *Memorials.*
Archbp. Uſher's *MSS.*
MSS. in Biblioth. Eccleſ. Tigurin.
MSS. in Biblioth. Eccleſ. Londino-Belgic.
MSS. in Biblioth. Lambethan.
MSS. Johann. *D. Ep.* Elien.
Regiſtr. Parker.
Rigiſtr. Grindal.
Regiſtr. Durham.
Regiſtr. Decani & Capitul. Cantuar.
MSS. Harlian.
Tower Records.
K. Edward's *Book of Sales.*
MSS. Foxian.
MSS. penes me.
MSS. Academica.
Extract of the Regiſt. of Convocation, penes *Rev.* Fr. Atterbury, *D. D. Decan.* Carliol.
Archiv. Edictor. Parliamenti.
Tho. Randolph, *(ſometime Ambaſſador to Q.* Eliz.*) his Journ. & Inſtruct.*
MSS. Tho. Baker, *S. Th. B.*
Collectanea Matt. Hutton, *D. D.*

Old printed BOOKS.

Harborough *of faithful and true Subjects, againſt the late blown Blaſt concerning the Government of Women, printed at* Straſborough 1559.

The firſt Blaſt againſt the monſtrous Regiment or Empire of Women. By J. Knox, *printed* 1557.

Gilbies *Admonition* to England.

How ſuperior Powers ought to be obeyed of their Subjects: and wherein they may lawfully be diſobeyed, and rejected. By Chriſt. Goodman. *Printed at* Geneva 1558.

William Whittingham's *Pref. to it.*

A Popiſh Paper upon the burning of S. Paul's *Church.* 1561.

A Catalogue of Manuſcripts, &c.

Pilkington *Bp. of* Durham, *his Confutation of the ſaid Paper. Printed by* Will. Seres 1563.

Popiſh Queſtions and Caſes, privately diſperſed.

Bp. Pilkington's *Anſwer to the ſaid Queſtions and Caſes.*

Declaration of the Proceedings of a Conference at Weſtminſter, ult. Mar. *Print. by* Jugg *and* Cawood 1559.

Troubles at Frankford.

Germaniæ *ad* Angliam, *reſtituta Evangelii Luce, Gratulatio.* Baſileæ.

Ad Chriſtum Anglorum *exulantium* 'Ευχαριστικόν.

De Religionis Conſervatione & Reformatione vera, &c. *Per* Lawrentium Humfredum. Baſileæ 1559.

The Book of Pſalmes in Engliſh. *Print. ad* Geneva 1558. *Dedicated to the Queen.*

The Geneva *Bible, firſt Edit.* 1560.

The Great Bible, Print. 1562.

The Biſhop's Bible, 1572.

Muſculus *common Places tranſlated, by* J. Man. *The Epiſt. Dedic. to the Archbp. of* Cant. *Print.* 1562.

Camden's ELIZ.

Sir Simmons D'ews, *his Journal of Parliaments.*

Life of Archbp. Whitgift, *by Sir* George Paul.

Letters of the Martyrs.

Bp. Jewel's *Sermons.*

Apology, *or Anſw. in Def. of the* C. *of* Engl. *by Bp.* Jewel. *Print.* 1562.

Jewel's *Def. of the* Apology, *Print.* 1569.

Harding's *Confut. of* Jewel's Apol.

A Detect. of ſundry foul Errors, &c.

Bp. Jewel's *View of the Pope's Bull*, Anno 1569.

Jewel's *Works.*

Vita Juelli, *per* Humfred.

Archbp. Cranmer's *Anſwer to Dr.* Ric. Smith's *Pref.*

Archbp. Cranmer's *Catechiſm.*

His Book of the Sacrament.

Memorials of Archbp. Cranmer, *by* J. Strype.

Foxes *Martyrology.*

Life of Bernard Gilpin, *by* Carleton, *Bp. of* Chicheſter. *Print.* 1636.

Hollingſhed's *Chron.*

Review of the Court of K. James.

Athenæ Oxonienſes, A. Wood, *Auth.*

Fuller's *Church Hiſt.*

Abbot Fecknam's *Decla. of Scruples and Stays of Conſcience,* 1564.

His Book to the Queen's Commiſſioners, touching the Oath of Supremacy.

Horne *Bp. of* Wincheſt. *his Anſw. to* Fecknam's *Book. Print.* 1565.

Variorum Itinerum Deliciæ.

Antiquitates Britannicæ. *Print. at* Hanov.

Execut. of Juſt. in Engl. *Print.* 1582.

Anſw. to the Engl. *Juſt. by Cardinal* Allen.

Viſions of Elizeus Hall *in Metre,* 1561.

Eraſmi Catecheſis.

Secretary Cecill's *Letters.*

Admonit. to the Parl.

Dr. Whitgift's *Anſw. to the* Admonition.

Treatiſe of the Croſs, *by* John Marſhal, *a Student in Divinity at* Lovain. *Print.* 1564.

The Anſw. to it, by James Calfhill, *B. D. Print.* 1565.

Bullinger's *Comment on* Daniel.

Lavater's *Comment on* Joſhua.

Phil. Melancthons *Epit. of Moral Philoſoph.*

His Diſc. upon the 13*th Chap. of the Epiſt. to the* Romans.

A brief and lamentable Conſideration of the Apparel.

A Book containing the Judgments of learned Foreigners; Concerning Cap and Surplice.

Campiani Opuſcula Selecta. Antw. 1631.

The rooting out of the Romiſh *Supremacy, by* Will. Chancy, *Eſq;*

A Romiſh *Diſcourſe; whereby the two Religions were compared.*

A Warning againſt the dangerous Practices of Papiſts 1569.

Hieron. Oſorius's Latin *Epiſt. to the Queen* 1562.

Dr. Haddon's *Anſw. to* Oſorius *by Way of Letter to him* 1563.

Oſorius's *Anſw. to* Haddon.

Dr. Haddon *and* John Fox; *their Reply in* Latin *more largely: Afterwards printed in* Engliſh.

Haddoni *Lucubrationes. Print.* 1567.

Roger Aſcham's Latin *Epiſtles.*

His School-maſter.

Hiſt. of the Council of Trent, *by Father* Paul.

A godly and neceſſary Admonition of the Decrees and Canons of the Council of Trent. *Tranſlated out of* Latin *into* Engliſh. *Print.* 1564.

An Apology written by Bp. Hooper. *Print.* 1562.

A Catalogue of Manuſcripts, &c.

A Pearle of a Prince; being Oſorius's *Epiſt. to the Queen. Tranſlated into* Engliſh *by* Shacklock. *Printed at* Antwerp 1565.

A Declaration of the Doings of the Miniſters in London, *which have refuſed to wear the Upper Apparel, and miniſtring Garments of the Pope's Chur. Printed* 1566.

Examination, for the Time, of a certain Declaration *lately put in print in the Name and Defence of certain Miniſters of* London, *refuſing to wear the Apparel. Printed* 1566.

Pet. Martyr's *Comment upon* Gen.

His Dialogue De utrâq; in Chriſto Natura.

His Epiſtles.

Archbp. Uſher's *Letters.*

Archbp. Bramhal's *Works.*

Coke's *Inſtituts. Part* III. & IV.

Dyer's *Reports.*

Coke's *Reports.*

Two Sermons preached in Lent 1553 *before Q.* Mary, *by* Watſon *Bp. of* Lincoln.

The ſetting open of the ſubtil Sophiſtry of Tho. Watſon, *D. D. By* R. Crowley, 1569.

Sir Tho. Smith's *Orations, for and againſt the Queen's Marriage.*

Hemingius's *Poſtils. Tranſlated into* Engliſh. *Print.* 1569.

A Treatiſe of Juſtification. *Printed at* Lovain. *Found among the Writings of Cardinal* Pole.

Leiceſter's *Common Wealth.*

A Diſcovery and plain Declaration of the Inquiſition of Spain. *Tranſlat. into* Engl. *Print.* 1569.

Sandys *Archbp. of* York, *his Sermons.*

Dr. Geo. Abbot *againſt* Hil's *Reaſons unmask'd.*

Tortura Torti. *By Bp.* Andrews.

Homilies againſt wilful Rebellion. Printed 1569.

Bp. Sparrow's *Collections.*

Synodus Anglicana. *The* Appendix *to it. Printed* 1702.

A Tract to the Queen's poor deceived Subjects in the North Country; drawn into Rebellion. 1569.

A Warning againſt the dangerous Practice of Papiſts; and eſpecially the Partners of the late Rebellion. 1569.

State of the Engliſh *Fugitives.*

Part of a Regiſter.

Latymer's *Sermons.*

Bullæ Papiſticæ contra Sereniſſ. Reginam *ELIZABETHAM*, & contra inclytum *Angliæ* regnum promulgatæ, Refutatio. Per *Henricum* Bullingerum. *Printed* 1571.

An Expoſition of the Propheſy of Aggee. *By* Jam. Pilkington, *Maſter of* S. John's *in* Camb. *Print.* 1560.

His Expoſition upon Nehemiah, *ſet forth by* John Fox.

Common Places of Eraſmus Sarcerius. *Tranſlated into* Engliſh *by* Ric. Taverner. *Dedicated to K.* Hen. VIII.

The Commons humble Submiſſ. and Deſire to return to the Cath. Faith. 1570.

A Detect. of certain Practices. 1570.

Demoſthenes *Orations. Tranſlated into* Engl. *by Dr.* T. Wylſon. *Pr.* 1570.

A Proof of certain Articles in Relig. by Dormer, *denyed by Mr.* Jewel, Anno 1564.

Nowel's *Reproof of* Dormer's *Proof.*

Nowel's *Confut. of* Dormer. *Pr.* 1567.

Life of John Knox.

Brief Reply to a certain odious and ſcandalous Libel, diſperſed by N. D. *By Dr.* Sutciff.

A ſparing Reſtraint of many laviſh Untruths, which Mr. Dr. Harding *doth challenge,* &c. *By* Edw. Dering. *Printed* 1568.

Zanchies *Epiſt.*

De Miniſterio Anglicano. *By* Maſon.

De Schiſmate Anglicano. *By* Nic. Saunders.

De Viſibili Monarchia. *By* ditto.

Hunting the Romiſh Fox.

Dugdale's *Hiſt. of* S. Paul's.

A Catechiſm in Latin, *intitled,* Chriſtianæ Pietatis prima Inſtitutio, ad uſum Scholarum, 1570. *By* Alex. Nowel.

K. Edward's Latin *Catechiſm.*

Mr. Joſeph Mede's *Letters.*

Admonition to the People of Engl. *By Bp.* Cooper. *Print.* 1589.

A Declaration of certain principal Articles of Religion, &c. *for Unity of Doctrine; to be taught and holden of all Parſons, Vicars, and Curates,* &c. *Printed by* Jugg 1560.

An Admonition for the Neceſſity of the preſent Time, &c. *to all ſuch as ſhall intend hereafter to enter into the State of Matrimony. Print.* 1560.

Latin C. *Prayer*; Et celebratio Cœnæ Domini in Funebribus. *Pr.* 1560.

A Catalogue of Manuſcripts, &c.

Office of Commendation of Benefact. for the Uſe of Colleges. 1560.

Pincier's *Antidotum.* Baſil. *pr.*1561.

The Laws and Statutes of Geneva *in* Engliſh. *printed* 1562.

Life of Melancthon. *By* Camerarius

Adrian. Saravia, De diverſis Gradibus Miniſterii Evangel. Frankfort.

Horarium, *A Prayer-Book.*

A Collection of private Devotions of the Ant. Church. By Coſins. *pr.* 1626.

Spaniſh *Bible. print. in* Engl. 1563.

The Three Converſions. By Parſons.

Fabian's *Chronicle.*

Calvin's *Epiſt.*

——— of *Relicts.*

Hen. Bullinger's *Sermons upon the* Revelations.

Martin Bucer *de regno Chriſti.*

Supplication to the Parl. for Reform. of Diſcipline. By Tho. Sampſon.

De Antiquitate Cantab. & Acad. Per Joan. Caius. 1568.

Aſſertio Antiq. Academ. Oxonienſ.

Apologia Antiquitat. Academ. Oxonienſis. *per* Brianum Twine.

A godly and neceſſary Admonition of the Decrees and Canons of the Council of Trent, Anno 1564. *Tranſlated out of* Latin.

Polydore Vergil, *de Inventoribus rerum.*

Dr. Whitgift's *Defence.*

Cartwright's *Reply to Dr.* Whitgift.

John Hales's *Book of the Houſe of* Suffolk's *Title to the Crown: And Defence of the Earl of* Hertford's *Marriage with the Lady* Kath. Gray.

Book of Advertiſements, 1564.

De Nobilitate. By Dr. L. Humfrey.

His Tranſlation of Cyril's *Commentary upon* Eſay.

Kilburn's *Survey of* Kent.

Life of Parker *Abp. of* Canterbury.

Life of Archbp. Grindal.

Life of Elmer *Bp. of* London.

Summary of Chronicles. By J. Stow. *printed* 1573.

Dr. Wylſon's Engliſh *Logic,* &c.

Annals of England, *faithfully collected. By* John Stow. *Print.* 1605.

Diſcovery of Counterfeit Practices, in caſting out evil Spirits. By S. Harſnet, *D. D.*

A Confutation of Arianiſm. *By* W. Wilkinſon. *printed* 1579.

Dee's *Inſtructions for the N. East Paſſ.*

His Diſcourſe of reforming the vulgar Kalendar. 1574.

Apology of the Family of Love. *Set forth* 1575.

The Queen's Reception at Kenelworth *Caſtle, by the Earl of* Leiceſter, *in her Progreſs.* 1575.

The Sacking of Antwerp. 1576.

Popiſh Books anſwered by Dr. Fulk.

Dr. Dav. Powel's *Cambria. pr.* 1584.

Sermon of Geo. Downham *at the Conſecration of Bp.* Mountague, Anno 1608.

General Hiſt. of the Netherlands. *Tranſlated by* E. Grimſton. *pr.* 1578.

Hibernia Anglicana. By Cox.

Reformatio Legum Eccleſiaſticarum: Ex Authoritate primum R. Hen. VIII. *inchoata. printed* 1640.

Reformation no Enemy to her Majeſty and State. By Penry.

A brief and pithy Sum of the Chriſtian Faith. By Northbroke. *pr.* 1571.

A Sermon preached by W. Kethe; *againſt profaning the* Sabbath. *pr.* 1571.

Melvil's Memoirs, &c.

Abridg. of the Book of Martyrs. By T. Bright. *printed* 1572.

Lectures upon Jonah. *By* Geo. Abbot, *D. D.*

Lambard's *Perambulation of* Kent.

Life of Sir Tho. Smith. *By* J. S.

A Letter publiſhed in Latin *and* French, *to cover the Maſſacre at* Paris.

Practice of the Devil. By Laur. Ramſey.

A View of Popiſh Abuſes yet remaining.

Catalogue of Charitable Acts. By Andr. Willet, *D. D.*

A Way of Reconciliation touching the true Nature and Subſtance of the Body and Bloud of Chriſt in the Sacrament. Print. 1605. *Tranſlated out of* French *into* Engl. *by the Lady* Ruſſel.

With divers others.

ANNO
1570.

# ANNALS
# OF THE
# REFORMATION
# OF
# RELIGION,
And AFFAIRS of the CHURCH, in this Kingdom of ENGLAND;
From the Twelfth Year of the Reign of Queen *ELIZABETH* to the Twenty Third.

CHAP. I.

A Teſtimonial from ſome in the Univerſity of Cambridge *concerning* Cartwright'*s Readings. His Letters to Sir* William Cecil *concerning himſelf. But is diſcharged the College and Univerſity.* Richard Greenham. *Dr.* Geo. Downham: *The odd Tempers of ſeveral of* Cartwright'*s Followers; and their affected Separation.* Anthony Gilbie'*s Letter to* Coverdale, *&c. Exiles. Dangers from* Papiſts. *The Archbiſhop of* Caſſils *Diſcovery.* Steukley *comes to the King of* Spain. *The dangerous Condition of* Ireland *from the* Spaniard *and* French. *Caution for the* Low Countries.

AS in the Concluſion of the former Volume ſomewhat was related concerning *Cartwright*, one of the Publick Readers of Divinity in the Univerſity of *Cambridge*, and of his *Deprivation* for certain *Poſitions* delivered in his Lectures; ſo I ſhall begin this Book with ſeveral other Notices concerning him; being the Head and moſt learned of that Sect of Diſſenters, then called *Puritans*.

In this Year, 1570, the Heads of that Univerſity contended with the ſaid *Cartwright*, B. D. and late Lady *Margaret* Profeſſor, for

ANNO 1570.

Animoſities in Cambridge *by reaſon of* Cartwright*'s Readings.*

Chap. 57.

his *Readings*, wherein he vented his Diſlike of the eſtabliſhed *Diſcipline* of the Church of *England*, (as deviating from the Primitive Inſtitution and Practiſe,) and the *Habits* enjoined to be worn by the Miniſters of it; and in Effect, the whole Conſtitution Eccleſiaſtical. What his Opinions and Aſſertions were, have been ſpecified in the Firſt Volume of the *Annals of the Reformation* of Religion. He had indeed a great Party in the Univerſity, and ſome of them Men of Learning, who ſtuck cloſe to him, exceedingly admiring him; tho' ſome of them, better inform'd, fell off afterwards. Great Differences and Animoſities by theſe Means were bred among the Scholars; which being paſt the Power of the Heads to allay, they complained thereof to Sir *William Cecil*, Secretary of State, their High Chancellor, deſiring him to interpoſe his Authority; but chiefly informing him of the Unſoundneſs of *Cartwright*'s late Lectures.

Cartwright*'s Favourers, their Teſtimonial of him.*

Nor were the Favourers and Hearers of *Cartwright* leſs forward to write their Letters to the ſame; teſtifying in his Behalf how ſparing and tender he was in treating of thoſe Subjects, for avoiding Offence, whoſe Teſtimonial ran in this Tenor;

Pap. Office.

Percrebuit tuæ Preſtantiæ Mag. Cartwrightum *hoc eſſe ſuſpectum nomine, quod in Theologiæ Profeſſionis munere quoſdam Diſcordiæ igniculos, qui poſt in incendium creverunt, ſparſerit, & in controverſiis de Miniſterio & re Veſtiariâ omnino ſe immodicè jactaverit. Nos verò, quorum Nomina ſubſcripta ſunt, & qui illis Lectionibus interfuimus, ex quibus iſte rumor fluxit, teſtamur nullas quas unquam audire potuimus, unde ſimultates aut diſcordias emerſiſſe; de Veſtibus Controverſiam ne attigiſſe quidem: De Miniſterio propoſuiſſe quædam, quorum ad amuſſim noſtrum hoc formari cupiebat ſed eâ & cautione & moderatione, quæ illum debebant, meritò tueri, & ab iſtâ quæ circumfertur calumniâ vindicare.*

Robertus Tower.
Robertus Willan.
Chriſtoph. Kirkland.
Rob. Soome.
Johan. Swone.
Thomas Barbar.
Simon Bucke.
Richard Chambers.

Richard Howland.
Laurentius Waſhington.
Thomas Aldrich.
Alan Par.
Johan. Still.
Wilhelm. Tabor.
Johan. More.

So that if this Teſtimony be to be relyed upon, *Cartwright*'s Reading touched not the Conteſt about the *Garments*, but only about the *Miniſtry*; taking Occaſion from ſome Part of Scripture which he read upon, to wiſh it reformed according to certain Rules he then ſpake of.

Gives Account of his Readings to Cecil.

Pap. Office.

Beſides this Teſtimonial, *Cartwright* himſelf pleaded his own Innocency in an elegant *Latin* Letter to *Cecil*, (accompanying the Teſtimonial,) written in the Month of *July*; Complaining, "How he "was ſlandered; troubled eſpecially, that theſe his Slanders ſhould "reach as far as the Court and him. Then he declared and freely

" profeſſed

ANNO 1570.

“ profeſſed to him, that none was ſo averſe to Sedition and the Study of Contention: And that he had taught nothing which flowed not naturally from the Text which he treated of. And that when an Occaſion offered itſelf of ſpeaking concerning the *Habits*, he waved it. He denyed not but that he taught, that our Miniſtry declined from the Miniſtry of the antient and Apoſtolical Church, which he wiſhed might be framed and modelled according to the Purity of our Reformation. But that he did this ſedately, that none could find fault with it, but ſome ignorant or maligne Hearers, or ſuch as catched at ſomething to calumniate him. That of theſe Things he heard he was accuſed before him, their Chancellor. But how falſe and unjuſt the Reports of his Reading were, he offered the Teſtimonial of a great many ſincere Perſons that were preſent: Aſſerting farther, that he had well-nigh gotten the whole Univerſity for the Witneſs of his Innocency; and had not the Vice-Chancellor denyed him a Congregation, he doubted not he had obtained it. That he had not room in his Letter to relate every little Particular of that Lecture, that raiſed the Rumour: But promiſed the Chancellor, that he would deny nothing to him of thoſe Things he then propoſed, if he would require it. And as he refuſed not to ſuffer, if any real Guilt were diſcovered in him, ſo as far as his Cauſe was juſt, he implored his Patronage: Praying him, that he would not ſuffer him, nor the Truth, to be overthrown by ſome Men's Hatred; who while they privately hated him, had a mind to ſet themſelves againſt the honourable and glorious Name of *Peace* and the *Church*.” But it will give better Satisfaction to read the whole Letter, as he penned it himſelf in his own Behalf, which I have therefore put into the *Appendix*. To which I have added two Letters more, written by ſeveral Men of the Univerſity to the ſame, in his Behalf. Number I. II. III.

Another Letter of his to Cecil.

Cartwright wrote alſo another Letter to *Cecil*, in the Month following, having been lately ſuſpended from his Reading; which was in Anſwer to the ſaid *Cecil*, who had humainly, in the midſt of his weighty Affairs, ſpared ſome Time to give ſome Advice to him by his own Hand. He ſeemed to have ſignified to *Cartwright*, how his Adverſaries had charged him with a factious Innovating, and that he brought into Suſpicion of Novelty that moſt antient Cauſe that ſprung up with Chriſt and his Apoſtles. But he anſwered, “ That he was no Νεοτεροποιὸς, no ſuch *Stirrer of new Things*; and yet that he would not be affrighted, by the Envy of *Novelty*, from the Truth. That he hoped, that *Cecil* was not of that Number, that charged that Proverb, τὰ ᾽ακίνητα κινεῖν, [*i. e.* to move Things that ought not to be moved] upon whoſoever innovated in any Thing whatſoever. And that he knew whoſe Words thoſe were, παλαιοὺς νόμους λίαν ἁπλοῦς ϗ βαρβαρικοὺς, [*i. e.* that old Laws were very weak and rude.] But he added, that he needed not at all to plead in the Defence of Novelty, ſince the Cauſe, being almoſt 1570 Years old, was venerable enough for its Antiquity.”

And whereas the Heads had denied him the Liberty of his Publick Reading, he complained of them to *Cecil*, and accuſed them of Inju-

ANNO 1570.

Appeals to him to judge his Cauſe.

ſtice, ſince upon ſome Conditions, which he, the Chancellor, had propounded to them, he allowed him to read, (which Conditions, notwithſtanding he was willing to comply with) yet they would not ſuffer him to read again. This was dated *Aug.* 18. In this Letter he was very earneſt with *Cecil*, to hear and judge of his Cauſe, being very willing to leave it to him. But leſt that Stateſman might ſay, that his Abilities were not equal to judge in ſuch a Cauſe, nor yet his Leiſure did permit, he urged him with this Reply; “That if the Cauſe were juſt, if it were neceſſary for the Church, if without it the Common-Wealth were diſſolved, and the Parts in Danger to fly aſunder from one another, (which without *Diſcipline* muſt needs be) the Cauſe was worthy for him to undertake; and wherein he might bring forth that rare Light of his own Underſtanding, and thoſe divine Endowments of his own Mind. And the Cauſe would again, in Recompence, embrace him, and render him a Perſon, however eminent before, ſtill more honourable, and however oppreſſed with infinite Buſineſs, he dared to promiſe, would revive and refreſh him, and tho' ready to ſink, would uphold him with ſtrong and mighty Supports.” Theſe were the over-weaning Conceits he had of his *Diſcipline*.

But is wholly diſcharged the Univerſity.

I do not find any Thing more done with *Cartwright* in the Univerſity, being diſcharged of his Lecture, outed the College, ſtopped of his Degree of *Doctor*, and ſilenced from preaching in or near the Univerſity. But we ſhall hear of him hereafter in his Writings and Attempts of ſetting up the *Diſcipline* in certain Places in the Land, which brought him into further Trouble, and Reſtraint of his Liberty, from the Eccleſiaſtical Commiſſion; which could not but take Notice of him, making himſelf the chief Preacher and Head of the new Form of Church Government. Only I muſt give a Hint concerning ſome of his zealous and well meaning Followers in *Cambridge*, who upon more mature Deliberation afterwards fell off from him. Two whereof I will mention among others.

Some fall off from him, as Rich. Greenham.

One was *Rich. Greenham*, of *Chriſt*'s Col. *Cambr.* a pious and good Man; whoſe Name we ſee ſubſcribed to the earneſt Letters that were ſent to *Cecil* in his Commendation and the high Character given him. The young Men in the Univerſity were diverted by *Cartwright*'s Readings from the more neceſſary Study of the Grounds and Principles of Divinity, and the ſubſtantial Doctrines of Chriſtianity, as reſcued from Popery, to Controverſies of the right Way and Manner of governing the Church. This was afterwards juſtly diſliked by the ſaid *Greenham*, who thought fit to reprove it in the Pulpit; blaming the young Divines, who, before they had ſtudied the Grounds of Theology, would over-buſy themſelves in Matters of Diſcipline: “And (as he ſaid) before they had laid the Foundation of their Studies, would be ſetting up, as it were, the Roof.” This Paſſage Dr. *George Downham*, of the ſame College tells us, he heard himſelf, when he was a young Student in *Cambridge*: Who himſelf conſorted among the Youth there of that Faction that diſliked the Habits, and other eſtabliſhed Ceremonies of the Church, and was a Hearer of *Cartwright*'s Lectures, in his Conſideration about this Church of *England* and the

Dr. George Downham, *Ep. before his Conſecration Serm. of* Montagu, *Biſhop of* Bath *and* Wells, Anno 1608.

Differences in it. Who tells us of himſelf what Courſe he took, “That at firſt, ſeeing Things grew ſo hot, he thought it the beſt Courſe for himſelf and the reſt to be no Meddlers on either Side. But afterwards I conſidered with myſelf, ſaid he, that this Church of *England*, wherein I was called to be a Miniſter, did hold and profeſs all ſubſtantial Points of Divinity, as ſound as any Church in the World, none excepted, neither in this Age, nor in the Primitive Times of the Church. And, Secondly, That it had the Teſtimony of all other true Churches. And, Thirdly, That in it the Means of Salvation are ordinarily and plentifully to be had. And therefore to make a Separation from it, I took to be ſchiſmatical and damnable Preſumption.”

Some Account of Greenham, *from* H. Holland.

This *Greenham* was alive many Years after, a godly Preacher, living in *London*. For I find a Letter of his dated *Anno* 1591, from *Warwick-Lane*, *London*. And when in the Year 1599, his Works were publiſhed by *H. Holland*, in his Epiſtle he gives this Character of the pious and peaceable Spirit that was in him, (ſhewing, That tho' his Judgment in ſome Points differed from the Church eſtabliſhed, yet he was no *Separatiſt*.) “That in his Miniſtry he was ever careful to avoid all Occaſion of Offence: Deſiring in all Things to approve himſelf, as the Miniſter of Chriſt. He much rejoyced and praiſed God for the happy Government of our moſt Gracious Queen *ELIZABETH*, and for this bleſſed Calm and Peace of God's Church and People under it. And ſpake often of it, both publickly and privately, as he was occaſioned; and ſtirred up the Hearts of all Men, what he could, to pray and praiſe God with him, for it continually: Yea, this Matter ſo affected him, that the Day before his Departure out of this Life, his Thoughts were much troubled, for that Men were ſo unthankful for that ſtrange and moſt happy Deliverance of our moſt gracious Queen from the dangerous Conſpiracies and Practices of that Time.”

D. Lopez.

The Writer ſaith further of him, “That he was the ſpecial Inſtrument and Hand of God, in bringing many, both Godly and Learned, to the Holy Service of Chriſt in the Miniſtry; and to reſtrain and reduce not a few from Schiſm and Error; ſtriving always to retain ſuch in Obedience of Laws: And thereby to eſteem and regard the Peace of the Church and People of God.”

The Manner of the Behaviour of theſe Followers of Cartwright.

Brief Anſ. to the Admonit. *in* Quarto, *the latter End.*

To which I may add, That this Party of Men that thus divided and diſtinguiſhed themſelves by this Schiſm, were obſerved alſo to divide from the reſt in their Behaviour, in their Tempers and Qualities, and in their Strangeneſs and Averſion, from their Chriſtian Brethren, who adhered to the eſtabliſhed Church. For this is their Character that Dr. *Whitgiſt* gave of them about this Time; comparing them unto the *Phariſees*: “That when they walked in the Streets, they hung down their Heads, looked auſterely; and in Company ſighed much, and ſeldom or never laughed: Their Temper was, that they ſought the Commendation of the People: They thought it an heinous Offence to wear a Cap or Surplice, but they ſlaundered and backbit their Brethren, railed on them by Libels, contemned Superiors, diſcredited ſuch as were in Autho-

“ rity;

ANNO 1570.

“ rity; in ſhort, diſquieted the Church and State. And as for their Religion, they ſeparated themſelves from the Congregation, and would not communicate with thoſe that went to Church neither in Prayer, hearing the Word, nor Sacraments: They deſpiſed all thoſe that were not of their own Sect, as polluted, and not worthy to be ſaluted, nor kept Company with. And therefore ſome of them meeting their old Acquaintance, being godly Preachers, had not only refuſed to ſalute them, but ſpit in their Faces; wiſhing the Plague of God to light upon them; and ſaying, they were damned, and that God had taken his Spirit from them.” And all this, becauſe they did wear a Cap; which ſtrange, unchriſtian Speech and Behaviour, *T. C.* in his Reply did not deny, but that they neither defended nor allowed of any ſuch Behaviour: And that the Fault of one ſhould not be imputed to ſo many. No; but it was brought to ſhew what ill Effects and Prejudices *Cartwright*'s Doctrines againſt the preſent Conſtitution of this Church had occaſioned in many.

A. Gilby's *Letter to divers Miniſters againſt the Habits.* Part of a Regiſt.

This Year (if it were not before) did a Brother of this Party, Mr. *A. G.* [*Anthony Gilby*, I ſuppoſe,] write a very hot and bitter Letter to ſeveral Reverend Divines, that had been Exiles for the Goſpel, and returned upon Queen *Elizabeth*'s Acceſs to the Crown; exciting them with all their Might againſt the Biſhops, for impoſing the Habits to be worn by Miniſters in their Miniſtration; and rather to lay down their Miniſtry, than comply. It was directed, *To his Reverend Fathers and Brethren in Chriſt, Mr.* Coverdale, *Mr.* Turner, *Mr.* Whittingham, *Mr.* Sampſon, *Mr.* D. Humfrey, *Mr.* Leaver, *Mr.* Crowly, *and others, that labour to root out the Weeds of Popery, Grace, and Peace.* Where, in one Place he thus expreſſeth himſelf; “ I wot not, by what Deviliſh Cup they [the Biſhops] do make ſuch a Diverſity between Chriſt's Word and his Sacraments; that they cannot think the Word of God to be ſafely enough preached, and honourably enough handled, without Cap, Cope, or Surplis; but that the Sacraments, the Marrying, the Burying, the Churching of Women, and other Church-Service, as they call it, muſt needs be declared with Croſſing, with Coping, with Surpliſing, with Kneeling, with pretty Wafer-Cakes, and other Knacks of Popery. ------------ Well, by God's Power, we have fought with the Wolves, for theſe and ſuch like Popiſh Chaff; and God hath given [us] the Victory: We have now to do with the Foxes, [*i. e.* the Biſhops.] Let us not fear.

Danger from Papiſts. Bp. Cox *very ſenſible thereof.*

As for the *Papiſts*, the other adverſe Party to the legally eſtabliſhed Church, and to the Queen, the ſupreme Governour thereof, on Earth: the great Apprehenſions of them were not yet blown over; tho' the Rebellion in the North was now quieted. *Cox*, Biſhop of *Ely*, was an old experienced Court-Divine, and that by long Obſervation knew what a dangerous Sort of Men they were, and what a mortal Hatred they bore to the Goſpel, and all thoſe about the Queen that ſincerely profeſſed it. He was therefore in this Juncture very ſolicitous for Secretary *Cecil*, the Queen's faithful and able Counſellor; who for his Wiſdom and Stability to Religion was hated by them: And in this dan-

ANNO 1570.

dangerous and rebellious Time, I find him in one of his Letters making this Prayer for him: “I heartily wiſh you from our heavenly Father and his dear Son Chriſt, the full Strength of his Holy Spirit, to the Confuſion of the Enemies of God and of the Queen's Majeſty, and of us all, God's true Servants, and her Grace's true Subjects.” But let me open ſome Light into the Practices of Papiſts at this Time.

An Embaſſy from the Q. for the French *Proteſtants.*

And in order to that, I ſhall begin with an Embaſſy the Queen diſpatched into *France* to the King in the Month of *Auguſt* by *Francis Walſingham*, Eſq; Sir *Henry Norris*, Kt. then her Reſident there. The chief and main of his Buſineſs was for the ſake of the Reformed Religion, and for an *Accord* between that King, and the Proteſtant Princes, *viz.* the Prince of *Navarre*, the Prince of *Conde*, and the *Admiral*, with the reſt being the King's Subjects. That it might be made as favourable, for the reaſonable Contentation and Surety of the ſaid Princes and their Party, as might poſſibly be: To the Maintenance and Continuance of them in the Liberty of their Conſciences: There being no ſmall Labour made by ſome, directly to impeach this *Accord*, and by others (tho' not openly) to withſtand it, yet by double Dealing in the granting of their Requeſts, to ruin the ſaid Princes and their Party in the End. “Therefore, (as it ran in the Queen's Inſtructions to the ſaid Ambaſſadors) ſhe found it the more neceſſary to uſe all good Means to countervail ſuch contrary Labours, and to procure not only a good Accord, but therewith a Continuance thereof; as in a Matter, which in her Conſcience and Honour ſhe thought good both for the King and his whole Eſtate.”

Her Inſtructions to her Ambaſſadors.

Thoſe Proteſtants Petitions and Demands.

The Petitions and Demands thoſe Proteſtant Princes made, were, Firſt, That they might be reſtored to his Grace and Favour, as humble and faithful Subjects; and conſequently, to ſerve him with their Lives, Lands, and Goods. Next, That they might be permitted to ſerve Almighty God by the Exerciſe of Chriſtian Religion, according to their Profeſſion, and to the Quietneſs of their Conſciences. And laſtly, That they might have Aſſurance thereof in ſome better Sort, than by former Experience they had: Which Petitions the Queen had herſelf conſidered. And the Firſt ſhe eſteemed a Thing moſt meet for a King to grant, both readily and bountifully. The Second was, ſhe ſaid, to a King moſt profitable to embrace and accept. And the Third, a Thing in the Sight of God moſt commendable and needful of all Chriſtian Subjects. And the laſt, a Matter of the moſt Moment to be regarded, for a full Perfection of all the reſt. But this Peace and Accord between the King and his ſaid Subjects was finiſhed before *Walſingham* came. So that when he came, he congratulated the King on the ſaid good Accord; and offered on the Queen's Part all her Endeavours to further the good Continuance thereof. And he gave the *Admiral* and his Party to underſtand the Queen's good Intentions in ſending of him at that Time; and to make it appear how careful ſhe was of their well doings.

The Archbiſhop of Caſſils *diſcovers to* Walſingham Steukley'*s coming to the King of* Spain.

The Archbiſhop of *Caſſils* in *Ireland*, a Papiſt, was an Exile in *Spain*; and (whether it were to reconcile himſelf to the Queen, or upon ſome perſonal Peak) comes in *January* this Year 1570 into *France*;

ANNO 1570.

France; where at *Paris* reſided *Walſingham*, the Queen's Ambaſſador: to whom in *March* following he made a Viſit. When *Walſingham* in Diſcourſe aſked him concerning the Report that went abroad of the King of *Spain*'s Intent of invading *Ireland*; the Archbiſhop then brake and ſaid, That about *September* laſt, the laſt Year, *viz.* 1569, one *Steukley* arrived in *Spain*, with a Deſign to addreſs to that King for an Army to reduce *Ireland* to his Obedience: Who (as *Camden* writes) took upon him with 3000 *Italians* or *Spaniards*, to reduce all *Ireland* under the Subjection of the *Spaniard*; and with one or two Pinaces to fire the *Engliſh* Fleet. This *Bravo*, ſoon after his coming to *Madrid*, before he went to the King, came to the ſaid Archbiſhop, (as he related it himſelf to *Walſingham*) telling him he came to ſee him there, whom he knew to be Catholickly bent. And that his Intent in coming into that Country was to deal with the King of *Spain* about the reducing of the Kingdom of *Ireland* to his Government, whereby Hereſy might be expelled, and true Catholick Religion planted. And that therefore he, by his Intereſt with the Preſident of the Council, would procure him Acceſs to the King. But upon ſome Pretences, as the Archbiſhop proceeded in his Relation to the Ambaſſador, of Loyalty to the Queen, and Love to his Country, not to ſee it under any Government than that of the Queen, and her Succeſſors, he declined *Steukley*'s Motion. Whereupon he applied himſelf to Duke *Feria*, who brought him to the King. And the King had Conference with him; uſed him honourably; and appointed him a very fair Houſe, and gave him 6000 Duckets, and a daily Allowance for the Maintenance of his Table: So that he ſpent 30 Duckets a Day at leaſt.

Camd. Eliza. p. 153. *and* 180.

Steukley *honourably received by that K.*

The Archbiſhop, continuing his Speech, added, That within a Day or two after, the King ſent for him, and aſked him concerning *Steukley*. He ſaid, he never ſaw him but there in *Spain*: But that he had heard of him, that he had been a Pirate upon the Sea, of Life diſſolute, in Expences prodigal, of no Subſtance, neither a Man of any great Account in his Country. Notwithſtanding he heard he was a Gentleman born, and deſcended from a good Houſe. Then the King told him of the Offer he had made touching the Buſineſs of *Ireland*, and that he had aſſured him, that he had dealt ſo, before his coming, with the *Iriſh* Nobility, as the King would find them ready to receive ſuch Forces as he ſhould ſend. The Archbiſhop wiſhed the King not to be ſo light of Belief: For that *Steukley* was not a Man of that Credit with the *Iriſh* Nobility, to be able to bring any ſuch Matter to paſs; whom they knew to be but a Shifter, and one, who for the Maintenance of his Prodigality, ſought to abuſe all Men. The King ſaid, that beſide his own Report, he was recommended unto him by his Ambaſſador, who wiſhed the King to credit whatſoever he reported.

Conference between the K. and the Archbiſhop concerning Steukley;

Duke *Feria* afterwards meeting the Archbiſhop aſked his Opinion of *Steukley*. To whom he ſaid he feared he would abuſe the King. Then ſaid *Feria*, the Likelihoods that *Steukley* ſhewed the King of the Enterprize were ſuch, as they gave great Cauſe, why the King ſhould

And between Duke Feria *and the Archbiſhop concerning him.*

ſhould embrace the ſame. For beſide the *Iriſh* Nobility, added he, he had won a great Number of the Garriſon to be at his Devotion, as wel Soldiers as Captains. Wel, ſaid the Duke further, I perceive you are not willing the Enterprize ſhould go forward: and therefore you ſeek to deface the Gentleman, whom we honour here with the Name of *Duke of Ireland*. To which the Archbiſhop replyed, that that Title and Calling was more than ever *Ireland* was acquainted with. The Effect of this was, that *Steukley* came afterwards and challenged the Archbiſhop, and told him, if he were not a Man of the Church, he would be revenged of him for the Report he made of him. And when *Walſingham* had aſked the Archbiſhop when *Steukley* was likely to embark, he anſwer'd, about the End of *April*: and now it was *March*.

Al this was the Matter of Diſcourſe this Archbiſhop had with *Walſingham*; as he gave the Queen's Secretary *Cecill* Intelligence in his Letter. Though he had a Suſpicion even of this Archbiſhop, notwithſtanding al this that he had ſaid. He pretended by al this Diſcovery to ſhew himſelf loyal to the Queen; and by this Means to obtain a Pardon from her Majeſty, in leaving his own Country without her Leave; and to have Liberty to return back again: and that Archbiſhopric being now void, and his Succeſſor dead, that he might be reſtored to it again. This Man being put out of his Biſhopric about two Years paſt, (*viz.* 1568) and another ſubſtituted in his Room, made a great Diſturbance and Outrage: Which he confeſſed to *Walſingham*. Wherby he had juſtly incurred the Lord Deputy's Diſpleaſure. But in Excuſe of his Departure without the Queen's Leave, added, that it was of Neceſſity, to ſeek Maintenance otherwhere. That the King of *Spain* relieved him, and honourably entertained him, and gave him yearly 2000 Duckets Penſion. But before he came to *Spain*, he was at *Nantes* in *France*.

Compleat Ambaſſador, *p.* 59.

The Archbiſhop's End in this Diſcovery: viz. to be reſtored to his Archbiſhoprie.

Certain it is, that what this Archbiſhop of *Caſſils* or *Caſhel*, had communicated to *Walſingham*, gave great Offence in *Spain*, and begat great Jarrs between *Steukley* and him. Which the Earl of *Leiceſter* obſerved to *Walſingham*, in a Letter he wrot him, *April* 1571, acquainting him, that his Brother, Sir *Henry Sidney*, Deputy of *Ireland*, who was then arrived in *England*, had ſhewed him the ſame; and that it had cauſed ſuch a great Diſlike of the Archbiſhop in *Spain*, that it might poſſibly recover him, and get him into *England*. This Archbiſhop's Name was *Maurice Gibbon*, alias *Reagh*: And having the Pope's Bul for the ſaid Archbiſhoprick of *Caſſil* or *Caſhel*, by vertue of that, demanded Poſſeſſion of the ſame. Which being refuſed, the other barbarouſly ſtabbed him with his Skein. But the Archbiſhop eſcaped with his Life, and the other fled abroad.

Loſes his Intereſt in Spain.

The Reaſon of his flying thither.

Cox Hibern. Anglican. *p.* 327.

But to return to *Steukley*. He came into ſuch Favour with the King of *Spain*, that he Knighted him: and he was commonly called there *Duke of Ireland*. This *Walſingham* took notice of to

The Honour the King of Spain *did* Steukley, *reſented.*

ANNO 1570.

Olivarez, the King of *Spain*'s Ambaſſador at *Paris*. To which he anſwered, the King was willing to entertain a Gentleman of Countenance, that offered him Service, and to honour ſuch with the Honour of Knighthood. Then *Walſingham* acquainted him with the Courſe of *Steukley*'s Life: and alſo, how little he had to take to. And therfore willed him to conſider, how unworthy he was of any Honour, or Entertainment, in reſpect of himſelf. But being (ſaid *Walſingham*) a Rebel unto the Queen's Majeſty, with whom the Houſe of *Burgundy* had had ſo long Amity, this gave her Occaſion to think, that Kind of Amity not to anſwer beſt to ſuch good Will as ordinarily was profeſſed.

Titles conferred upon Steukley *by the Pope. Camd.* Eliz. *p.* 230.

Our Hiſtorian tells us moreover, what Honours the Pope alſo conferred upon this diſſolute Man, *viz.* The Title of Marqueſs of *Leinſter*, Earl of *Wexford*, and Viſcount and Baron of other Places in *Ireland*. And that in a Vapour, he promiſed to make the Pope's baſe Son King of *Ireland*. The ſame Hiſtorian, under the Year 1578, gives an Account of his Death; being ſlain in a Battle in *Africa* with the King of *Fez*, going thither with *Sebaſtian* King of *Portugal*. For after the King of *Spain* had beſtowed much upon him, he found him at length not worthy of any more. And his Practices were abated in *Spain*, by diſcovery at laſt of his Looſeneſs and Inſufficiency: As Secretary *Cecill* wrote to *Walſingham* about him.

Preparations upon Intelligence of Invaſion of Ireland.

But upon the ſaid *Engliſh* Embaſſador at *Paris*, his Intelligence in *France*, and other Intelligences from *Spain*, concerning the invading of *Ireland*, the Queen ſent a Gentleman out of Hand to that King, to underſtand the *Spaniards* Intention; and who ſhould deal plainly and roundly with him in that Matter. And in the mean Time ſhe gave Order, againſt all Events, for the withſtanding of any Enterprizes; as wel by ſending of Ships to the Sea Coaſts of *Ireland*, as by other Land Forces to be ſent thither. And ordered her Ambaſſador there, in *France*, (if he ſhould have any Occaſion) to deal with the *Spaniſh* Ambaſſador, and to ſhew him theſe Reports. And that if he ſhould hear of the Queen's Preparations by Sea and Land, he ſhould tel him, that it was for her Defence: and that in caſe ſhe ſhould be offended, ſhe would uſe them not only for *Defence*, but to *offend* for her own Revenge: As ſhe wrote in her Letter to *Walſingham* her Ambaſſador. Of theſe Affairs now happening concerning *Ireland*, our Hiſtorians are ſilent: and therefore I relate them the more particularly, and procede therein.

The ill Condition of that Kingdom at this Time. MSS. Cecilian.

And it appears, that that Realm was but in an ill Condition, conſuming the *Engliſh* Treſure. Letters *Auguſt* the 30. from the Council in *Dublin* the laſt Year, made al Things almoſt deſperate, *viz.* 'That the *Butlers*, Brothers to the Earl of *Ormond*, 'encreaſed their Rebellion, and would not ceaſe upon their 'ſaid Brother's Motions made to them. And that the Rebels in 'the North were coming to invade the *Engliſh* Pale. That the 'Power of the Pale was not able to withſtand both the North 'and the *Butlers*.' This Secretary *Cecill* wrote in his private Letters

ANNO
1570.

'ters to his Friend *Nicolas White*, Seneſchal of *Wexford.* And 'that they, the Queen's Council, would attend to the North, 'and leave the *Butlers*.' And many ſuch Advertiſements came daily. But that other News from *Ireland* came, that the *Butlers* now had ſtooped to the Earl their Brother: and that the Lord Deputy had had good Succeſs. Yet the Wars and Hoſtilities went on this Year, and Peace went rather backward than forward. Inſomuch that the Secretary called it, *A loathſome Charge to the Crown:* adding, *Pœnè mihi nauſeam movet iſta profuſio, & inutilis inanitas Fiſci Regii:* Praying God to ſend ſome Stay.

The French *make an Attempt againſt* Ireland.
Cecill's Letters.

Some *Frenchmen* the latter End of this Year, underhand had invaded unhappy *Ireland* by *De la Roche*. Who diſcovered to a Kinſman, that the Enterprize in *Ireland* was to have executed a Plot of Conqueſt, deviſed by *Peter Strozza* in King *Henry*'s Time: and which, if the Match then in Hand between *Monſieur* and the Queen went not forward, he was promiſed he ſhould go in hand withal. This was the Queen's Secretaries Intelligence to *Walſingham* Ambaſſador in *France*. For notwithſtanding the Correſpondence between the *French* King and Q. *Elizabeth* at this Time, one *De la Roche* of that King's Chamber, was the Captain that led a Party of *French* that had lately made an Invaſion in *Ireland:* but it ſeems without Succeſs. And of this the Queen was informed from her Viceroy in *Ireland.* The Faction of *Guiſe* were the great Doers in this Enterprize. This when *Walſingham* had complained of to the *French* King, he denyed his Knowledge of it: though it was thought he was privy to it.

By the Motion of the Pope's Nuncio *to* Monſieur.

Walſingham's Letters.

It was diſcovered to be the Pope's *Nuntio*, that laboured to draw *Monſieur*, the King's Brother, into this Practice: Promiſing for the Maintenance thereof, to be paid in *Paris* 100,000 [Crowns] for his Encouragement; and made no Difficulty to bring the ſame to paſs, in reſpect of the great Intelligence that they had both in *England* and *Ireland.* And that the ſame being won, it would be an eaſy Step to a Step of more Conſequence; meaning *England.* But that if *Monſieur* would not accept this Promiſe, yet notwithſtanding it was reſolved to go forward: and that the Bill of Credit for the ſaid Sum of an Hundred Thouſand Crowns was already at *Paris.* Al this an Intelligencer employed by Sir *Henry Norris*, Ambaſſador before *Walſingham*, came, and informed *Walſingham* of, *Norris* being gon home. And about this Time *Steukley* in *Spain* preſented an Inſtrument unto the King there, not only ſubſcribed with the Names of the moſt Part of the *Iriſh* Nobility, but of divers of *England* of good Quality, ready to be at his Devotion. But further concerning *De la Roche*, *Walſingham* told the *French* King, that he had been in *Ireland*, and had left certain Soldiers there. For whoſe Safety he, the ſaid *De la Roche* had brought to *France* two Sons of one *Fitz-Morice* to be in Place of Hoſtages. Who then remained at *Breſt* in *Britany*, at a Kinſman of *La Roche*'s.

De la Roche *brings Hoſtages from* Ireland.

ANNO 1570.

Cautiouſly to treat with Duke D'Alva *about Trade, becauſe of the Popiſh League, and Pr. of* Orange.

By the Means of Duke *D'Alva*'s ſeizing the Effects of the *Engliſh* Merchants in the *Netherlands* the laſt Year, and the Queen in Reprizal ſeizing of the *Netherlanders* Goods and Merchandizes in her Dominions, al the antient Traffick between *England* and the *Low Countries* was at a Stay. And great Dammage was done by the *Engliſh* to the *Low Country* Merchants at Sea, by taking their Ships, and by the Trade removed to *Hamburgh* and other Parts. But after ſome Time, about this Year, or near it, a Motion was made for the renewing of Trade and Intercourſe between the two Nations. Concerning this it was now ſeriouſly debated, and thought convenient to procede more cautiouſly with *Spain*; both becauſe of the Popiſh League againſt the State of Religion *Reformed*, and of the *Spaniſh* Malice againſt the Queen and her Realms: Alſo withal leſt any Commodities might be carried from hence to *Flanders*, that might turn to the Diſadvantage or Inconvenience of the Prince of *Orange*, and the *Reformed* in thoſe Countries: that were now ſtruggling for their Liberty and Religion, againſt that Tyranny and Oppreſſion, then exerciſed in thoſe Countries.

And for the better underſtanding of theſe Things, and how Matters ſtood between *England* and *Spain* at this Juncture, one *Alderſey*, an underſtanding Merchant, thus wrot to *Cecill* wiſely, and to the Reputation of his Memory.

Alderſey *a Merchant's Letter to* Cecill *thereupon. MSS.* Cecilian.

'WHEREAS it hath pleaſed the Queen's Majeſty to 'agree unto the opening of Traffic between this Realm 'and the Dominion of the King of *Spain*, I doubt not to her 'Majeſties Honour, and the Benefit of the common Weal; ſo 'do I aſſuredly think the Duke of *Alva*, *&c.* hath ſought and 'doth embrace the ſame, in hope thereby the ſooner to ſupplant and overthrow the Prince of *Orange*, with the States of '*Holland* and *Zealand*. And conſidering the Determination of 'the Papiſtical League, and the particular Malice of the *Spanyard*, and namely, the Duke of *Alva*, it is greatly to be feared, 'that if God ſhould permit the ſaid Prince and Countries to be 'overthrown, there would ſmal Faith be kept towards her Majeſty, her Highneſs Realms and Subjects. Wherefore there is 'great Cauſe to procede in good Policy: How by the Uſe of 'this Traffic the ſaid Prince, *&c.* may take the leaſt Hurt that 'may be. Wherin hoping of your Lordſhip's Goodneſs to take 'my Meaning in good Part, I am bold to ſhew my ſimple Opinion.

'I hope there is no need, by this Agreement, to permit any 'more liberal Trade of her Majeſties Subjects into the *Low 'Countries*, but by the Merchant Adventurers, and of the Staple, 'who have Privileges in the ſaid *Low Countries*. Wherby of 'Right, and by long Uſe, other her Majeſties Subjects might 'not occupy into the ſaid Countries with any Commodities of 'this Realm more than to buy thoſe Country Commodities.

'If the ſame and none other may be permitted by her Majeſty, there may ſo good Order be taken, that by, *&c.* only thoſe Commodities of the Realm, *&c.* to be vented, may be ſhipped into the *Low Countries*, which can no way ſo much hurt the Prince [of *Orange*] *Holland*, and *Zealand*, as may the carrying of Corn, Wood, Hay, Coal, Beef, Butter, and other Victuals, into *Flanders*, and other Places under the Duke of *Alva*.

'And herein is to be conſidered, that as moſt of theſe Things be ſtolen out in Creeks, and in the Night-Time, and by Pretence of going from Port to Port within the Realm, without paying any Cuſtom; ſo may greedy Deſire of Gain (which is like to be great) cauſe ſo much to be tranſported, as this Realm may therby find Lack. And as the Doers therof be for the moſt Part Fiſhermen and of other Occupations, who leave their Faculties to follow theſe Things, and much more wil do, if they may be ſuffered; even ſo the reſtraining of them wil enforce them to uſe their ſeveral Sciences, to the Benefit of the Realm.

'Where it may be ſaid, the *Flemings* wil ſend theſe Things, and ſerve the ſaid Parties very amply, it is to be anſwered; that thoſe of *Zealand* wil by no Means ſuffer them; but ſo to keep the Coaſt of *Flanders* and other Places, that the *Flemings* ſhall not ſtir: And yet none of them reſtrained by her Majeſty, *&c.*

'And if they of *Zealand* may without Offence reſtrain ſuch *Engliſhmen* as ſhal cary Things into thoſe Places which ſhal not be free by the ſaid Privileges, nor allowed by ſuch Order as may be taken with them of *Zealand*, they wil cauſe much better Order to be kept in that Behalf, than any Proviſion of her Majeſty wil do.

'And theſe Things wel provided for, in my Judgment the Prince and the ſaid Countries ſhal receive ſmal Hurt by this opening of Traffic, they having Liberty to uſe this Realm, as other Subjects of the King. And ſo craving Pardon for my Boldnes, I pray God long to preſerve your Honor in Health:

Your Lordſhip's at Command,

THO. ALDERSEY.

ANNO 1570.

CHAP. II.

A Determination of the General Aſſembly of the Church of Scotland, *for Obedience to the new King.* Q. Elizabeth *in perpexity about reſtoring of the* Scots *Queen. Match for the Queen with the* French *King's Brother. The Queen how affected towards it. Aſtrological Enquiry into her Nativity about it. The Pope's Bull againſt the Queen ſet up at* Paris. *A ſecret Popiſh Deſign againſt* England. *Wrecks upon the Coaſt of* Suſſex, *claimed by the Biſhop of* Chicheſter. *A Suit with the L. Admiral about it: Proclamations about Pyrates. The Governor of the Iſle of* Wight *ſends out Ships after them.*

In Scotland *the Queen depoſed.*

THE Affairs of *Scotland* and the *Scots* Queen, affected *England* alſo at this Time. And the Fear of Popery from that Quarter diſturbed this Kingdom. Inſomuch, that thoſe of the Court, and the reſt of the Land that favoured the *Reformed* Religion, were ſecretly well diſpoſed to the Action in that Realm, of depoſing that Queen, and to the Succeſſion of her Son. Which was done by the States of Parliament there. And a Solemn Decree was alſo made by the *Scotch* Clergy in their General Aſſembly in the Month of *July*, 1570, and Obedience accordingly enjoyned to be given by al the Clergy to the King, and to pray for him. Which I have ſeen among the Papers of *Randolph*, the Queen's Ambaſſador to that Kingdom. Which alſo was printed, and ran in this Tenor.

A Determination of the General Aſſembly of the Church of Scotland, *halden in* Edinburgh, *the* vii^th^ *Day of* July, 1570, *anent the Obedience to be given to the King's Majeſty his Authority, and for praying for his Grace's proſperous Reign,* &c.

Decree of the General Aſſembly of that Church for Obedience to the new King.

'IT was concluded by the whole Aſſembly convened, as wel 'Super-intendents, Commiſſioners to plain Churches, Com'miſſioners of Towns, Univerſities, Provinces, Churches, Baro'nies, and Gentlemen, with uthers of Chriſtes Congregation: 'That as it hath pleaſed God of his Mercy, to erect the Au'thority of the King's Majeſty over us by publicte Conſent of 'the Eſtates in Parlament, even ſo the ſame ought and ſhould be 'univerſally obeyed throughout this Realm, without acknow'ledging any other Authority, whatſoever Title be pretended.

'Moreover, al Miniſters are commanded in their publicte Ser'mons, to pray publictly for the Preſervation of his Majeſties 'Perſon and Authority: Aſſuring them, that al ſuch as ſhal be

‘ found negligent or inobedient heirinto, ſhal be puniſhed as the ‘ Church ſhal think expedient.

‘ And further pronounceth, that if any Subject or Subjects ‘ of this Realm (of what Eſtate they) ſhal preſumptuouſly take ‘ upon them to inhibit any Miniſter to obey this Ordinance of ‘ the General Church, what Cloik or Colour ſoever he or they ‘ ſhal pretend, or by manaſing, make Impediment unto them, ſo ‘ that without Fear Miniſters may not ſerve God in their Vocation; That in that Caſe ſuch Troublers ſhal be ſummarlie, ‘ upon the Notoriety of the Fault, excommunicate; and ſhal be ‘ halden as rotten Members, unworthy of the Society of Chriſt's ‘ Body, *&c.*

‘ And laſt, Commandes al Superintendents of Commiſſioners ‘ of Provinces to cauſe this Determination to be publiſhed in al ‘ Pariſh Churches, that none hereafter pretend Ignorance, *&c.* ‘ Geven in the General Aſſembly of the Church of *Scotland*, ‘ and third Seſſion therof. Subſcrived by the Clerk of the ‘ ſame: Day, Year and Place aforeſaid.

M. *J. GRAY.*

Q. Elizabeth, *how diſpoſed towards the* Scots *Queen, depoſed.*

Queen *Elizabeth*, apprehenſive of her Danger from the Popiſh Party in *Scotland*, and Q. *Maries* Friends there, yet remained unreſolved what to do; and whether to conſent to what was don in *Scotland* towards their Queen. However, her own Security enclined her on the other Hand, that is, to favour what the Proteſtants had don: of whom ſhe was better aſſured, that they were on her Side. And therefore, when Commiſſioners were ſent out of *Scotland* to the Queen in *March* to adjuſt the *Scots* Queen Affairs, (*viz.* The Biſhops of *Galway* and *Roſs*, and Lord *Leviſton*, on that Queen's Part; and Earl *Morton*, and two more, on the King's) and both Parties were very ſtiff; one, for the Queen to be reſtored to her Government; the other, for the King her Son to reign: The *Engliſh* Court ſtood variouſly affected: Which the Earl of *Leiceſter* in the ſaid Month of *March*, gave this Account of, to *Walſingham* then the Queen's Ambaſſador in *France:* ‘ That the Queen was ſcrupulous about ‘ it. The Unworthines of their Queen to rule ſhe granted: ‘ But the Inſtances of their Cauſe, to depoſe her from her Dignity, ſhe could hardly be perſuaded in. And ſo ſhe remained ‘ much perplexed. That on the one Side ſhe was loth to ſet ‘ her up, or to reſtore her to her Eſtate again. And on the ‘ other Side, as loth to defend that which ſhe was not yet wel ‘ perſuaded to have Juſtice with it. Between theſe, her Council ‘ ſought for theſe two Things, *viz.* That her ſelf might be preſerved in Surety, and the true Religion maintained aſſuredly. ‘ For that as the State of the World ſtood, and upon true Examination of this Cauſe, it appeared, that both the Ways were ‘ dangerous touching the Queen of *Scots*. For as there was ‘ Danger in delivering her to her Government, ſo there was ‘ Danger in retaining her in Priſon: her Friends abroad beginning

The Account thereof by the Earl of Leiceſter.

ANNO 1570.

ning to ſpeak proudly for her.’ Thus the Earl of *Leiceſter.* But it was known, that al that was don in this Conference was ſent by ſpecial Meſſengers from the *Scotch* Queen's Party to the *French* King, the King of *Spain*, and the Pope: and Succours conveyed at this very Time from them: As appears by a Paper of Secretary *Cecill*, which may be read in the *Annals* of Reformation.

Annal. Reform. Ch. 57. Vol. 1.

How the Queen ſtood affected towards matching with France.

Religion was alſo very much concerned this Year, in the Motions that were made about Q. *Elizabeth*'s Marriage. For tho' her Subjects earneſtly deſired her Marriage, to ſecure a Proteſtant Succeſſion, yet they dreaded her matching with a Popiſh foreign Prince. But even they that were in the true *Engliſh* Intereſt, out of a Fear of the *Scots* Queen's Succeſſion, could have been glad to ſee her married with whomſoever it were, equal in Dignity with herſelf. This appeared, and alſo how the Queen herſelf pretended, for the Good of her People, to be affected that Way, by Expreſſions in Secretary *Cecill*'s Correſpondence (in a Letter dated *March* the 3d) with *Walſingham*, Ambaſſador in *France*; inſtructing him from the Queen, ‘That if any ſhould deal with him to underſtand his Mind, in the Caſe of her Marriage, he might ſay, that at his coming from *England*, upon ſome common Bruit of ſuch a Matter concerning her Majeſty and *Monſieur D'Anjou*, the *French* King's Brother, he [*Walſingham*] was aſſured, that her Majeſty, upon Conſideration of the Benefit of her Realm, and to content her Subjects, reſolved to marry, if ſhe could find a Perſon, in Eſtate and Condition fit for her to match withal. And that ſhe meant not to marry but with a Perſon of the Family of a Prince. And, that *Walſingham* ſhould ſay, that he could not by any Means perceive, that her Majeſty was altered from that Diſpoſition. So as that he might conclude, that if any ſuch Matter ſhould be moved to him by any meet Perſon to deal therein, he would advertiſe her Majeſty therof. And that her Majeſty would have him ſo to do. And then that wiſe Counſellor added his own Judgment, ‘That if God ſhould permit this Marriage, or any other to take Place, he [*Walſingham*] might well judge, that no Time was to be waſted, otherwiſe than Honour might require. That he was not able to diſcern what was beſt: But that he ſaw no Continuance of her Quietneſs without a Marriage. And that therefore he remitted the Succeſs to Almighty God.’ But this, he ſaid, he writ privately to him, as he truſted it ſhould remain to himſelf. How Matters proceeded in Duke *D'Anjou*'s Courtſhip of the Queen wil be ſhewn under the next Year.

The Secretaries Inſtructions to Walſingham *in that Affair.* Compl. Amb.

The Queen's Nativity inquired into, for her Marriage.

And becauſe the Welfare of the Nation did ſo much depend upon the Queen's Marriage, it ſeems ſome were employed ſecretly by calculating her Nativity, to enquire into her Marriage. For which Art even Secretary *Cecill* himſelf had ſome Opinion. I have met among his Papers with ſuch a Judgment made, written al with his own Hand. Which Judgment I am apt to believe (if not don ſecretly by himſelf) he had either from one *Bomelius*, a *Dutchman*, and famous for Phyſic and this Art, and reſiant in *England* about this Time; or perhaps from Sir *Thomas Smith:* who ſtudied Aſtrology much, and by this Scheme he found, that the Queen had not much Inclination to Marriage: Yet that her Wedlock would be very happy to her: That ſhe ſhould be ſomewhat elder, when ſhe entered into Matrimony: And that then ſhe would have a young Man, that was never before married*; That ſhe then ſhould be in the 31ſt Year of her Age: That ſhe ſhould have but one Huſband. Then for the *Quality* of the Man, that he ſhould be a Foreigner. That (eſpecially towards the Middle of her Age) ſhe ſhould not much delight in Wedlock: That ſhe ſhould obey and reverence her Huſband, and have him in great Reſpect. That ſhe ſhould arrive at a proſperous married Eſtate; but ſlowly, and after much Counſil taken, and the common Rumour of it everywhere, and after very great Diſputes and Arguings concerning it for many Years, by divers Perſons, before it ſhould be effected. And then ſhe ſhould become a Bride without any Impediment. That her Huſband ſhould dye firſt: And yet ſhe ſhould live long with her Huſband; and ſhould poſſeſs much of his Eſtate. For *Children*, but few, yet very great Hope of one Son, that ſhould be ſtrong, famous, and happy in his mature Age: And one Daughter. The Calculation of al this, by Judgment and Aſpects of the Planets, is ſet down in the *Appendix:* It was drawn up, no Doubt, privately, for *Cecill*'s own Inſtruction, to judge the better of ſo weighty an Affair, by what might be gathered from Aſtrology; the Good Eſtate of the whole Realm ſo much depending on the Queen's Marriage.

No. IV.

The Pope's Bul againſt Q. Elizabeth, *ſet up in* Paris.

The Bul of Pope *Pius* V. againſt Q. *Elizabeth*, was ſet up in *Paris* at *Pont St. Eſtienne*, containing the ſelf ſame Matter, and on the ſame Day (*March* the 2.) that *Felton* ſet it up at S. *Paul*'s, *London:* putting her under a Curſe, and al that adhered to her; and abſolving her Subjects from their Oath of Allegiance: and thoſe that ſhould obey her to be involved under the ſaid Curſe. This inſolent Bul may be read at length in our Hiſtories: and particularly in *Camden*'s *Elizabeth*. The People of *Paris* flocked mightily together about it. The Queen's Ambaſſadors then in *France* were the Lord *Buckhurſt* and Mr. *Walſingham*. Whoſe Servant went boldly and tore it down, and brought to his Maſter. Who with the Lord *Buckhurſt*, after ſome Conference, repaired to the King; and immediately broke with him in that Behalf. He calling *Walſingham* unto him, aſked him the Contents of the ſaid Bull. Wherof being advertiſed, and *Walſingham* preſenting to him ſo much of the ſaid Bull as was given him by his Servant, the King ſhewed himſelf very much moved therat, in ſuch Sort as that both might very wel ſee he was unfeigned. And forthwith he called *Lanſac* unto him, to take Order with the Judge Criminal, for the ſearching out of the ſetter up of the ſame. And aſſured the Ambaſſadors, if by

Sub Anno 1570

Compl. Amb. *p.* 49.

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* *And ſo the Duke of* Anjou *was.*

ANNO 1570.

any Means he could be found, he ſhould receive ſuch Puniſhment, as ſuch a Preſumption required : conſidering the good Amity between him and his good Siſter. *Walſingham* then ſhewed the King, that if he did not take Order in this, the like Meaſure might be meaſured to himſelf. To which he anſwered, that he did perceive that very wel: And that whoſoever he were, that ſhould ſeem to touch in Honour any of his Confederates, he would make account of him accordingly. After *Walſingham* departed from the King, *Lanſac* told him in his Ear, that he had great Cauſe to gueſs, that this was done by ſome *Spaniſh* Practice.

An Italian Practice againſt England *in hand.* Compl. Ambaſ.

It may open a Door to the dangerous Practices that followed the next Year, by reaſon of the *Scots* Queen and the Duke of *Norfolk*, what was told to *Walſingham* the latter End of this. Which was, that one who deſired his Name to be in Cypher, gave him to underſtand, that a Friend of his, in Talk with an *Italian* Biſhop (who came lately to *Paris* from the Pope to Congratulate the Marriage of the *French* King) had learned of him, that he had a Practice in Hand for *England:* which would not be long before it brake forth : And further ſhewed, that one Merchant in that Town had 14000 Crowns to be employed in that Behalf.

Biſhop of Chichester's *Right to Sea Wrecks upon the Coaſts of* Chicheſter. Paper Office.

A Proceſs upon it.

Dr. *Curteis* was this Year conſecrated Biſhop of *Chicheſter*, in the Room of *Barlow*, deceaſed. This Biſhop had ſome Controverſy with the Lord Admiral for Sea-Wrecks; which he claimed, as Biſhop of *Chicheſter:* not only ſuch as were within his Lands and Manours, but alſo ſome Miles out at Sea, on the Coaſt of *Chicheſter*. Wherupon a Suit was commenced. Several Writings wherof remain in the *Paper Office*. There it appears, that Information was brought againſt the Biſhop, that a Hull of a Ship was brought by one *Walkaden*, and ſeized by the Lord Admiral's Deputy, in the Havens Mouth of *Chicheſter:* Which was ſold by the Biſhop of *Chicheſter*, or his Officers, to a Servant of his : And was afterwards broken up by one *John Bulke* his Servant. For the which there was Proceſs ſerved upon the ſaid *John Bulke*, out of the Court of Admiralty. There it was pleaded, that the ſaid Biſhop had nine or ten Slyages of Iron, Pieces of Cables, Sails, and divers other Things, fetched from a Ship ſunk at the Shoals, twelve Miles from the Land, about a Year and Half paſt. And that there was no Proceſs againſt the ſaid Fetchers of the ſame; becauſe they were poor Men; and that it was thought his Lordſhip would take order for it without Suit. That although the ſaid Biſhop had by Charter *Wrakea Maris*, within his Lordſhip's Manours, Lands, Tenements, Fees, and Poſſeſſions; yet he might not meddle with the Hull of the ſaid Ship, conſidering it was a Pyrate's and poſſeſſed and ſeized by the Lord Admiral, before it came near the Place, where the Biſhop did claim that Privilege. The other Goods were fet from the Sea, twelve Miles from the Land. That the Charter which the Biſhop ſhewed for the Juriſdiction of Admiralty made in *Harry 6.* his Time, was reſumed by the Statute of Reſumption, in the 28th Year of his Reign. And beſides, that the Queen's Majeſty had now the Lands where he did now ſo challenge the Admiral's Juriſdiction, ſo that unleſs he had reſerved the ſaid Juriſdiction when he departed with his Lands to the Queen, his ſaid Juriſdiction did paſs away with the Lands. This was the Plea on the Side of the Lord Admiral: What that on the Biſhop's was, I find not. But the Charter of *Henry* VI. before mentioned, granting the Privilege of Wrecks to this See, may be read in the *Appendix*. No. V.

Lord Admiral Liſle, *under K.* H. 8. *yields this Right to the Biſhop.*

This, it ſeems, had been a Cauſe tryed before, in K. *Henry the Eighth*'s Time, between a Biſhop of *Chicheſter* that then was, and Sir *Arthur Liſle*, Lord Admiral: who was laying Hands upon a Wreck in the Coaſt of *Suſſex*. Wherupon the Biſhop of *Chicheſter* claimed it, as his Right: And withal, to ſatisfy him therin, produced to him a Copy of the foreſaid Patent from the ſaid King *Henry*; granting to *Adam* the Biſhop, al ſuch Privileges: Who was Biſhop of *Chicheſter*, *Anno* 1445, 24 *H. 6.* Whereupon the ſaid Lord *Liſle* ſent this Letter to the ſaid Biſhop.

His Letter to the Biſhop. Pap. Off.

My Lord,

'IN my hertieſt wiſe, I commend me unto you, pleſyth yt 'you t'underſtond, that I have peruſed your Graunt of your 'Libertyes; which is ſure and good, as I am informed by lern'ed Men. Wherfore, I am very wel contented that you ſell 'this late Wrack, as yours; for I wyll not, in no wyſe, be 'againſt you, nor your Church, to break any ſuch your Liber'ties or Franchiſes, which by your Graunt I perceive you have: 'And alſo of old Tyme, accordingly to the Tenour hereof, 'have occupyed and uſed. And thus fare your good Lordſhip 'hartily well. From *London* this vii. of *March*.

Your own *ARTHUR LYSLEY*.

Proclamation againſt Pyrates, and receiving their Spoils.

The Wrack about which the Suit above mentioned was commenced was, it ſeems, of a Pyrate's Ship: which the Admiral made his Plea for claiming it from the Biſhop. I find indeed, the Pyrates were now very ſtirring upon our Seas. Which gave Occaſion of the Queen's iſſuing out a Proclamation dated in *June* this Year from *Hampton* Court, againſt them: Who made good Spoils of the Goods of the King of *Spain*'s Subjects, as wel as of others. Theſe ſeemed to be chiefly *Flemings*. She therfore minding to give as little Offence as poſſible, to that great and proud King; and that he might have no real Cauſe of quarelling with her, (as he ſought Occaſion) as ſhe had therfore reſtrained Sea-Rovers by a ſtrict Proclamation the laſt Year, ſo now by another ſhe forbad any of her Subjects on the Coaſt of the Sea, to receive the Commodities ſuch Pyrates ſhould bring to ſell. It ſet forth, 'How that by a ſpecial Proclamation laſt 'Year given at *Oteland*, ſhe had directed ſundry good Orders to 'her Ports, for the removing and expelling of al Pyrates out of

ANNO 1570.

'the narrow Seas upon the Coaſt of her Realms. And that 'therupon ſeveral evil Perſons were apprehended in her Ports; 'and were, as it was notorious, executed of late Times as Pyrates. 'But that tho' no manifeſt Pyrates were then known to reſort 'to any her Majeſty's Ports; yet it was ſuppoſed, that by the 'Fraud and Greedineſs of ſome negligent Officers in ſome ſmal 'Ports or Creeks of the Realm, certain Goods and Merchandizes 'were ſecretly brought into thoſe Ports, as was ſaid, from ſome 'Ships of War of other Countries; being upon the High Seas, 'and out of the Danger of her Majeſty's Caſtells or Bulwarks, 'to be ſtayed; and were thought to be by her Majeſty ——

'For Remedy ſhe eftſoons commanded al manner of Perſons 'to have a more earneſt Regard to the Obſervation of al Things 'contained in the foreſaid Proclamation, upon ſeveral Pains 'therin contained, and the ſame Proclamation now publiſh and 'obſerve. And her Majeſty preſently addeth, 'That if any Officer in any Port or Creek, ſhould have any Knowledge or Information given of any Perſon, that ſhould buy, or any Ways 'attain to any Manner Goods or Merchandizes, brought in otherwiſe than ordinarily and publickly by Merchants Ships, as 'lawfully trading Merchandize; the ſaid Officers, for not apprehending the Offender, and for not withſtanding ſuch Frauds, 'to be deprived of their Offices, and committed to Priſon without Bail, if their Offices be of her Majeſty's Gift: And if by 'Grant of any Corporation, the whole Liberty of the Corporation, for ſuch Miſuſes, ſhal be ſecured into her Majeſty's 'Hands, and be extinguiſhed, *&c.* Given at *Hampton* Court the '6. of *June*, 157c, the xii. of her Reign.

The Governor of the Iſle of Wight *ſends Ships after Pyrates in thoſe Seas.* Compl. Ambaſſ.

Notwithſtanding Complaint was made, about the latter End of the Year, by the *Spaniſh* Ambaſſador in *Paris*, to the *Engliſh* Ambaſſador there, of Pyrates, haunting the narrow Seas, (eſpecially about the Iſle of *Wight*) that robbed the King's Ships. It was true; but the Crimes were committed by ſome belonging to the Prince of *Orange:* as *Cecil* wrote to *Walſingham:* a Thing the *Engliſh* could not help. But Mr. *Horſey*, Governor of the Iſle of *Wight*, was diſpatched with Authority to ſet forth certain Ships, either to take them, or to drive them from the Coaſts. For he confeſſed to *Walſingham* privately, that they were too much favoured *Lucri cauſâ.* But however, he might avow truly, as he added, that the Queen did not favour them.

CHAP.

CHAP. III.

Orders and Injunctions for preventing Frays and Fightings in London. *Conſtables to carry Staves. The Queen's daily learned Studies. Secretary* Cecil *created Lord* Burghley. *His Troubles. Sir* Tho. Smith *becomes Secretary in his Place.* Walſingham *Ambaſſador in* France, *his Complaint. Sir* Nicolas Throgmorton; *his Death; Diſeaſe and Character. Earl of* Suſſex. *Mr.* Thomas Cecil*'s Letter to him: who had recommended him to the Queen, Sir* Francis Englefield*'s preſumptuous Letter. Biſhop* Sandys *nominated for* London. *His Excuſe; and Acceptance: His firſt Viſitation. The* Italian *Church in* London. Fox*'s Second Edition of his* Martyrology.

Diſorders and Frayes in London.

NOW for more Domeſtick Affairs, and Obſervations of divers Perſons of Character or Quality. This Year, or near it, a notable Proclamation was ſet forth by the Lord Maior of *London*, for the Regulation and good Order of that great Metropolitical City, not only upon the Queen's Charge to him to preſerve Peace in that her Chief City, but alſo becauſe lately there had been great Frays and Fightings, and Murthers too, committed in and about the ſaid City, by Cudgels, called *Baſtinadoes*, and other Weapons. The latter forbidden to be drawn, and the former to be carried by a very ſtrict and wel penned Proclamation publiſhed in Print. Which al Conſtables, for their better Direction and Remembrance, were to have in their Houſes: And they enjoyned to carry a white Staff. It was entituled, *For the Suppreſſing of Frays, and Fraymakers, and Diſturbers of the Queen's Peace.*

The Lord Maior his Proclamation for preventing the ſame.

'It began with the Mention of a Law of K. *Edward* I. in the 'Third of his Reign; wherin he did enact, that the Peace 'of the Holy Church and of the Land, ſhould be wel guarded, 'kept and maintained in al Points; and that egal Juſtice ſhould 'be done, as wel to the Rich as to the Poor, without Reſpect of 'Perſons. And that K. *Richard* II. in his Parlament the Firſt of 'his Reign, did in like Manner wel and ſtraitly command, that 'Peace in his Realm ſhould be ſurely obſerved and kept: So that 'al his lawful Subjects might from thenceforth ſafely and peaceably go, come, and dwel, according to the Law and Uſage of 'the Realm; and that Juſtice and Right ſhould be indifferently 'miniſtered. It ſet forth likewiſe, that the Queen's moſt excellent Majeſty, as wel by her own Mouth, as by her honourable 'Council, had ſundry Times given ſtrait Charge and Commandment

'ment to the Lord Maior and his Brethren, the Aldermen, and to their Predeceſſors, that they ſhould wel and diligently conſerve and keep the Peace of our Sovereign Lady within the City and Suburbs. And forſomuch as a far greater Confluence, as wel of the Lords, Great Men, Prelates, Knights, and Gentlemen of this Land, and other the common People, was made to this honourable City of *London*, than to any other Part of the Realm, as wel for their Suits in the Queen's Highneſs Courts, as for other their Negotiations; and for theſe Cauſes there was required a far greater and more diligent Care, within the City eſpecially, for the Conſervation of her Majeſties Peace; and chiefly for that this City is the principal City, and Spectacle of the whole Realm; by the Government whereof, al other Cities and Places do take Example: And alſo, whereas the Lord Maior is the Queen's Highneſs Lieutenant in the ſame City; and by the Charters, Liberties, Franchiſes, and Cuſtoms thereof, hath the ful Execution of the Queen's Prerogative Royal, for the Conſervation of the Peace and Defence of bearing Armour within al Parts of this City, and the Suburbs thereof.

The Maior the Queen's Lieutenant.

Deſperate Affrayes in the City.

'And foraſmuch as of late Times, within this Honourable City, and the Liberties and Suburbs, upon Quarels begun, as wel in other Parts of the Realm, as within this City, and in other Places near adjacent, great and deſperate Affrays have been foughten within the ſaid City: Whereupon hath enſued horrible Murther, and deſperate Man-ſlaughters; to the great Diſpleaſure of Almighty God, and to the manifeſt Contempt of the Queen's moſt excellent Majeſty, her Crown and Dignity:

Reformation thereof.

'For Reformation whereof the Lord Maior, by the good and grave Advice of his Brethren, the Aldermen, did in the Queen's Name moſt ſtraitly charge, will, and command, that as wel al her Majeſties Subjects, as al other Perſons, reſorting, dwelling, or abiding within the ſaid City, or the Liberties and Suburbs of the ſame, ſhal from henceforth firmly keep, guard, and maintain in al Points, the Peace of our ſaid Sovereign Lady. And that no Perſon preſume to draw or Uſe any Weapon to fight, upon Pain of Forfeiture of the ſame, and to have Priſonment of his Body, during her Majeſties Pleaſure, and to make Fine and Ranſome for the ſame Offence.

No drawing Weapon.

'And for the better repreſſing of ſuch as be common Diſturbers and Breakers of her Majeſties Peace, he commanded al her Majeſties good Subjects diligently to aſſiſt the Conſtables, and other her Majeſties Officers, in pacifying of Affrays, and apprehending of ſuch as were Breakers and Diſturbers of her Majeſties Peace, as often as they ſhal be called upon by the ſaid Conſtables, upon Pain of Impriſonment, and further Puniſhment. And that the Conſtables within the ſaid City and Liberties, may at the Time of ſuch Affrays be the better known, the Lord Maior did hereby charge and command, that every

'Conſtable ſhould have a white Staff or Rod, of the length of 'one Ell and an Half, and of the Bigneſs of a Standard Shaft. 'Which Staff or Rod, he or his Deputy ſhal bear in his Hand, 'at al ſuch Times as he ſhal go to the appeaſing of ſuch Affrays. 'And that no Perſons but Conſtables only, or their Deputies, do 'uſe the like Staves upon Pain of Impriſonment.

Conſtables White Staff.

'Herewithal charging al the Conſtables, as often as need 'ſhal require, to raiſe the Inhabitants of their ſeveral Precincts, 'and to take and apprehend al ſuch as ſhal draw or uſe any 'Weapon to fight, or make an Affray, or otherwiſe break her 'Highneſs Peace. And al ſuch Affray-makers and Peace-breakers to carry forthwith to one of the Counters, there to re'main; until ſuch further Order be taken with him or them, 'as may be to the Terror and Example of others.

Raiſe the Inhabitants.

'And further, he did ſtraitly command and charge, that no 'Perſon preſume to bear or carry in their Hands, or otherwiſe, 'within the City of *London*, and Liberties thereof, any Man'ner of ragged or ſmooth Cudgel, commonly called a *Baſtinado*, 'either with a Pike of Iron, or without. And ſuch as now of'fended therein, to be attached by the Conſtables, or their 'Deputies; and brought before the Lord Maior or the Recor'der, or before ſome other Juſtice of Peace of the ſame City; 'there to receive ſuch Puniſhment for the ſame, as ſhal be 'thought expedient. And to the Intent that the Conſtables 'may not excuſe themſelves by Ignorance, the Lord Maior com'manded every Conſtable of the ſame City, to have one of 'theſe Proclamations fixed upon a Wal within his Dwelling 'Houſe, in a Place meet and convenient for the ſame.

No Cudgel to be born.

Imprynted at *London* by *John Day*.

If we turn our Eyes from the City to the Court: The Queen was now at *Windſor*: where, beſides the publick and weighty Affairs of the State, ſhe cuſtomarily ſet apart ſome Hours every Day in her Privy Chamber, in learned Studies; as in reading *Greek*, in converſing with ancient Authors of Philoſophy and Divinity, and in fair Writing, and indicting Letters and Diſcourſes in divers Languages. Wherein ſhe uſed the Conduct of the learned and ingenious *Roger Aſcham*: Which he looked upon as one of the greateſt Felicities of his Life. And reproached the young Gentry of the Nation, nay, and many of the elderly Divines, by her Example. And with what Words he addreſſed himſelf to them upon Occaſion of the Queen's Studies, to excite them to Learning, is ſet down elſewhere.

The Queen employs herſelf daily in Study.

Rog. Aſcham.

Annals, *Vol* I. P. 392.

One of this learned Queen's wiſe Counſellors was Sir *William Cecil*, her Secretary of State, learned himſelf, and alſo a chief Patron of Learning and Religion: Whom this Year ſhe worthily advanced to the Honour of a Baron of this Kingdom, by the Title of *Baron of Burghley*, the Name of his noble Houſe in *Northamptonſhire*; and ſtill giving Title to his eldeſt Sons Iſſue, the Earls of *Exeter*; not advanced for his Wealth, but for his Worth.

Secretary Cecil *created Lord* Burghley.

Worth. But he remained Secretary for ſome Time after: tho' it was thought then, (as the Earl of *Leiceſter* wrote to *Walſingham*) that ere long he ſhould have the Office of Privy Seal. If we wil take his Title from his own Pen, thus he wrote to *Nicolas White*, his Friend in *Ireland*, ‘My Stile is *Lord of Burghley*, if you mean to know it for your Writing, and if you liſt to write, truly the pooreſt Lord in *England: Yours*, not changed in Friendſhip though in Name, *William Burghley*. And about this Time he wrote to *Walſingham* in *France*, *March* the 1ſt, 1570, ſubſcribing his Letter, *By your aſſured, as I was wont*, Wil. Cecil; *and as I am now ordered to write*, William Burghley. And in his own Journal he wrote, ‘that he was created Baron the 25th of *February*, being Shrove Sunday; yet called Lord *Burghley* ſome time before.

Cecil's *Journal*

The Biſhop of Roſs's *Congratulation thereof to him.*

The Biſhop of *Roſs*, the *Scottiſh* Queen's Ambaſſador, (but for his Pragmatical and ſeditious Spirit, committed to the Tower) thought fit in a Letter to this Lord, to give him this Complement upon his new Honour: ‘When I was going to wreit your Lordſhip's accuſtomed Style of Honour upon my Letter, I was warned of your late Honourable Promotion. Wherof I am moſt heartily glad. For your Vertue, Wiſdom, and Experience, hath mereit that, and much more. And happy is that Commonwealth, whair the Magiſtrates are ſo elected: *Et quum aut Sapientes gubernant, aut gubernantes philoſophantur*.

His Troubles and Dangers at Court: and Reflection thereon.

If this wiſe and good Man took any Delight in Titles of Honour, it was ſome Recompence to him for the ſevere Troubles and Dangers he was oppreſſed with, for his publick and faithful Services. For the laſt Year he had certainly ſunk under the malicious Combinations of the Great Men at the Court againſt him, had not the Queen ſeaſonably interpoſed; knowing wel the Worth of the Man, and on that Account, the Zeal ſhe had, and muſt have, for ſuch a Man, obliged her on his Side. And this preſent Year, 1570, alſo, he had his Share of Trouble; and the Court itſelf was ful of Changes. And how it ſtood with him now, take his own Words, in a Letter to his dear Friend in *Ireland*.

Letter to Nico. White.

‘I cannot wel reſolve what to write, ſuch are the Varieties and Changes of Time, that may alter my Advertiſements between my Writing and your Receipt. Therefore I wil write of Things not ſubject to Change by me while I live. I do continue, nor wil deſiſt, to love heartily the honeſt Virtues which I am perſuaded are ſettled and rooted in you. For which I love you, and ſo wil, [however mutable he found the Love of others to him] except you make the Change. I am as you have known me, (if not more) tormented with the Blaſts of the World: Willing to live in calm Places; but it pleaſeth God otherwiſe to exerciſe me, in Sort as I cannot ſhun the Rages therof; tho' his Goodneſs preſerveth me, as it were with the Target of his Providence, from the Dangers that are gaping upon me. *Vita hominis eſt militia ſuper terram.* I uſe no Armour of Proof againſt the Dart and Pellet, but Confidence in

ANNO 1570.

God by a clear Conſcience. He was a Man that affected Meditation and Retyrement, but could not be ſpared from the Publick. For to repeat one Expreſſion more, dropt in the ſame Letter: 'God ſend 'me ſome Intermiſſion from Buſineſs, to meditate privately upon 'his mervaillous Works, and to exerciſe my Thankfulneſs for his 'Mercies and Benefits.' This was writ in *May*. But inſted of a Receſs from Buſineſs, the Queen layd more weighty Employment upon him not long afterwards. For upon the Death of the Lord Marqueſs of *Wincheſter*, Lord Treaſurer, in the Year 1572, ſhe advanced him to that Place. But yet the drawing up of moſt of the State Writings, as Inſtructions to Ambaſſadors, and Declarations, and Letters, lay upon him even then, and long after.

Is made Lord Treaſurer, Anno 1572.

Sir Tho. Smith *ſucceeds Secretary of State.*

He was ſucceeded in the Office of Secretary of State by Sir *Tho. Smith*, Kt. another very faithful, wiſe, and learned Counſellor of the Queen's: but not before *June* 24, 1571, who had late been the Queen's Ambaſſador with the *French* King. He was firſt called to aſſiſt the ſaid new Baron in the Office of Secretary: And was in order to that, admitted to the Council *March* the 4th, as the Earl of *Leiceſter*, but the Day before, wrote to *Walſingham*, that the ſaid Sir *Thomas* ſhould be admitted to the Council to morrow; and ſhortly after to be Secretary.

And Walſingham.

His Neceſſity now in France.

Compl. Amb.

Happy was the Queen in her Secretaries, who were both faithful, able, and diligent. Such was Mr. *Walſingham*, afterwards Secretary, *viz.* in *January*, 1573, being then admitted Joint-Secretary with Sir *Thomas Smith*. Which *Walſingham*, by ſerving her Majeſty faithfully in his Embaſſy, to his great Coſt, in Houſe-keeping and Intelligence, ran himſelf deep in Debt. Inſomuch that in a Letter he wrote this Year from *France* to the Earl of *Leiceſter*, he ſhewed him, that his Charges grew to be ſo great, through the exceſſive Dearneſs of the Place, (the like to which was never known) that Neceſſity forced him at that preſent to make his Moan unto his Lordſhip, and to deſire his Aid, that he might not be, as he was, overburthened: Whereby his Care how to live, might not hinder the only Care he ought to have, How to ſerve. And that tho' his Service could not deſerve ſo much as he was allowed; yet his Place and his State required, he ſaid, Conſideration to be had of the preſent Time. Otherwiſe he ſhould not be able to do that which ſhould be for her Majeſty's Honour and Service: Adding, that always Change of Time brought Change of Allowance.

Sir Nicolas Throgmorton *dyes.*

Cecil's *Diary.*

His Diſeaſe, and the Loſs of him to the Public.

Compl. Amb.

This Year, *February* 12, dyed Sir *Nicolas Throgmorton*, Kt. who had been the Queen's Ambaſſador jointly with Sir *Thomas Smith*; and employed in other Embaſſies and Matters of State: and a great Creature of the Earl of *Leiceſter*'s. He dyed *ex Pleuriſi & Peripneumonia*, as *Cecil*, in a Diary of his, expreſſed it. The Loſs of whom *Leiceſter* ſignified in a Letter two Days after, (*viz. Febr.* 14.) to *Walſingham*, in theſe Words: 'We have loſt on Monday, our good 'Friend, Sir *Nic. Throgmorton:* who dyed at my Houſe, being there 'taken ſuddenly in great Extremity on the Tueſday before. His 'Lungs were periſhed. But a ſudden Cold he had taken was the 'Cauſe of his ſpeedy Death. God hath his Soul: and we his 'Friends great Loſs of his Body.' Some apprehended his ſudden Death came by Poiſon: but whether by *Leiceſter*'s Means, being in his Houſe, when he dyed, it is uncertain. He was a buſy intriguing Man. *Cecil* alſo wrote the ſame News of his Death to the ſame Correſpondent, *viz.* ‘That he had been ſick, and paſt ſix or ſeven Days, of a Pleuriſy, joyned with a Diſeaſe called *Peripneumonia:* Adding piouſly, *He doth but lead the Way to us.*’ *Walſingham*, in his Letter back to *Leiceſter*, taking Notice of the ſaid Sir *Nicolas*'s Death, (whom he called a *dear Friend* to him) gave this Judgment of him, ‘That by the lack of him, if it were private to his Friends, the Loſs were great: but if weighed generally in Reſpect to her Majeſty and the Country, the Want of him would appear greater. For be it ſpoken, ſaid he, without Offence to any, for Counſil in Peace, and for Conduct in War, he hath not left of like Sufficiency, his Succeſſor, that I know: Concluding, that he would no more inſiſt upon that Matter, unpleaſant for his Lordſhip to read, as for him to write.’ He was buried in the Church of S. *Katharine Creechurch, London:* where he hath a fair Monument, with his Figure in Stone.

Earl of Suſſex *taken into the Privy Council.*

In the Month of *October*, the Earl of *Suſſex* was admitted into the Privy-Council: who had merited wel: He was Lord Preſident of the Council in the North: And the laſt Year being the Queen's Lord Lieutenant in the North, he had great Succeſs againſt the Rebels in the North: and was accompanied with a great many *Engliſh* Gentlemen, volunteers. And among the reſt, by Mr. *Thomas Cecill*, Secretary *Cecill*'s eldeſt Son: Who for his ſignal Service, and ſome Promiſe, expected ſome Reward with others. And having been particularly recommended unto the Queen by the ſaid Earl, he wrote this handſome Letter in Acknowledgment to him; expreſſive alſo of his Modeſty and Vertue, agreeable to the Spirit of his worthy Father.

Mr. Tho. Cecil, *that ſerved under him in the Rebellion, recommended by him to the Queen.*

That it might pleaſe his good Lordſhip:

Cecil's *Letter to him thereupon.* Titus B. 2.

‘UNderſtanding that ſuch as ſerved under his Lordſhip in the late Rebellion of the North, did generally look at this Time by his Recommendation, for ſome Recompence of their Service; among whom, accounting himſelf one, and his Suit already being moſt favourably recommended unto the Queen's Majeſty by his Lordſhip's ſpecial Favour unto him, more than any Deſert of his Part; he was the bolder to remember himſelf unto his Lordſhip by theſe his Letters: Not as one, in reſpect of his particular Gain, meaning to be importunate with him; but as he, who neither meant to attempt other Mens Credits in this Behalf, neither to be bound or thankful unto any, but unto his Lordſhip only. And ſhould think himſelf happy, if at any Time it might be in him, by any Service to acknowledge that Duty and Good-wil which he remained indebted unto his Lordſhip. In the mean Time he remained as his moſt bounden; and wiſhing his Lordſhip his Hearts Deſire. It was dated from *Burghleigh*, the 26th of *December*, 1570. Subſcribing, *Your Lordſhip's at Commaunment,*

THO. CECILL.

Sir Fra. Englefield's *preſumptuous Letter.* Cecil's *Diary.*

November the 18th, Sir *Francis Englefield* wrote a preſumptuous Letter to the Earl of *Leiceſter*, againſt the Queen's Majeſties Authority.

thority. It is only ſo briefly ſet down by *Cecill* in his *Diary:* grounding it, as it ſeems, upon the Pope's late excommunication of her, and diſcharging her Subjects from their Allegiance, and giving her Kingdoms to the King of *Spain*. He was a great Popiſh Zealot, and had been a Privy Counſellor to the late Queen *Mary*, and Maſter of her Wards and Liveries: But now living abroad upon Pretence of his Religion, and a Penſioner to the King of *Spain*, held a Correſpondence with the Queen's Enemies. Though the Queen deſerved better at his Hands, as hath been related at large elſewhere. For ſhe allowed him the Revenues of his Eſtate here in *England*; and retained only a ſmal Part of it for the neceſſary Maintenance of his Wife; who was an Heireſs, and brought a conſiderable Fortune to him. And whereas he pretended his Conſcience for refuſing, at the Queen's Command, to return to his own Country, becauſe he might not enjoy his Religion here; ſhe ordered her Ambaſſador then in *Spain* to inform that King, (who had by his Ambaſſador interceded for him) that none of her Subjects were diſturbed for their Religion, if they were quiet in the State; nor ſhould Sir *Francis*. But his ſeditious Spirit and Animoſity againſt the Queen and her Authority ſtil remained, as appears by writing after this Manner to one of her chief Stateſmen.

Annals of Reform. *Ch.* 36. *Vol.* I.

Sandys *Bp. of* Wigorn. *appointed for Bp. of* London.

Grindal, being the Beginning of this Year tranſlated from the See of *London*, to that of *York*, *Sandys*, Biſhop of *Worceſter*, was concluded upon by the Queen, to be the fitteſt Perſon to be removed into that Room; a Man dear to the Citizens, and earneſtly deſired by them, to be their Paſtor. Secretary *Cecil*, who was the great Inſtrument of this intended Remove, diſpatched a Meſſage to him, to acquaint him with the Queen's Reſolution. And therfore prayed him to haſten to *London* for that End. But the good Biſhop, conſcious to himſelf of his own Inability for ſo great a Charge, and not caring, perhaps, to be placed ſo much in View of the Court, and the whole Realm, pleading withal his Want of Health, and Bodily Infirmity, laboured to decline it, as much as he could. And thereupon ſent up his Chancellor to lay before the Secretary his Unwillingneſs on thoſe Accounts to remove from that See, where he hoped he did God Service. But the Chancellor did his Meſſage after that Manner, as tho' the Biſhop were not in earneſt, and as tho' it were but a faint Excuſe, and that he required only ſome further Solicitation to accept it. Which cauſed a gentle Reprimand of him from *Cecil*; ſhewing him, how the Queen was not diſpoſed to think of any one elſe for that Place; and likewiſe, that the Citizens began to be much diſpleaſed with him for his Denyal. This troubled him, and concluding this a Call from God to this Biſhoprick, he ſent up a pious and modeſt Letter to the Secretary, importing his no longer ſtanding out; and that upon the Queen's and Council's Summons, he would obey and come up. Which Letter, deſerving to be inſerted, as affording ſome Character of this godly Prelate, was as followeth: *viz.*

His Excuſe: and Acceptance of the Preferment. Letter to Cecil.

SIR,

'I SHAL humbly pray you not to be offended, that thus often
'with my Letters I moleſt your Honour. My former and whole
'Suit was ſimple, my Meaning plain; ſaying of myſelf as I thought

ANNO 1570.

MSS. Cecilian.

'of myſelf. [*i. e.* Declining to be tranſlated, becauſe of his mean 'Opinion of himſelf and his Abilities.] If my Chancellor hath 'otherwiſe inſinuated, he did it without Commiſſion, or Knowledge 'of me. The Wants in Mind, and the Infirmities in Body, were 'the chief Cauſes of my Refuſal. Yet hearing by my Chancellor, 'that you were offended with me, and underſtanding that the Queen's 'Majeſty miſliked to alter her Highneſs Determination; and being 'ſundry Ways advertiſed of the Clamour of *London* againſt me for 'my Refuſal, and how that with univerſal Joyfulneſs the People 'deſired me; this touched my Conſcience very near, and made me 'write to your Honour in ſuch Sort as I did.

'Sir, your Anſwer unto my Man was ſuch as hath wonderfully 'troubled me. I looked for Comfort and good Advice, but I fear to 'reap Grief and Diſpleaſure. I have given no juſt Cauſe of Offence: My Conſcience ſtandeth clear. I have ever honoured and 'loved you, before al other Men. I have been and wil be very ready at your Commaunment in what I can. Wherein I cannot otherwiſe pleaſure you, I daily in my Prayers commend you unto him, 'who can in al Things benefit you. This to be ſimple and true, I 'cal the true God to record. My Deſerving being not to the contrary, I hope to find your old wonted Favour. You wil not in Honour and good Nature caſt away your poor Friend without al 'Cauſe. If you glome upon me, I ſhal ſerve Chriſt's Church with 'leſs Comforth, and to leſs Profit. The World underſtandeth, 'that you are my good Friend, and that I may do ſomewhat with 'you. If the Papiſts may learn Miſliking, they wil eaſily over-crow 'me; and it wil much weaken my Work in God's Church. I have, 'as it were, already loſt the Earl of *Leiceſter*, becauſe I wrote privately to you, and not to him. He told my Chancellor, that there'with he was much offended. If you ſhal miſlike of me alſo, evil 'is my Hap.

'Sir, if the Queen's Majeſty and the Privy Council be not otherwiſe reſolved, if you bid me come up, I wil, and take that Office 'upon me, whatſoever become of me; and ſtand to your Favour 'and Courteſy. For in that Matter you ſhal wholly diſpoſe of me. 'The ful Conſent and Calling of the People of *London*, doth not a 'little touch me. If a meeter be already choſen, I ſhal be moſt glad 'of it: ſo that I may live here, and whereſoever, with your Favour 'and wonted Friendſhip. Which I humbly crave at your Hands: 'more eſteeming the ſame, than the beſt Biſhopric in the Realm. 'Good Maſter Secretary, ſtand my good Friend. Commaund me, 'and I wil obey. Bid me, and I wil do. Your Advice wil I follow 'fully. The Calling of the Prince and of the Privy Council, the 'Calling and Conſent of the whole People, and my private Friends 'earneſtly requiring the ſame, hath narrowly touched my Conſcience; and moveth me to think that this Calling is of God. I 'pray you write me three Lines, that I may certainly know what 'to do, and whether I be fully diſcharged, or no. Thus commending me wholly unto your Friendſhip, I commend you to the Grace 'of God. In haſt, at *Hartilbury*, this 26th of *April*, 1570.

Tour Honour's in Chriſt, *ED. WIGORN.*

Thus

ANNO
1570.

Thus the good Biſhop, partly to recover himſelf from the Diſpleaſure taken at him, and eſpecially being now touched in Conſcience, that this univerſal Appointment of him to the Charge of *London* was a Calling from God, was fain, with much Submiſſion, to comply, and revoke his former Refuſal.

Holds his primary Viſitation. Earl's *Journ. inter MSS. D.* Joh. *nuper Epiſc.* Elien. *Articles for the Clergy.*

He viſited his Dioces this firſt Year of his Tranſlation. And *January* the 10. he held his Viſitation in *London*. Some *Articles* and *Injunctions* of the Biſhop then given the Clergy, I learn from a Journal of one of theſe *London* Miniſters. ‘We are ſtraitly charged, I. To keep ſtrictly the Book of Common Prayer. II. No Man to preach without a Licence. III. To obſerve the appointed Apparel: That is, to wear the ſquare Cap, the Scholar's Gown, *&c.* And in al Divine Service to wear the Surpliſe. IV. None to receive Strangers, that is, any of other Pariſhes, to their Communion. V. Al Clerks Tolerations to be called in.’ This wil be better underſtood, when we are informed, that there had been divers Miniſters, who had private Meetings in Houſes: where they preached, baptiſed, adminiſtered the Communion after a new Way, different from the publick Liturgy, and alſo condemned it, and the eſtabliſhed Government of the Church. For which, ſome of them were impriſoned. But ſuch was the Clemency of the Government, that the former Biſhop, by Permiſſion and Order of the Privy Council, granted them, after about a Year's Reſtraint, their Liberty; and upon Promiſe of their peaceable Behaviour, and a certain Subſcription, allowed them ſome Toleration. But they miſbehaved themſelves, among whom the chief were *Crane* and *Bonham*. Which was the Cauſe of this Article of calling in al Tolerations. ‘VI. That Pariſh Clarks intrude not into the Prieſts Duty, as before they had ſometimes done.’ That is, they had taken upon them, on ſome Occaſions, to ſay Common Prayer, and uſe ſome of the Offices. This was Preſumption not to be ſuffered: and thought fit therefore to be taken notice of by the Biſhop in his Viſitation, and to be made one of his Articles to the Clergy, no longer to ſuffer it.

The Italian *Church in* London.

The *Italian* Church in *London*, which firſt began in the Time of K. *Edward* VI. was continued under Q. *Elizabeth*, and had the Favour of the State, for the Liberty of Religious Worſhip for ſuch *Italians* as embraced the Reformed Religion. Wherof there were many reſiding in that City, both Merchants and others, that had fled thither from ſome Parts of *Italy*, where the Goſpel had been preached, but now perſecuted. Which Church was thought profitable alſo for the Uſe of ſuch *Engliſh* Gentlemen as had travailed abroad in *Italy*. That by their reſorting thither, they might both ſerve God, and keep their Knowledge of the *Italian* Language: which by Diſuſe they might otherwiſe have ſoon forgotten. But it was an Obſervation now made, of the evil Conſequence of young Mens travailing from hence into thoſe Parts, *viz.* That they loſt al the good and ſober Principles they carried out of *England* with them, and became negligent of Religion, and little better than Atheiſts. Which cauſed Mr. *Aſcham* about this Time to ſay, ‘Theſe Men thus *Italianated* abroad, cannot abide our godly *Italian* Church at home. They be not of that Pariſh (they ſay) they be not of that Fellowſhip. They like not the Preacher: They hear not his

‘Sermons; except ſometime for Company, they come thither to hear the *Italian* Tongue naturally ſpoken; not to hear God's Doctrine truly preached.

The ſecond Edition of Fox's *Acts and Monuments.*

This Year *John Fox* ſet forth the ſecond Time, his laborious Book of Confeſſors and Martyrs. Which bore this Title, *The Eccleſiaſtical Hiſtory, containing the Acts and Monuments of Things paſſed in every King's Time in this Realm; eſpecially in the Church of* England, *principally to be noted. With a ful Diſcourſe of ſuch Perſecutions, horrible Troubles, and Sufferings of Martyrs; And other Things incident, touching as wel the ſaid Church of* England, *as alſo* Scotland, *and al other foreign Nations, from the Primitive Times, til the Reign of K.* Henry VIII. *Newly recognized and enlarged by the Author* JOHN FOX. This was the firſt Volume.

The Prolegomena *before the Work.*

The *Prolegomena* before the Work, conſiſted of divers Tracts, *viz.* theſe that follow. The firſt is, ‘To the true and faithful Congregation of Chriſt's Univerſal Church, with al and ſingular the Members thereof, whereſoever congregated or diſperſed through the Realm of *England*, a Proteſtation or Petition of the Author, wiſhing to the ſame Abundance of al Peace and Tranquility, with ſpeedy coming of Chriſt the Spouſe, to make an End of al mortal Miſery.’ The Running Title is, *A Proteſtation to the whole Church of* England. The ſecond is the Epiſtle Dedicatory, intitled, ‘To the right vertuous, moſt excellent and noble Princeſs, Queen *ELIZABETH*, our dread Lady, by the Grace of God, Queen of *England* and *Ireland*, Defender of Chriſt's Faith and Goſpel, and principal Governour both of the Realm, as alſo over the ſaid Church of *England* and *Ireland*, under Chriſt the ſupreme Head of the ſame, *John Fox*, her humble Subject wiſheth daily Encreaſe of God's Holy Spirit and Grace, with long Reign, perfect Health, and joyful Peace, to govern his Flock committed to her Charge; to the Example of al good Princes, the Comfort of his Church, and Glory of his bleſſed Name.

The Book clamoured againſt,

In which Epiſtle, near the Beginning are theſe Words, expreſſing what high Diſpleaſure the *Papalins* conceived againſt him, only for expoſing, by Way of Hiſtorical Relation, the barbarous Uſages expreſſed by them towards ſuch as profeſſed the Goſpel. ‘That when he firſt preſented thoſe *Acts and Monuments* unto her Majeſty, *&c.* Which her rare Clemency received in ſuch gentle Part, he wel hoped that thoſe his Travels in that Kind of Writing had been wel at an End: whereby he might have returned to his Studies again, to other Purpoſes, after his own Deſire more fit, than to write Hiſtories, eſpecially in the *Engliſh* Tongue, But that certain evil diſpoſed Perſons of intemperate Tongues, Adverſaries to good Proceedings, would not ſuffer him to reſt; fuming and fretting, and raiſing up ſuch miſerable Exclamations againſt the firſt Appearance of the Book, as was wonderful to hear. A Man (as he expreſt himſelf) would have thought Chriſt to have been new born again, and that *Herod* and al the City of *Jeruſalem* had been in an Uproar; ſuch Bluſtring and Stirring was there againſt that poor Book, thro' al Quarters of *England*, to the Gates of *Lovain*. So that no *Engliſh* Papiſt almoſt in al the Realm, thought himſelf a perfect Catholic, unleſs he had caſt out ſome Word or other, to

To the Gates of Lovain.

‘give

ANNO 1570.

'give that Book a Blow. —— They clamoured againſt it, to be ful of Lyes, *&c.* As tho' there were no Hiſtories elſe in al the World corrupt, but only this Story of *Acts and Monuments*. That with tragical Voices they exclaimed and wondered upon it: Sparing no Coſt (ſaid he) of Hyperbolical Phraſes, to make it appear as ful of Lyes as Lines —— And this only for three or four Eſcapes in that Book committed. And yet ſome of them were in the ſame Book amended: They neither reading the whole, nor rightly underſtanding that they read, inveighed and maligned ſo perverſely the ſetting out thereof, as tho' neither any Word in al that Story were true, nor any other Story falſe in al the Word.' But then concerning ſuch Matters related by him that were Errors indeed, he added, (for the Satisfaction of al ſober unprejudiced Readers, if not for the ſilencing of thoſe Calumniators) 'That nevertheleſs, in accuſing theſe his Accuſers, he did not ſo excuſe himſelf, nor defend his Book, as tho' nothing in it were to be ſpunged or amended, therefore he had taken Pains to reiterate his Labours, in travelling out the Story again: Doing herein as *Penelope* did with her Web, untwiſting that ſhe had done before: or, as Builders do ſometimes; take down again their Buildings, either to tranſpoſe the Faſhion, or to make the Foundation larger: So he in recognizing this Hiſtory, had employed a little more Labour, partly to enlarge the Argument he took in Hand, partly alſo to aſſay, whether by any pains-taking he might pacify the Stomachs, or ſatisfy the Judgments of theſe importune Quarelers.

The various Slanders caſt upon it.

His Pains to ſtop clamours, in reviewing the Book again.

A third Prefatory Tract to this Book, is addreſſed to the true Chriſtian Reader, on this Subject, *What Utility is to be taken by reading of theſe Hiſtories.* A fourth is written, To al the profeſſed Friends and Followers of the Popes Proceedings; four Queſtions propounded to them. Then follow the Names of the Authors alledged in this Book: And of the Martyrs that ſuffered. Then are ſet down *Corrections* of ſundry Faults, Defects, and Overſights in both Volumes of this Hiſtory: And next, certain *Cautions* of the Author to the Reader, of Things to be conſidered in reading this Story. What theſe *Cautions* are, I refer the Reader to the *Appendix*, to inform him in. Where we may obſerve the Diſpoſitions of many to find Fault with Mr. *Fox*'s Pains, by the frivolous Exceptions that were taken at ſeveral Things, and at very minute Miſtakes or Omiſſions.

Other Prefatory Tracts in this Book.

No. VI.

This Year did *William Lambard* of *Lincoln*'s Inn, ſend in Writing the *Antiquities* of *Kent*, to *Tho. Wotton*, Eſq; a worthy and learned Gentleman of the ſame County: A Book abounding with Variety of ancient and curious Hiſtorical Collections of Places and Matters of that County; intituled, a *Perambulation of Kent*, containing the Deſcription, Hiſtory and Cuſtoms of that Shire. Which Mr. *Wotton* five or ſix Years after publiſhed, with his own recommendatory Epiſtle before it, to the Gentlemen of the County. Mr. *Lambard*'s Genius led him to gather out of al ancient as wel as modern Hiſtories of this Iſland, ſundry Notes of ſuch Quality, as might ſerve for the Deſcription and Story of the moſt famous Places throughout this whole Realm: which he called, *A Topographical Dictionary*, becauſe it was digeſted into Titles by Order of Alphabet, and concerned the Deſcription of Places. Out of which he meant in Time

Lambard *ſends his Perambulation of* Kent *to* Mr. Wotton.

His Study of the Antiquities of this Iſland.

ANNO 1570.

(if God granted him Life, Ability, and Leiſure) to draw, as from a certain Storehouſe, fit Matter for each particular Shire and County. And reſolved firſt to begin with *Kent:* as he wrote in his Epiſtle to Mr. *Wotton,* when he ſent him the ſaid MS.

Demoſthenes *Orations ſet forth* **in Engliſh.**

This Year Dr. *Thomas Wylſon,* a learned Civilian, Maſter of S. *Katharine*'s near the Tower of *London,* ſet forth certain Orations of *Demoſthenes,* the famous Orator of *Athens,* tranſlated by him into elegant *Engliſh,* being a Man of polite Learning in *Latin* and *Greek:* which I took ſome Notice of in the former Volume. He ſet about this Tranſlation with the greateſt Care and Exactneſs, that it might be lookt upon in that Age, as a perfect Piece of eloquent *Engliſh* Language; and that it might anſwer the Tongue and Oratory of the firſt and chiefeſt Orator of *Athens*; as he writes in his *Preface.* And in this his Tranſlation, he made Uſe of the *Latin* Tranſlation made by that ſingular learned Man, Sir *John Cheeke,* ſometime the King's *Greek* Profeſſor in *Cambridge:* who had read ſome of theſe Orations formerly to this *Wylſon,* and other *Engliſh* Scholars in *Padua:* whither they were retired for their Safety, in the perſecuting Times of Q. *Mary.* The Interpretation wherof *Wylſon* had from his own Mouth, who kindly took Care over al the *Engliſhmen* there. And the very Argument of thoſe Cauſes that Orator handled, ſo agreeing to thoſe Times of Q. *Elizabeth,* made him the rather to enter upon this Work of tranſlating into our own Tongue; for the People of this Nation to read theſe Orations againſt King *Philip* of *Macedon:* that King *Philip,* and *Philip* King of *Spain,* equally ambitious to overrun other Countries, more than their own. And that *England* might ſtand upon her Guard againſt one *Philip,* as *Athens* was counſilled to do againſt another.

A Note of **J. Cheeke.**

The two King **Philips.**

Thus we have that Orator addreſſing himſelf to his *Athenian* Auditors with reſpect to King *Philip:* 'Counſilling them to take heed 'of him, as a juſtly ſuſpected Enemy; and no ways to truſt his forged Peace: Under Shadow wherof he doth, ſaith he, al the Miſchief he can. And therfore willed them to look wel to their Buſineſs, and to truſt to themſelves, making ready againſt al Aſſays; 'becauſe that *Philip* did nothing elſe, but lye in wait for them, and 'all *Greece* beſides, to conquer them, and to become a Tyrant over 'them, *&c.* making it plain, that K. *Philip* did hate them deadly; 'and warning them for that Cauſe, not to truſt his fair Promiſes: 'for that he had moſt cruelly abuſed other Cities and Countries 'with like Craft and Subtilty. The Orator then inveighed againſt 'thoſe Traitors that were K. *Philip*'s Hirelings: and ſhewed, that 'their Promiſes and K. *Philip*'s Doings agreed not together, and declared him to be their mortal Enemy. And therfore adviſed them 'to take up Arms, and proclaim open War, for the better Safeguard 'and Defence of their whole Eſtate and Country.' It is eaſy to ſee how parallel the Caſe of *England* now was with that of *Athens* then, in divers Particulars: Which the Publiſher of theſe Orations, no doubt, had his Eye upon.

It partly alſo gave him Occaſion, (as he tells us) to ſet about this Work, whilſt once, being ſolitary among his Books, he recollected his former Felicity under the Teaching and Inſtruction of that foreſaid learned Man, while they converſed at that Univerſity in *Italy.*

Of

ANNO 1570.

Of whom he could not refrain to ſpeak with much Honour and Reſpect. And of him, and ſuch other incomparable Men for Piety, Learning, and Uſefulneſs in that Age, I take al Opportunities to retrieve the precious Memory. Take then Dr. *Wylſon*'s Words of him, 'That he deeply thought, and often, of that learned Man, and ſingular Ornament of this Land. And as the Remembrance of him was dear unto him, for his Manifold great Gifts, and wonderful Vertues, ſo he thought of his moſt gentle Nature, and godly diſpoſed Mind, to help al thoſe with his Knowledge and Underſtanding, that any Way made Means unto him, and ſought his Favour. And to ſay for myſelf, as he proceeded, among others, I found him ſuch a Friend to me, in communicating his Skill, and the Gifts of his Mind, as I cannot, but during my Life, ſpeak reverendly of ſo worthy a Man, and honour in my Heart the Heavenly Remembrance of him.

Commendation of Sir John Cheek.

He mentioned a Saying of this *Cheek*, concerning *Demoſthenes*, *viz.* 'That none ever was more fit to make an *Engliſh* Man tel his Tale praiſeworthily in any open Hearing, either in *Parliament*, Pulpit, or otherwiſe, than this Orator alone was.

His Saying of Demoſthenes.

But his main Motive for his tranſlating and printing theſe Orations, may be worth our hearing more at large: Namely, 'That he could not ſuffer ſo noble an Orator, and ſo neceſſary a Writer for al thoſe that loved their Countries Liberty and Welfare, to lye hid and unknown, eſpecially in ſuch a dangerous World as this was.' Other Reaſons moving him, lye in theſe Words of his: 'He that loveth his Country, and deſireth to procure the Welfare of it, let him read *Demoſthenes*, and he ſhal not want Matter to do himſelf good. For he that ſeeketh common Quietneſs, *Demoſthenes* can teach him his Leſſon. He that would gladly prevent Evil to come, *Demoſthenes* is for his Purpoſe. He that deſireth to ſerve his Country abroad, let him read *Demoſthenes* Day and Night: For this is he that is able to make him fit to do any Service for his Countries Welfare. For never did Glaſs ſo truly repreſent a Man's Face, as *Demoſthenes* doth ſhew the World to us. And as it was then, ſo it is now; and wil be ſo ſtil, til the Conſummation and End of al Things. The Devil never ceaſeth from the Beginning of the World to make Diviſion, and contrive to ſtir Civil Wars; to embolden the Commons againſt their Superiors; to put evil Thoughts into Counſillors Head; to make People ambitious and covetous, and corrupt the Hearts even of the Meſſengers and Preachers of God's Word: Continuing his Practice ſtil in al Places, with al Men. And therefore, ſeeing *Demoſthenes* is ſo good a Schoolmaſter for Men, to decipher the Devil and his Miniſters, for the Advancement of Uprightneſs in al Things, I would wiſh that al Men would become his Scholars.

The Benefit of reading Demoſthenes.

To the Title of this Book, *The Orations of* Demoſthenes, *chief Orator among the* Grecians, &c. was added, *Moſt needful to be redde in theſe daungerous Dayes, of al them that love their Countryes* LIBERTIE, *and deſire to take Warning for their better Avayle, by Example of others.* He dedicated this his Tranſlation in a large Epiſtle to Sir *Will. Cecil*, Kt. to whom he had ſent the Copy for his Judgment, before he would publiſh it: and a private Letter in *Latin* accompa-

ANNO 1571. [No. VI.] nying it: Which I have tranſcribed from his own Pen, and put into the *Appendix*: as a Remembrance of one, who was, beſides his great Learning, ſometime the Queen's Ambaſſador, and afterwards one of her Principal Secretaries.

CHAP. IV.

Motions and Letters concerning the Queen's marrying with Duke D'Anjou. *The Matter of Religion the great Article. The Queen wil not allow him the Exerciſe of the Maſs. Ambaſſadors from* France *move for that Article. The Queen's Reſolution. The Treaty put off. Renewed again: But to no Purpoſe. Fears and Apprehenſions hereupon. Amity however endeavoured with* France. *Motion of the Match revived. Diſcourſe about it between the* French *Ambaſſador and the Queen. She hath no Inclination that Way. Practice of* Spain. *Sir* Tho. Smith *ſent into* France, *for cultivating Amity. Promotes the Marriage between the Prince of* Navar *and the* French *King's Siſter.*

Motion of Marriage between the Queen and Duke D'Anjou.

Anjou's Love to the Queen.

THE Queen's matching with *Henry* Duke *D'Anjou*, the *French* King's Brother, as it was moved the laſt Year, ſo it was earneſtly purſued this. A Matter, that had its Conveniencies, it being the beſt Means of ſecuring Queen *Elizabeth* againſt the *Scotch* Queen's Pretences; and its Dangers to the State of Religion eſtabliſhed. I ſhal therefore collect what I find in Letters of Ambaſſadors, and Papers of State, concerning this important Affair; avoiding what our Hiſtorians have already written of it. The Embaſſy of Mr. *Walſingham* was chiefly for this End. And the great Aim was, to bring about the changing of Duke *D'Anjou*'s Religion. And then it was in al fair Probability to take Effect. As for *Monſieur*, he declared a mighty Affection for the Queen to *Walſingham*: and that tho' he was but young, yet that any Time theſe five Years there had been Overtures of Marriage made to him; and that he found in himſelf no Inclination unto this preſent Time, to yield to any. But that he muſt confeſs, that thro' the great Commendations that was made of the Queen his Miſtreſs, for her rare Gifts as wel of Mind as of Body; being, as even her Enemies ſaid, the rareſt Creature that had been in *Europe* theſe five hundred Years; his Affections, grounded upon ſo good Reſpects, had now made him yield to be wholly hers. This was the Noble Lover's Proteſtation to the *Engliſh* Ambaſſador.

March 25.

And of the Amendment of his Religion, the ſaid Ambaſſador had Hope. Which when *Cecil* the Secretary, (now newly created Lord of *Burghley*) underſtood by the Lord *Buckhurſt*, late Ambaſſador alſo in *France*, he thus expreſt himſelf in a Letter to *Walſingham*, 'That

The Secretary's Letter, concerning that Duke's changing his Religion.

'That if *Monſieur* were not rooted in Opinion of evil Religion, as by Reaſon of his young Years it was likely ſuch a Change might by Argument be brought about; then by his marrying within *England*, and becoming a Profeſſor of the Goſpel, (conſidering his towardneſs to be a martial Prince) he might prove a noble Conqueror of al Popery in *Chriſtendom*, with ſuch Aids as might join with him in the Empire and otherwhere. And of ſuch a Deſign the Secretary wiſhed he might be capable.' But this which he wrote from the Court at *Greenwich*, he enjoyned him to keep ſecret within his own Breaſt: ſaying, 'The more he writ, the more open he was; conſidering the Truſt he had in his Secrecy, and truſting notwithſtanding, that nothing thereof ſhould have Light, to do him any Hurt.

Inſtructions to the Ambaſſador about the Article of Religion.

Therefore it was privily reſolved in the *Engliſh* Court, that *Monſieur*, if he married the Queen, muſt not uſe any Religion different from that of the Queen. For ſo it ran in the *Inſtructions* given to Sir *Thomas Smith*, (who was Ambaſſador in *France* immediately before *Walſingham*) in theſe Terms, 'That altho' it may be ſufferable to have an outward Exerciſe of Chriſtian Religion in divers Sorts among the Subjects of one Realm; yet to have a Diverſity, or rather a Contrariety in outward Exerciſe of Religion between Us, (being Queen of the Realm, and ſo the Head of the People) and him that ſhould be her Huſband, ſeemeth not only dangerous, but alſo abſurd, yea, almoſt impoſſible. This muſt be for a principal Argument.

The private Exerciſe of Monſieur's *Religion not allowed. And why.*
Cott. Librar. Julius F. 6.

And when it was required on the *French* Part, that *Monſieur* might have only the private Exerciſe of the Popiſh Religion, the Counſillors would not admit of it, 'Foraſmuch as the granting unto him the Exerciſe of his Religion, being contrary unto the Laws of the Land, might, by an Example, breed ſuch an Offence as was likely to breed much Trouble. *Walſingham* diſcourſed with the Queen Mother on this Argument. When ſhe inſiſted much upon it, and uſed the Argument of her Son's Honour, to obtain this Liberty, he beſeeched her to conſider as wel the Queen his Miſtreſſes Danger, as her Son's Honour: Shewing her, that of this Permiſſion great Danger would enſue: As I. The violating of her Laws. II. The Offence of her good and faithful Subjects. And laſtly, The Encouragement of the evil affected. Which three Miſchiefs, if ſhe would but weigh with her Son's Honour, ſhe would find them to be of great Moment. This Diſcourſe *Walſingham* had with this *French* Queen, upon Command from Q. *Elizabeth*'s Letters brought by *Cavalcant*, the *French* Ambaſſador, lately returned to *Paris*. Who acquainted *Walſingham* that it was the Queen Mother's Pleaſure, that he ſhould come to her at S. *Clou*'s about four Miles from *Paris*. Then he deſired to know of her, how ſhe was ſatisfy'd with an Anſwer the Queen had ſent her by *Cavalcant*, unto certain Articles propounded by the King and her, to the End that he might advertiſe her Majeſty. She then told him, among other Things, that the ſecond Article, which was concerning Religion, was very hard, and narrowly touched the Honour of her Son. Inſomuch that ſhould he yield thereto, the Queen herſelf would receive alſo ſome Part of the Blemiſh, by accepting for an Huſband ſuch an

Diſcourſe thereof between the Queen-Mother and Walſingham.

ANNO 1571.

one, as by ſudden Change of Religion might be thought drawn by worldly Reſpects, and void of al Conſcience and Religion. To which *Walſingham* replyed, that he was willed to ſay to her, that *Monſieur*, ſhe doubted not, but that by her good Perſuaſions, would accept in good Part the ſaid Anſwer. And that ſhe meant not ſuch Change of a ſudden, as that he and his Houſhold ſhould be compelled to uſe the Rites of the *Engliſh* Church, contrary to his or their Conſciences. And ſo the Ambaſſador proceeded in his Diſcourſe as is above mentioned. This I have extracted from *Walſingham*'s Original Letter to the Lord *Burghley*, in the *Paper Office*, endorſed thus by that Lord's own Hand, *Apr.* 28, 1571, *Mr.* Walſingham *to me, after the Return of* Cavalcant *into* France: And by another Hand, *Upon the Permiſſion or Toleration of Popery, what Miſchief wil enſue?* The whole Letter containing this more fully, with other Matters, I have tranſcribed into the *Appendix*. No. VII.

Diſcourſe with the French *Ambaſſador concerning* Monſieur'*s Religion.*

De Foix, employed by the *French* in this Buſineſs, made Anſwer to this; *viz.* That to live without Exerciſe of Religion, was as much as to be of no Religion. And he knew the Queen's Majeſty in Honour would not have him touched with ſo great a Spot, as to be thought an Atheiſt. To this it was replied, That if it were true, that he, the Ambaſſador, had heard, *Monſieur* was not ſo far from our Religion, having had ſome Introduction therin by *Carnvallet*, his Governour, lately deceas'd. And therefore, if it pleaſed him to water thoſe Seeds which he had already received, by ſome Conference, he ſhould be able eaſily to diſcern, that the Change of his Religion would breed unto him no Diſhonour.

Great Hopes of proceding in the Match. Compl. Amb.

The Queen ſtood wel affected to proceed in the Marriage, in caſe Reaſon might take Place in the Conditions, as the Earl of *Leiceſter* told *Walſingham* in his Letter. And how likely this Article of Religion was to ſucceed, the Ambaſſador informed the ſaid Earl: 'That he conceived great Hopes therof, by certain Speeches 'lately paſt between the *French* King, *Monſieur*'s Brother, and *Teligny*; *viz.* That Religion ſhould not be the Let, which was the 'chiefeſt Thing reſpected in this Match.' For that the King entring into Diſcourſe with that *French* Gentleman, who had ſaid, that yt ſeemed ſtrange to the World, that *Monſieur* grew every Day more ſuſpicious than other, appearing much bent to his Religion; the King replied, That his Brother, if there fel out no other Lets but Religion, would be ruled by him. 'And becauſe, ſaid the King, 'that I may bring the Matter the better to paſs, I wil have my Brother with me out of this Town, and deliver him from certain ſu'perſtitious Friars, that ſeem to nouriſh this new Holineſs in him. 'And that he doubted not, within a few Days, ſo to work upon 'his Brother, as he would yield to any thing he ſhould require.' And two Days after, the King called *Teligny* again unto him, and aſked him, whether he had lately any Talk with his Brother? *Teligny* then ſhewed the King, that the ſame Day at Dinner, *Monſieur* called him unto him: and that his whole Courſe of Talk was only in Commendation of the Queen's Majeſty, and of the great Deſire he had to have ſo happy and ſo honourable a Match. Whereby, ſaid he, I ſee him ſo far, as I hope he wil not make any Difficulty at Religion: which wil be the chief Matter the Queen wil ſtick at.

To

ANNO 1571.

To which the King ſaid, No; obſerve my Brother wel; and you ſhal ſee him every Day leſs ſuperſtitious than other. By this Speech it appeared, what great Hope *Walſingham* conceived of the King's Revolt alſo from Papiſtry: uſing theſe Words to *Leiceſter*, Surely I am of Opinion, that if this Match go forward, it wil ſet the Triple Crown quite aſide. But our good Ambaſſador was not yet ſufficiently acquainted with that King's Diſſimulation.

Monſieur *ſtudies to oblige the Queen, and* Leiceſter.

In the mean Time, that *Monſieur* might the more oblige the Queen, the Queen-Mother told the *Engliſh* Ambaſſador, that her Son would ſend over Marſhal *Montmorancy*, [a Perſon very acceptable unto this Court] becauſe the Queen her Siſter deſired it. And that he deſired again, that ſhe would ſend thither, into *France*, the Earl of *Leiceſter* [her Favourite.] Whom he deſired to ſee and honour, for the good Affection that he bore to the Amity between the two Realms, and to requite him for the Preſents which he had at divers Times ſent unto him. And then ſhe doubted not al Things ſhould be done as her Majeſty deſired.

Ambaſſadors from France *come about this Matter.*

This Buſineſs therefore, about the Article of Religion, was earneſtly tranſacted here, at the *Engliſh* Court: Wherof the Queen made a Relation to her Ambaſſador in *France*. The *French* Ambaſſador and *Cavalcant*, an *Italian* Gentleman there, (but one that had long lived in *England*, and was wel affected towards it) were come hither from the *French* King, about this Affair. And the Earl of *Leiceſter* and the Lord *Burghley*, were appointed by the Queen to be her Commiſſioners to treat with them. The Ambaſſador began with the Article concerning the Celebration of the Matrimony by the *Engliſh* Book. And here he ſaid, he doubted, that the Uſage of Matrimony by the Order of this Church, might contain Matter repugnant to the Duke's Conſcience. And namely, that he ſhould be urged at that Time to receive the Sacrament according to the Inſtitution of this Church. The Queen, as to this Point, directed *Walſingham* to tel *Monſieur De Foix*, that that was the very Order of the Book, *viz.* That *it was convenient, the married Couple ſhould receive the Communion.* But however, that being not of Neceſſity, he might give them ſome Hope, that it might, for reaſonable Reſpects, be forborn. But for the other and main Article, that the Duke *D'Anjou* ſhould have no Liberty for himſelf and his Domeſtics, to uſe his own Religion, the *French* Ambaſſador urged to have it permitted, with theſe Cautions and Conditions; 'That he ſhould uſe 'his Religion in ſecret Place and Manner, and with ſuch Circum-'ſpection, as thereby no manner of public Offence ſhould grow to 'the Queen's Subjects.

The Duke's Scruple of being married by the Engliſh *Book.*

Cautions and Conditions offered for his Religion.

The Queen wil not permit his Exerciſe of his Religion; nor compel him to hers.

But to this the Queen would not yield: Being anſwered, that ſhe doubted not, but that *Monſieur D'Anjou* would, by the Advice of the Queen-Mother, be contented with the Queen's Anſwer, being wel weighed; in that ſhe wil be contented, that by no Means neither he, nor his Domeſtics, ſhould be compelled to uſe the Rites of our Religion, otherwiſe than ſhould be agreeable with his Conſcience. But as for the Exerciſe of his own Religion, being eſpecially forbidden by our Laws, ſhe could not, without manifeſt Offence and Peril to her State, accord thereto. And having acquainted *Walſingham* with al this, She told him, that he ſhould uſe al good Perſua-

ANNO 1571.

ſions to induce them to be content with her Anſwer in that Behalf. And that for the better maintaining therof, he ſhould require that it might be conſidered, what Peril it might be to the Quietneſs of her State, to have one that ſhould be her Huſband, (by his Example in her Houſe) to give Comfort to her Subjects to break her Laws, that preſently were devoted to obey them. Which might ſo fal out in proceſs of Time, as it might repent her that ever ſhe had been ſo illy adviſed, *&c.* And in any wiſe, ſhe bad her Ambaſſador give them no other Comfort in this Behalf. And ſhe thought meet, that before any other Things were treated of, this Matter concerning the Point of Religion were firſt on both Parties determined. And this being accorded, there would be no great Difficulty in the reſt. And that conſidering this Matter for Religion ſeemed of ſuch Subſtance, as none of the reſt were, ſhe thought it beſt to have this firſt treated of; and ſo enter to procede, or forbear.

Other Matters about Religion required on the Queen's Part.

Other Articles relating to Religion were, that the Duke ſhould accompany the Queen at the uſual Times to her Chapel and Oratory; and there remain in ſome convenient Place, until the Queen returned back. And that the Duke, neither by himſelf, nor any other, ſhould procure that a Change or Alteration be made or attempted, of the Evangelical Laws of Religion, ſet forth in the Realm of *England:* Nor afford Favour to any Subject of the Queens; whereby in any Part to violate theſe Eccleſiaſtical Laws; but ſhould rather endeavour, that ſuch a Violater of them be brought to Puniſhment.

Reſolution on the French *Part.*

When *Walſingham* had treated at large, according to theſe Inſtructions, with the Queen-Mother about this great Article, ſhe ſaid, It was generally feared by the Catholics, that this Match would breed a Change of Religion throughout al *Europe*. And then concluded, that neither *Monſieur* her Son, nor the King, nor herſelf could ever yield to any ſuch ſudden Change for any Reſpect whatſoever. Adding, that her Son would ſoon be overcome by the Queen's Perſuaſions; he being more zealous than able to defend his Religion.

Further Treaty.

This put ſome Stop to Proceedings. Afterwards *De Foix* writ Letters, that this Matter might be continued: as tho' there would be other Offers made by them. But the Queen handled the Matter exceeding well with the Ambaſſador; and gave him no Hope, without yielding on their Part. And this the Earl of *Leiceſter* ſignified to *Walſingham:* And that, as far as he could perceive, they would rather yield than break off. *Walſingham* obſerved, how the *French* Proteſtants did earneſtly deſire this Match; and the Papiſts, on the other Side, did ſeem earneſtly to impeach the ſame. Which made him the more diligent and eager to further it. And that upon wiſe Conſiderations; obſerving how her Majeſty's Eſtate both at home and abroad, ſtood, as he in his poor Eyſight, as he ſaid, could diſcern; and how ſhe was beſet with foreign Perils: the Execution wherof ſtayed only upon the Event of this Match. He ſaw not how ſhe could ſtand, if this Matter brake off. Theſe were that Stateſman's Apprehenſions: and this was the Reaſon he laboured to promote this Affair, and wrote ſo earneſtly for it, upon no other

Walſingham's *Apprehenſions.*

particular Reſpect, as God, he ſaid, was his Witneſs, but only the Regard he had to God's Glory, and her Majeſty's Safety.

The Queen writes her Reſolution to Walſingham her Ambaſſador. Compl. Amb.

It was now the Month of *May*, when the Queen wrote herſelf a Letter to him, treating of this Matter at large: Bidding him tel the Queen-Mother, or the King, that ſhe found more great and urgent Cauſes to move her to perſiſt in her former Anſwer in that Article of Religion, both for her Conſcience, Safety, Honour, and Quietneſs, than could be alledged or imagined for the Conſcience and Honour of *Monſieur D'Anjou*. She ſpake here about our Public Prayers; that Duke *D'Anjou* might very wel be preſent at them. For that in them there was no Part that had not been, yea, that was not at that Day uſed in the Church of *Rome:* And that if any Thing more were in ours, the ſame was Part of the Holy Scripture. That if it were ſaid, ours was in *Engliſh*; we had them tranſlated in other Languages, as in *Latin* or *French*. Either of which, his own Miniſters might uſe in Places convenient. That whereas it might be objected, that hereby he would make a Change of his *Faith* in Matters of Religion, the Queen meant not to preſcribe this to him, or any Perſon, that they would at her Motion, or in Reſpect of her, change their Religion in Matters of *Faith*. Neither did the Uſage of the Divine Service of *England*, properly compel any to alter his Religion, in Controverſies in the Church; only the Uſage therof did direct Men daily to read and hear the Scripture, to pray to Almighty God by the daily Uſe of the Pſalter of *David:* And the ancient Prayers, Anthems, and Collects of the Church, were even the ſame which the Univerſal Church had uſed, and yet did uſe.

Her Arguments for Monſieur's *Compliance in Religion.*

This favourable Repreſentation of our Reformed Service, or Liturgy, to *Monſieur* and theſe *Romaniſts*, the *French* King and Queen-Mother, was uſed alſo by the Lord *Burghley*. For when the *French* Ambaſſador had aſſerted to the Earl of *Leiceſter* and him, that *Monſieur* would never ſuſtain that Diſhonour, to come hither with that Account to be made of him, that he had no Religion, if he ſhould not be allowed to have Maſs; Then *Burghley* anſwered, as it was contained before in the Queen's Letters; ſetting out the nearneſs of our Divine Service to ſuch Things as were good and ſound in the *Roman*. Adding, that we in our Book wanted nothing but ſuch Things as were either impious, or doubtful to be againſt the Scriptures. And that this that had been ſaid of our Liturgy, might be the better known and read in *France*, *Walſingham* deſired, that by the next, a Common-Prayer tranſlated into *French*, might be ſent unto him, to preſent it unto *Monſieur:* ſaying, that he had ſeen of them printed at *Guernſey*, [for the Uſe of the Churches there.] And accordingly, in *June*, a *French* Common-Prayer Book was ſent over. But al theſe Endeavours ſucceeded not.

Our Liturgy favourably repreſented to him by the Lord Burghley.

For it was about *July*, the Queen put off the Match, on the Account of Religion; ſhe refuſing abſolutely to permit the Uſe of the Maſs, which was ſo ſtiffly inſiſted on in that Article, *viz.* That the Duke of *Anjou* ſhould not be moleſted, *propter uſurpationem aliquorum Divinorum Rituum & Ceremoniarum.* Whereupon great were the Fears and Diſturbances of the Minds of the beſt Men. 'I have 'done my utmoſt, ſaid the Lord *Burghley*; and ſo have other Coun-

This Treaty put off upon the Account of Religion by the Queen.

ANNO 1571.

'ſillors. The Lord Keeper hath earneſtly endeavoured it. The 'Earls of *Suſſex* and *Leiceſter* have joyned vigorouſly in it. And he knew none directly againſt it. From *Spain* likewiſe came no good Anſwer: And therefore that great and good Stateſman concluded that Amity to be needful for them. But *God*, ſaid he, *hath determined to plague us. The Hour is at Hand. His Wil be done with Mercy.* Such dreadful Apprehenſions had the Wiſeſt, on this Emergence.

Which created great Apprehenſions, and Fears.

If we would know what the Earl of *Leiceſter*'s Thoughts were of this Matter, who knew beſt the Queen's Mind, he ſignified it in *July*, to this Purpoſe, in his Letter to *Walſingham*: 'That for his 'Opinion in this great Matter, he would deal plainly with him, 'even as he found her Majeſties Diſpoſition. That as for her Deſire 'of Marriage, he perceived it continued ſtil as it was: which was 'very cold. That nevertheleſs, ſhe ſaw it ſo neceſſary, as he be'lieved ſhe yielded rather to think it fit to have an Huſband, than 'willing indeed to have any found for her. And he feared ſo it 'would appear in this Matter of *Monſieur*. And ſo it might be per'ceived by the Articles paſt already, that there was among them 'al, but one, that made that Difficulty: Namely, this Demand to 'have the private Exerciſe of his Religion: Which as they al [of 'the Privy Council] liked of; that is, her Majeſty's Denial to al'low of the Papiſtical Religion; ſo it did appear, that if he would 'omit that Demand, and put it in Silence, yet would her Majeſty 'ſtraitly capitulate with him, that he ſhould in no wiſe demand it 'hereafter at her Hand. Which Scruple, he believed, would ut'terly break off the Matter.' And then the Earl brake his own Aprehenſions: Praying God ſome other Amity might be accepted; as concluding (as the Lord *Burghley* did) a Breach with *France*. Albeit, as he added, he diſtruſted not the Goodneſs of God. But that, whatſoever ſhal fal out, it was God's Providence for the beſt, or at leaſt for our juſt Scourge for our Deſervings towards him. And no more could he ſay, but that Almighty God would ſtrengthen her Majeſty's true Zeal for Religion; and that, not favouring this Match, ſhe would ally herſelf with ſome Princes abroad, as would earneſtly join with her therin.

Leiceſter's *Account of the Queen's Diſpoſition: and his Thoughts thereof.* July 8.

The Peple of *England* we now ſee at their Prayers, having a diſmal Proſpect of two powerful neighbouring Nations, their Enemies, *Spain* and *France*, beſides no good Underſtanding with other States and Countries. For they looked upon this Refuſal of *Monſieur*, to be nothing but the opening a Door to Hoſtility with *France*. *Leiceſter* expreſſed this in his Correſpondence with the *Engliſh* Ambaſſador there, after this Manner: 'In *Spain* we have no Cauſe to look 'for any Friendſhip. What Terms we ſtand in to other Places, is 'eaſily known. Thus we are with our Neighbours in al Places 'without Friendſhip. God protect and defend us; who is only able, 'and muſt do it, for any Policy uſed: The Strength and Safety of *England* now depending wholly, in al humane Appearance, on the Friendſhip of *France*; wherof there was now little Hope.

A diſmal Proſpect now in England.

But notwithſtanding al theſe Fears and Jealouſies in the wiſeſt Heads, by *Walſingham*'s Means, and God's good Providence overruling and concurring, though the Match with *France* went off, a

League

ANNO 1571.

Amity ſtil with France.

League was concluded with the *French* King. For to this Import the ſaid Ambaſſador's next Diſpatch to *Leiceſter* tended: 'That he was put in Hopes, that tho' the Matter ſo much laboured, ſucceeded not, yet that the King's Intention was to ſend ſome Perſon of good Quality, as wel to thank her Majeſty for her honourable Proceedings in this Cauſe, as alſo to deſire Continuance of good Amity.' And he adviſed, that it behoved her Majeſty to look about her, being invironed with ſo many Practices; the Execution wherof, had ſtayed, as he ſaid, upon the Event of the Match. And that he did what he could to procure Continuance, or rather Encreaſe of Amity. And that the King himſelf, as he learned, was very wel enclined thereto; and the rather through a Miſlike he had to *Spain*.

A gracious Providence in an Extremity.

Walſingh. *Lett. to L.* Burghl. July ult.

And this muſt be lookt upon in this Extremity as a ſingular Point of God's gracious Providence to this State and Church at this dangerous Juncture, in turning that King's Heart towards the Queen. For he willed her Ambaſſador to tel her Majeſty, 'That whatſoever became of the Cauſe, that in reſpect of her honourable and ſincere Dealing in the ſame, and the Confidence ſhe ſhewed to repoſe in him, ſhe might aſſure herſelf as much of his Friendſhip, as of any others in the World: And that ſhe had ful Power to diſpoſe of him and of his Realms, to the Benefit of herſelf and of her Subjects. And that his Sword ſhould be always ready to defend her againſt any that ſhould attempt any thing againſt her. And he joyned, as this Letter added, his Words and Countenance ſo together, as great Demonſtration outwardly, of his inward good Wil. Which could not but be ſeen thereby. Such were the King's obliging Terms, unleſs there were a Mixture of Deceit and Fraud therein. For he was indeed the greateſt and moſt artificial Diſſembler in the World.

Motion of the Match revived.

Impediments to its Proceeding.

Yet ſtil the Match was not in ſuch Deſpair, but the Motion about it ſoon began to revive again: Liſtened to on the Part of the *Engliſh*, for the preſerving *France* faſt to *England*: And on the Part of the *French*, on account of the Greatneſs and Honourableneſs of wedding with ſuch a mighty Princeſs, as wel as for other Ends of their own. The Hinderers of the good Proceedings therein in *France*, appeared now to *Walſingham*: Who were the Pope's *Nuncio*, together with *Spain* and *Portugal*; who daily laboured in diſſuading the Match: And the Clergy alſo, who had offered to *Monſieur* a great Penſion to ſtay from further Proceding in it. And in Concluſion, nothing was left undon, that might be thought fit to put Impediment to it: And there were ſome Enemies of the Queen within her Dominions, that had wrote into *France*, that the Queen had nothing leſs than Intention to marry, whatever ſhe pretended. And hereof he who ſent this News was wel aſſured by thoſe that were about her. And therefore willed them there to be of good Comfort, and never to doubt of the Matter. This Perſon was the *Scottiſh* Ambaſſador, then at *London*, as *Walſingham* afterwards underſtood: Who pretended to know al Secrets of State. Whence the Ambaſſador judged, there was bred in them there, in *France*, on this Occaſion, ſome Doubt of late, of her Majeſty's Diſpoſition to marry; ſo as they knew not how to proceed. Which Doubt was

ANNO 1571.

now made an Advertiſement from the ſaid *Scottiſh* Ambaſſador; who was the buſy Biſhop of *Roſſe.*

The Proteſtants in France, *their Concern about it.*

But the Proteſtants in *France* hung al their Peace and Happineſs upon either this Match, or at leaſt Amity with *France.* So that if neither Amity nor Marriage might take Place (writeth *Walſingham*) the poor Proteſtants here do think then their Caſe deſperate. And ſo they told him with Tears.

French *Ambaſſador comes over.* Aug. 3.

Monſieur De Foix was now ſent over on Purpoſe to compromiſe (if poſſible) the Matter, to mollify the Article of Religion, ſo much controverted. There was a Phraſe added in this Article, which was, That *the Duke ſhould not be moleſted for uſing any Rite not repugnant unto the Word of God.* Which Words being delivered unto them in the Month of *Auguſt*, they diſliked the Expreſſion, *viz. The Word of God.* So that by their Importunity, it was altered from *Verbo Dei* to *Eccleſiæ Dei:* which in the Queen's Judgment was al one. But with that, though they were better contented than with the other, yet they inſiſted upon changing that to *Catholicæ Eccleſiæ.* Whereunto ſhe did not aſſent. But that there ſhould be no Miſtake, the Queen by Speech declared to *De Foix*, 'That as ſhe would be wel contented that her Anſwer might ſatisfy '*Monſieur D'Anjou* for his *Honour*; [which was the great Pretence] 'for that ſhe had in ſort yielded unto him, to uſe other Ceremonies 'than thoſe of her Religion, ſo that they were not repugnant to the 'Word of God; ſo her Meaning was to be declared plainly to him, 'that ſhe could not permit him at his Coming, to have the Uſe of 'any private Maſs. That ſo there might be no miſconceiving ga'thered from her Anſwer: Whereby the Duke might hope for any 'Sufferance. For that ſhe could not find it without Peril of her 'Eſtate and Quietneſs, to yield thereto.' The Ambaſſador had good Entertainment in al external Offices of Reſpect, wel uſed by her Majeſty, defrayed for his Diet, while he was at Court.

The Queen declares her Mind to him about the Point of Religion.

The L. Burghley *hearty for the Marriage.*

And it being now *September*, and the Queen in her Progreſs at *Audley End* near *Saffron Walden*, he was attended very courteouſly and honourably by the Lord *Buckhurſt*, during his being there, in going and returning. And the Lord *Burghley* for the more Honour, cauſed the Earl of *Oxford*, his Son-in-law, to attend on him in divers Places. And in the Way from *London* to *Walden* the ſaid Lord entertained him at his Houſe at *Theobalds.* And there *De Foix* and the other Ambaſſador Reſident ſaw his hearty Devotion to the Marriage. And this he did to ſhew, how confirmed his Judgment was for it; (as he wrote to *Walſingham*) and that he was not aſhamed to utter himſelf; however it might be perilous to him, if it ſhould not take Place. For he reckoned, (as he, now ful of Concern for the Public, expreſſed his Thoughts) 'That Bleſſing or Vengeance 'was now to be expected at God's Hand. And in the mean time 'his beholding of this Cloud, and the Time to creep nearer, called 'upon him and al good *Engliſhmen* to implore God's Mercy, and to 'beſeech him to direct her Majeſty's Heart to chooſe that which 'might be moſt for his Glory.

The laſt Reſolution about the Marriage, in Council. In Favour of it.

After ſeven or eight ſpecial Conferences with her Majeſty and her Council, (wherein ſeveral there were, that ſecretly obſtructed this great Affair, and threw in on purpoſe hard Terms; and Anſwers given to the Ambaſſador in Words, were altered in Writing, (as to the Point of Religion) yet it was at laſt reſolved; ‘ and ſo the Queen ‘ pronounced to her Council, whom ſhe ſaw earneſtly bent by al Means ‘ to further this Marriage, for her own Surety, and for avoiding the ‘ inevitable Ruin of this Monarchy, (I do but repeat the Words of ‘ that great and honeſt Counſillor) that ſurely, ſo as *Monſieur* wil ‘ forbear the Maſs, ſhe wil aſſent to the Marriage. And this ſhe confirmed with al good Speeches to give Credit. But yet al her Counſillors (wherof that Lord was one) were not ſo perſuaded; not as ‘ doubting her Aſſertions, (which ſurely were agreeable to her ‘ Mind, when ſhe uttered them) but for Doubt that other miſliking ‘ the ſame, might indirectly draw her from her Determination.

L. Burghl. *Lett. to* Walſingh.

The three chief Articles required on the *French* Part, concerning *Monſieur*, which were, that he ſhould be crowned King of theſe Realms; and that he ſhould be joyn'd with the Queen in the Adminiſtration and Government of the Kingdom, and for the Toleration of the Exerciſe of his Religion; with the cautious Anſwers thereunto, may be found in the *Compleat Ambaſſador*.

The three Articles for Monſieur, *with the Anſwers.*

Pag. 131.

De Foix was now gone home with the Reſolutions taken in *England*; and the Queen and her Stateſmen were in Expectation of the Reſult thereof in *France*. The Queen was perſuaded, that they would yield in the Matter of Religion for *Monſieur*. And if they did ſo, ſhe ſeemed to her Council, that ſhe would, according to her Word, proceed. But the Earl of *Leiceſter*, who knew her Temper beſt, ſaid, That to ſpeak his Conſcience, he thought ſhe had rather he [the Ambaſſador] had encreaſed ſome hard Points, than yielded to them. And therefore the Hopes of the Court were ſmal, that ever the Match ſhould take Place. And *Leiceſter* declared in his Correſpondence with the *Engliſh* Ambaſſador in *France*, ‘ That he ‘ was perſuaded her Majeſty's Heart was not enclined to marry at ‘ al, ſince the Matter was ever brought to as many Points as could ‘ be deviſed; and ſhe was always bent to hold with the difficulteſt. ‘ And it grieved (as he ſaid) his very Heart to think of it; ſeeing ‘ no Way he could think of, might ſerve, how ſhe could remain quiet ‘ and ſafe, without ſuch a ſtrong Alliance, as Marriage muſt be. ‘ For the Amities of others (as he added) might ſerve for a Time; ‘ but no Account was to be made of them longer than to ſerve the ‘ Turn of each Party. And her Majeſty's Years running away ſo ‘ faſt, cauſed him to deſpair of long Quietneſs.

The French *Ambaſſador returns.*

The Queen how inclined.

It fel out ſo indeed. It was now *October*: and the Treaty about the Match was laid aſide. *Walſingham*'s great Buſineſs now was, to cultivate a good Amity between the *French* and our Queen *Elizabeth*: which that King ſeemed very much inclined to. And a new Embaſſy from *England* was preparing for that Purpoſe. Now towards the declining of the Year Sir *Thomas Smith* goes again to *France*, to make a firm Treaty, offenſive and defenſive, between that Nation and the Queen: and withal to ſpeak with that King ſecretly concerning the Marriage. He was appointed to go in *December*, tho' he came not there 'til towards *February* following. Of whom the Lord *Burghley* gives this Character: That he was one, he thought, of ſuch Dexterity in his Actions, and of ſuch dutiful good Wil to-

Sir Tho. Smith *ſent Ambaſſador into* France *concerning Amity.*

Letter to Walſingham.

ANNO 1571.

wards *England*, that no Advice or Direction could be given to our Prejudice.

A Spanyard *pretends to be ſent from the Queen to the Elector of* Saxony.

But *Spain* al this while had a jealous Eye upon theſe Tranſactions between *France* and *England*; and endeavoured al ſhe could to obſtruct the Friendſhip now laboured between the two Crowns, and particularly to hinder the Match in Conſert between the Queen and *Monſieur*; which was ſo much deſired by the *Engliſh*, as tending to ſtrengthen them againſt the Attempts of *Spain*. In order to which perhaps it was, that in *December* this Year, comes a *Spanyard*, in Quality of ſome ſecret Meſſenger, as from Queen *Elizabeth*, to the Elector of *Saxony*, pretending himſelf to be one of her Chamber; to ſignify to him, That the Queen being now minded to marry, had ſent him to treat therof with him concerning the Prince his Son. It looked ſtrange to the Elector; eſpecially ſince he had brought no Letters of Credence with him. But that was omitted, as he ſaid, for the more Privacy, But to be better informed, the Elector thought fit to enquire of *Chriſtopher Mount*, the Queen's Agent at *Straſburgh*, concerning this Matter. The Account of this whole Matter take from the Agent's own Pen, in a Letter or two to this Purport.

The Queen's Agent's Letter to Burghley *concerning him. MSS.* Burghl.

'That a certain *Spanyard*, calling himſelf *Jacomo, Antonio, Gromo,* alias *Pacheco*, in the End of *December* laſt, came alone to *Heidelberg*; and requiring a ſecret Audience, was admitted to the Elector himſelf. There he expounded, that he was ſent out of *England* by the Queen, to note and ſee the Perſon and Form of the Son of the Elector, *Chriſtophero*. For that the Queen had altogether brought her Mind to marry. And that he was ſent, without the Knowledge of her Counſillors, that ſo ſhe might conceal and hide this her Deliberation. That the Elector aſking, whether he had brought any Letters to him from the Queen, he anſwered, That to keep this Matter in the deepeſt Silence, and by Reaſon of the various Dangers of Journeys, and eſpecially thro' the *Dutch* Quarters, he durſt not bring Letters; but he was in good Hope that he ſhould within a little while be preſent again before him with Commands and Letters. That to make the Elector more apt to believe him, he ſaid, that ſeven Years before, he ſtudied in the Univerſity of *Heidelberg*, and had familiar Converſation with certain Noblemen, whom he named. And that they might give a Teſtimony of his former Life.

'That the Elector, having received his Meſſage courteouſly, graciouſly diſmiſt him. That the Elector afterwards called for thoſe Noblemen whom he named, and aſked them, whether they knew this *Spanyard*. Who affirmed, that a certain *Italian* ſome Years ago did ſtudy at *Heidelberg*: but they knew not whether he were the ſame. Upon this, *Mount* adds, that the ſaid Elector, by a proper Meſſenger, ſent for him, in the Middle of the cold Winter, *viz.* on the 7th of *January*. Being come, he aſked *Mount*, Whether he knew a certain Noble *Spanyard*, named *Jacomo, Antonio, Gromo*, alias *Pacheco*, Servant to the Queen, and one of the Gentlemen of her Majeſty's Chamber. *Mount* anſwered, he knew none ſuch. Whereupon the Elector told him the Story. To which the other anſwered, that he thought it a Fable; and that 'theſe Things were invented by Fraud; that he might allure the 'Noble Youth with Hope, and bring him in a Snare, if he could.

Al this the ſaid Agent wrote to the Lord *Burghley*, *March* the 25. by ſome *Engliſh* Merchants at *Frankford* Mart. The further Event of this Buſineſs was this. On the 26th of *March*, a Letter was brought to the Agent, by the Command of the Elector's Chancellor, that the *Spanyard* with four Names was returned to *Heydelberg*, without any Letters of Credit, ſounding to the ſame Song. And that Prince's Counſellors, being offended with this Impoſtor's Fraud, as preſuming to abuſe a very excellent Prince, had taken him into Cuſtody, til he ſhould diſcover the Authors of this Raſhneſs, and open the Cauſes of this Diſſimulation. That then he referred himſelf to one *Baptiſt*; whom he gave out to be the fourth Man of the Number of the Queen's chief Chamberlains; and aſſerting that he had now written Letters to him. *Mount* added, that the ſaid Chancellor then called upon him, that he would be inſtant with *Walſingham*, the Queen's Ambaſſador, (to whom he wrote what is before related) that he, with Secretary *Smith* and *Killigrew*, (the Queen's joynt Ambaſſadors at *Paris*) would take Notice of this Matter, and examine, whether there were ſuch a *Mandatarius* in the Queen's Court. And ſince that *Spanyard* had dared to ſpeak contumeliouſly of that moſt worthy and juſt Lord *Burghley*, (which they lookt upon as a great Argument of his Fraud) that his Excellency would do a Deed worthy of his Pains, to certify the Elector of this Device: inaſmuch as it concerned the Publick, that evil Deeds ſhould not go unpuniſhed. And that to deceive a Prince, was a great Crime; as it is proved, they ſaid, in the laſt Law of the *Code*, *De his qui a non Domino manumitt.*

Spain's *Practice againſt* England, *by* Standen, Higgens, Ratcliff, Steukley, *&c. in* France.

But whatſoever lay under the Practice of this deceitful *Spanyard*, it is certain, *Spain* was now playing her private Game with the *French* againſt the Queen. In the latter End of the Year, *March* the 23d, *Standen*, an *Engliſh* Fugitive, lately come out of *Spain*, arrived ſecretly at *Blois*, where the *Engliſh* Ambaſſadors were. Who gave out ſome Speech unto a *Frenchman*, whom he truſted, of ſome Hope there ſhould be in *England*, or ever Summer ended. And after he had ſtayed one Night, went to *Paris*, (whither the *Engliſh* Ambaſſador writ, to have his Doings obſerved.) Who coming there, repaired to the *Scottiſh* Ambaſſador: Where they had their Conferences, together with *Higgins*, who was concerned about the Duke of *Norfolk*'s Buſineſs. Which *Higgins* had lately come to *Paris* from *Rome*. And at his Departure from *Paris*, proteſted ſecretly to a Friend of his, that he would not return thither [*i.e.* to *Paris*] in one or two Years: Saying, he ſaw no Way with his Maſter, [the Duke perhaps] but one. His ſudden Return ſhewed there was ſomewhat a brewing. There was then alſo at *Paris*, *Egremond Ratcliff*, a buſy Man, (who came to an untimely End, by the Sentence of Duke *D'Alva* againſt him) and *Genny*, who came out of *Spain*, and alſo one *Chamberlain:* Who conferred there with the King of *Spain*'s Secretary: and repaired thence to Duke *D'Alva*. *Steukley*, alſo, another of the Queen's traiterous Subjects (of whom mention was made the laſt Year) was there alſo; and now returned to *Spain*, in Company of *J. Doria*. He had received great Honour from that King, and was put in Hopes

ANNO 1571.

Steukley's *Character.*

Hopes ſhortly to be employed by him in ſome traiterous Attempts againſt the Queen. A great Boaſter he was, and promiſed great Matters to that King. But after he had beſtowed much Money upon him, he found him at length not worthy of any more; the Opinion of him being greatly abated in *Spain*, by Diſcovery of his Leudneſs and Inſufficiency, as *Burghley* afterwards wrote to *Walſingham* concerning him. The coming and going of theſe Traitors of *England*, and Creatures and Penſioners of *Spain*, evidently beſpeak the ill Offices they were doing the Queen in *France*.

A Spaniſh *Marqueſs comes to* Paris. *And why.*

It was alſo ſignified to Secretary *Smith* from *Walſingham*, (that I may lay theſe *Spaniſh* Matters together) that a *Spaniſh* Marqueſs, that was come to *Paris*, to congratulate the *French* Queen's Delivery, under Colour of the ſame, as he learned, had Commiſſion ſecretly to treat of three Points. Firſt, for the *French* King to enter into a League, [called the *Holy League.*] Secondly, for a Marriage between *Monſieur* and his Maſter's Siſter. Thirdly, to propound ſome Way for the *Scottiſh* Queen's Deliverance: being procured thereto by the Houſe of *Guiſe*, in Recompence of the Execution done upon them of the Religion. Whereby the King of *Spain* acknowledged to have ſaved the *Low Countries*. And it was obſerved by the ſaid *Walſingham*, ſome Time before the Arrival of the ſaid Marqueſs, that upon a Currior arrived at *Paris*, out of *Spain*, from the *French* Ambaſſador there, that tho' there had been ſome Unkindneſs grown before, between thoſe two Crowns, upon ſome Complaint made, now it was thought there was never ſo great Amity between them, as at that preſent was like to be. And theſe were the Doings and Endeavours of *Spain*, al along this and the next Year.

The Engliſh *Ambaſſador promotes the Match with the Prince of* Navar.

Our Ambaſſadors now in *France*, (who were three, *viz. Walſingham*, *Killigrew*, and *Smith*) ſtirred as much as they could in a Matter which they reckoned would tend much to the Intereſt of the Proteſtant Religion, and the greater Liberty and Peace of the *French* Proteſtants particularly: And that was the Marriage in Hand with the Prince of *Navarr*, a Proteſtant, and the Lady *Margaret*, the *French* King's Siſter. That by this Conjunction with a Proteſtant Prince, thoſe of the Religion in *France* might have the greater Countenance: tho' it proved al wicked Hypocriſy in the End. The great Difficulty in accompliſhing this Marriage, was in the Form to be uſed in the Solemnization of it. Which the Queen of *Navarr* would not be brought to condeſcend to be done after Popiſh Manner. Here *Smith*, *Walſingham*, and *Killigrew* took the Liberty to interpoſe. And that neither the Popiſh Office, nor the Marriage Office uſed in the Proteſtant Churches in *France*, might be uſed, it was deviſed by them, that inſtead thereof, the Office of the Church of *England* might be admitted: The like Caſe happening formerly in *England*, upon a Treaty of Marriage between K. *Edward* VI. and the late Queen of *Spain*, the preſent *French* King's Siſter. Wherein it was agreed that ſhe ſhould be married according to the Form of our Church. This Treaty the *Engliſh* Ambaſſadors ſent a Copy of to the Queen of *Navarr*. This ſhe liked wel. And ſending to ſpeak with them, ſhe told them, that it had ſtood her in good ſtead; and declared to them, how the Marriage ſtood between their Majeſties of *France* and her: and that there was no Difference between them, but only in the Manner of the Solemnization. And that ſhe had mentioned the ſaid Treaty to them; but that they had pretended, it was no true Copy. She therefore now deſired to know of Sir *Thomas Smith*, (he having been a Dealer in the ſame) whether he would juſtify it to be true. He anſwered, that knowing the great good Wil, that Queen *Elizabeth* did bear her, and how much ſhe deſired the good Succeſs of that Marriage, as a Thing that tended to the Advancement of Religion, and the Repoſe of the *French* Realm, he did avow it to be the ſame, and would further be ready to do any Office that might advance the ſaid Marriage.

CHAP. V.

Scottiſh *Affairs. Dangers by Means of the Queen of* Scots. Walſingham*'s Intelligence thereof: and Advertiſement. Money brought over from the Pope, for her Service. The* French *King moves for her Liberty. What paſſed between him and the* Engliſh *Ambaſſadors. The* Scottiſh *Queen practiſeth with* Spain. *Monies ſent into* Scotland *for her Uſe from* France: *Intercepted. Letters of hers intercepted, of her depending upon* Spain: *and taking that King for her, and her Son's and Kingdom's Protector. The* Spaniſh *Ambaſſador diſmiſſed by the Council. And why.* L. Burghley *to the Earl of* Shrewſbury, *Keeper of the* Scottiſh *Queen. Biſhop of* Roſſes *Book, concerning her Title to this Crown. Anſwered by* Glover, Somerſet *Herald.* Roſſe *in the Tower. His Letter thence to the Lord Treaſurer.*

The Danger of the Realm by Means of the Scottiſh *Queen.*

THE *Scottiſh* Affairs, that touched the *Engliſh* State and Religion, were interwoven with thoſe of *France*. MARY the Queen of *Scots*, a zealous Papiſt, and related to the *Guiſian* Bygots, was now in Cuſtody in *England*, whither ſhe had fled from her own Subjects. And now al the foreign Princes, obedient to the See of *Rome*, were mightily concerned for her Deliverance, and the *Engliſh* Nation at the ſame Time as much afraid of her Liberty. And what Danger accrued by her, appeared by a Letter of *Walſingham*, writ in the Beginning of *March*, being ſtill Ambaſſador in *France: viz.* That the *Engliſh* there were labouring by al Means to ſtir up foreign States, to ſet the *Scottiſh* Queen free: And their next Step, to dethrone Queen *Elizabeth*, and ſet the Crown upon *Mary*'s Head. And that however ſome of their Attempts had failed, yet more were in Hand. And that there were great Numbers, even in the *Engliſh* Dominions, Hereticks as wel as Catholics, that had a ſincere Kindneſs and Concern for her. And when in Diſcourſe between an *Engliſh Jeſuite* in *FRANCE*, named *Darbiſhire*, and another

Letter of Walſingham, *Ambaſſador.*

A Saying of Darbiſhire *the* Jeſuite, *concerning her.*

ther that pretended himſelf a Catholic, (but was a Spy) he told the *Jeſuite*, that for his Part he could never hope to ſee her at Liberty, nor long to ſee her keep her Head upon her Shoulders. And therefore could receive no great Comfort that Way. ‘ Wel, replyed the ‘ *Jeſuite*, I tel you truly, that I dare aſſure you, that ſhe ſhal have no ‘ Harm. For ſhe lacketh no Friends in the *Engliſh* Court. And as for ‘ her Liberty, added he, it ſtandeth al good Catholics in Hand, ſo ‘ much to ſeek it, either by Hook or by Crook, as no doubt but there ‘ were ſome good Men, that would venture a Joynt to bring it to ‘ paſs. And that if ſhe were once poſſeſt of the Crown of *England*, ‘ it would be the only Way and Means to reform al *Chriſtendom*, in ‘ reducing them to the Catholic Faith. And therefore you muſt ‘ think, ſaid he, that there are more Heads occupied in that Matter ‘ than *Engliſh* Heads; and that there are more Ways to the Wood, ‘ than one: [Meaning the Heads of foreign Princes] And therefore ‘ he bade him be of good Courage: and ere ever one Year were at ‘ an End, he ſhould hear more.

Walſingham's *Advertiſement to the Queen, on this Emergence.*

The Concluſion *Walſingham* made of this was, the great Danger *England* was in by reaſon of that Queen. That his conferring and weighing this with the former intended Practices, made him think it worth his Advertiſement, that the Queen ſhould ſee how much they built upon the Poſſibility of that dangerous Woman's coming to the Crown of *England*. Whoſe Life was a Step to her Majeſty's Death. For that they reputed her an undoubted Heir; or rather (which was a greater Danger) for a right Inheriter. And tho' he knew, as he proceeded, her miſchievous Intentions were limited, that they could reach no further to her Majeſty's Harm or Prejudice, than ſhould ſeem good to God's Providence; yet her Majeſty, he ſaid, was bound, for her own Safety, and that of her Subjects, to add to the ſame, his good Providence, her Policy, ſo far as might ſtand with Juſtice.

Lord Seton *brings over Money from the Pope.*

In *March*, the Lord *Seton*, a great Inſtrument for the ſaid *Scottiſh* Queen, came to *Scotland*, having eſcaped privately thro' this Realm, with a Rebel, one of the Counteſs of *Northumberland*'s Men: the Ship that brought them over being forced into an Haven in *Eſſex*. Which Ship was forth coming, and ſome of the Servants, and ſuch ſecret Writings and Devices of his, and of the Queen's Rebels, as were left in the Ship, to have been conveyed after him by Sea into *Scotland*: Bringing to Light ſuch Things as contained dangerous Practices againſt the Queen, and State of the Realm: As the Queen by Letter informed Mr. *Randolph*, her Agent now in *Scotland*, dated *March* the 19. In this Expedition, this Lord *Seton* had received in *Flanders*, from the Pope 20000 Crowns, being now ready to repair into *Scotland*. This Money, whether it was ſeized in the Ship, or carried with him, it doth not appear. But no Mention being made of it, when Ship and Papers were ſeized, he ſeems to have got it ſafe with him into *Scotland*.

Conference between the French *King and* Smith, *concerning the Queen of* Scots.

But the *French* made earneſt Intereſt for her. For a League being now in Hand between the Queen and that Crown, and *Walſingham* there reſident, and Sir *Tho. Smith* late come over Ambaſſador [*viz.* in *February*] for that Purpoſe; the King told them, ‘ That he muſt ‘ have his Requeſt put into the Treaty for the Queen of *Scots*, and

‘ ſaid, ſhe was his Kinſwoman, and his Siſter in Law, and was ‘ once his Sovereign : and you know, ſaid he, the League between ‘ that Realm and my Realm. I can do no leſs than have the ſame ‘ inſerted into the League.’ To which Sir *Tho. Smith* ſaid, that they had no Commiſſion or Authority to treat of any ſuch Matter. And that as touching the late Queen of *Scots*, that ſhe was his Sovereign once, Thanks be to God, ſaid *Smith*, ſhe is not now, [ſince that Queen's Huſband was dead, and he advanced to be King.] Wherat the King laughed. ‘ And that it was thought, added *Smith*, that ‘ when ſhe was Queen there in *France*, ſhe deſerved not very wel ‘ of your Realm, nor of your Houſe. And where the King had ‘ ſaid, ſhe was his Kinſwoman; ſo ſhe is alſo, ſaid *Smith*, to the ‘ Queen my Miſtreſs. But if ſhe were your Daughter, or your ‘ Son, if he or ſhe would procure your Death, or to have your ‘ Crown from you, would you not ſee Juſtice done on him or her ‘ that ſhould attempt it, rather than to be ſtil in Danger?

The Queen's Inclination towards the Scottiſh *Queen.* Julius, *F. 6.*

To which I add, that *Smith* had it in his Inſtructions concerning that Queen's Delivery, that before the Time of her malicious Attempts againſt the Queen's Majeſty were diſcovered, ſhe did never refuſe to yield to reaſonable Conditions, and an End to be made between both Princeſſes, and between her and her Subjects of *Scotland :* And that this Intention took no Effect, there was no Default in the Queen of *England.* But ſince ſhe had dangerouſly concluded a Bargain to the Ruine of the Queen's Majeſty, there was juſt Cauſe to detain her, until her Majeſty's Surety ſhould be better provided.

Words of Killigrew *to the King concerning taking her into the League.*

Mr. *Henry Killigrew*, who was alſo the Queen's Ambaſſador, and preſent at this Conference with the *French* King, added to what *Smith* had ſaid, ‘ That Fire and Water could not be together. That ‘ one was contrary to the other. That the League was made for a ‘ perpetual and ſtrait Amity between him and the Queen's Majeſty : ‘ and that he would not treat for the Queen's moſt mortal and ‘ dangerous Enemy. That this could not ſtand together. That he ‘ muſt take her now for dead : and that he [the King] could not ‘ tel whether ſhe were dead or alive. And why, ſaid he, ſhould ‘ you then require her to be put into the League?’ For, indeed, the Parliament had intended to cal that Queen into Queſtion, upon the Diſcovery of a Plot againſt Q. *Elizabeth*, wherin ſhe was concerned, as we ſhal hear by and by.

The Queen offended with the French *Ambaſſador, for meddling in that Queen's Matters.*

L. Burghley *delivers the Queen's Mind to him.*

We meet with the *French*'s tampering for the *Scottiſh* Queen ſome Months paſt, *viz.* in *September*; when the Secretary of the *French* Ambaſſador comes to the Court, (the Queen now either at *Audley End*, or *Mark Hal* in *Eſſex*) for Relief of the Queen of *Scots*; conſidering that ſhe had her Number [of Attendants] now leſſened. Wherat the Queen was offended, that he ſhould meddle with that Queen's Matters: and bade the Lord *Burghley* tel him, that ſhe could not like his Manner of intermeddling with the Queen of *Scots* Matters : Conſidering her Majeſty found her Doings, [that is, by the Diſcovery of the Duke of *Norfolk*'s Treaſon : of which by and by] not only dangerous to her Quietneſs, but bent alſo to depend upon other than the *French* King [meaning *Spain*, and other Popiſh Powers.] And therefore ſhe required him to forbear; and give her Leave to conſider in her own Realm, what was meet for her Surety. And when it ſhould ſeem meet, it ſhould wel appear, that ſhe had done nothing towards the Queen of *Scots*, but in Reaſon and Honour ſhe might have done more. And ſo ſhe deferred the *French* Ambaſſador's coming to her [being now in her Progreſs] til ſhe ſhould be at *Richmond*.

The French *move for that Queen to paſs into* France.

About the latter End of this Year, the *French* King interceded again for the ſaid Queen, that ſhe might be permitted to go over to *France*. And when, in *March*, *Malveſire* had inſiſted much, by the Deſire of the *French* Queen, that Q. *Elizabeth* would ſend her into *France*, *Smith* and *Walſingham* ſhewed him, how by her Letters, lately ſeized, ſhe had practiſed with the Duke of *Alva*, to convey the young King out of *Scotland* into *Spain*. And that the Original Letters therof were ſhewn in *England*, to the King's Ambaſſadors there.

She practiſeth with Spain.

And hereupon they told him, how ſhe ſhewed what good Favour ſhe bore to *Spain*, to make a perpetual Broyle, if ſhe could, between *England*, *Scotland*, and *France*. For ſhe had practiſed by Letters, ſince the Duke [of *Norfolk*'s] Troubles. And then they aſked that Ambaſſador, what would ſhe do there in *France*, and at Liberty, when being ſtraitly kept, and the Matter ſo plainly known how buſy ſhe had been? And ſo they deſired *Malveſire* to acquaint the King with what they had told him. And when he came again, he brought Word to *Smith* and *Walſingham*, That it was true which they told him: And that *De la Motte* had written the ſame from *England* to the King. And the King acknowledged to him, that it was true: and added, '*Ah! poor Fool, ſhe wil never ceaſe, til ſhe loſe* '*her Head*. In faith, they wil put her to Death. I ſee it is her ' own Fault and Folly. I ſee no Remedy for it. I meant to help, ' but if ſhe wil not be helped, I cannot help it.

Money ſent ſecretly by the French, *for the* Scottiſh *Queen, intercepted.*

The *French* Ambaſſador *Viracque* was this Summer in *Scotland*, acting ſecretly for that Queen. And a great Sum of Money was remitted privately from *France*, to that Ambaſſador, to be managed for her: But by Intelligence it being underſtood, was ſeized by the *Engliſh*. The *French* Ambaſſador laboureth to have his Money again. The Lord *Burghley* anſwereth the Ambaſſador's Secretary, who came to him with that Meſſage, that it muſt be demanded of them to whom he delivered it. He came again, and deſired he might have the *French* King's Money lately intercepted, ſent to *Viracque*. The Duke of *Norfolk* had a chief Hand in the Conveyance of this Money: and ſome that he employed in it, out of Fear diſcovered it.

She is reſtrained upon this; but honourably uſed.

There was nothing as yet done towards that Queen, notwithſtanding the Diſcoveries againſt her; but that ſhe was reſtrained from having ſuch free Conference and Intelligence as of late ſhe had with the Queen's Subjects: otherwiſe right honourably entertained, and wel uſed; and ſo the Lord *Burghley* bade *Walſingham* inform the *French* King. I am the larger and more particular in this Relation of Matters concerning *Mary* Queen of *Scots*, to ſhew what juſt Apprehenſions the *Engliſh* Court and Nation had of imminent Dangers by Means of her; eſpecially *Camden* being ſparing of ſhewing her Faults, and repreſenting her as fair as might be; Publiſhing his Hiſtory in the Reign of her Son.

ANNO 1571.

She ſolicits Spain *to invade* England.

As we have therefore ſeen what Concern *France* had for this Queen, ſo I ſhal proceed to relate the great Jealouſy Q. *Elizabeth* had of *Spain:* being very zealous to deliver her: and (more than barely that came to) to invade the Realm, and dethrone the Queen herſelf. For Letters of that Queen to the King of *Spain* had been intercepted: and ſo much found out, *viz.* of her ſolliciting that formidable Enemy of the Queen's to invade *England.* And ſo in a Letter dated in *September,* writ from the Lord *Burghley* to *Walſingham* then in *France,* he told him, That he might boldly affirm, that her Majeſty was able to prove, that the Queen of *Scots* had, by Advice of the Duke of *Alva,* reſolved to depend upon the King of *Spain*; and to match herſelf with *Don John* of *Auſtria,* and her Son with the King of *Spain*'s Daughter. And this the Queen required her Ambaſſador to acquaint the *French* King with. And therefore that the Queen had juſt Cauſe to procede otherwiſe than hitherto ſhe had done, to reſtrain the Practice intended towards her by that Queen. And that he, the Ambaſſador, ſhould further ſay to the *French* King, that ſhe truſted, that he would honourably think of her Actions on this Account.

L. Burghley's *Letter to* Walſingham. Compl. Amb.

Letters of the Scottiſh Queen *ſeized. The Import of them.*

But what Violences *Spain* intended upon the Realm, may be taken Knowledge of from Sir *Tho. Smith*'s Mouth, in his Relation made to the Queen-Mother of *France,* in the Month of *March,* when Things came to be fully known. *Viz.* That *Harwich* was to have been the Port appointed for the *Spanyards* and *Flemings* to arrive at, from the Duke of *Alva,* if the Treaſon had gone forward in Behalf of the *Scottiſh* Queen. That the Lord *Seton,* [one of the chief of the *Scottiſh* Noblemen on the Queen's Party] did arrive there; and from thence, with two of the Earl of *Northumberland*'s Men, went into *Scotland*; and were at that preſent in the Caſtle of *Edinburgh.* That that being underſtood, the Lord that brought them was ſeized: and among other Things found, there were the *Scottiſh* Queen's Letters, importing, that ſhe gave herſelf, and her Son, now King of *Scotland,* into the Hands of the King of *Spain,* to be governed and ruled only by him; and to aſſure him, that if he would ſend any Power, the young King ſhould be delivered into his Hands. For, by a Paper of Inſtructions left in the Ship, it did appear, that the Lord *Seton* was named the *Scottiſh* Queen's Ambaſſador towards the Duke of *Alva.* And there in the Ambaſſage, he offered the young King to be delivered into his Hands, to be conveyed into *Spain.* And to animate him more to ſet up the *Scottiſh* Queen again, and take the Protection of her, he ſhewed that ſhe had Right, both by God's Laws, and Man's Laws, to be Queen of *England,* and alſo of *Scotland.* And further, that ſhe had not only al thoſe that were in Trouble, [*viz.* Papiſts, and ſuch as were concerned in the late Rebellion] but a great Sort more in *England,* on her Part. So that the King [of *Spain*] in ſetting her up, would not only govern both theſe Realms, but ſhould alſo ſet up, in both, the Catholic Religion again.

Compl. Amb. *p.* 196.

The Queen-Mother's Saying concerning her.

Al this was told by *Smith* to the Queen-Mother. To which ſhe anſwered, as owning, and perhaps privy to the Buſineſs, *Alas! that Head of hers ſhal never be quiet.* *Smith* added, how that in the ſame Ship, where *Seton*'s Inſtructions, as aforeſaid, were taken, among

The Duke of Guiſe plotteth with D'Alva.

other Papers, a Letter was found of the Counteſs of *Northumberland*, who was one of the chief Stirrers in the laſt Rebellion, to her Huſband, the Earl, now a Priſoner in *Scotland* for the ſame Cauſe. In which Letter ſhe writ to the ſaid Earl, that the Duke of *Guiſe*, diſguiſed, had of late been with the Duke of *Alva*; and affirmed for a Certainty, that the Duke of *Guiſe*, and that Faction, would follow in al Points the Direction of the King of *Spain*.

The Circumſtance of Time, when that Queen ſent her Letters, aggravates her Fault.

This Correſpondence with *Spain* was aggravated on that Queen's Part, by the Circumſtance of Time, when it happened, namely, when *De Crocque*, the *French* Ambaſſador, arrived in *England*, with Commiſſion to help *Scotland* to a Quietneſs within herſelf, and to confer with one whom Q. *Elizabeth* ſhould ſend for that Purpoſe. Even at the ſame Time theſe Letters of that Queen to the Duke of *Alva* were intercepted: Whereby ſhe gave herſelf, her Realm, and her Son, to be in the Protection and Government of the King of *Spain*.

That Queen's Inſtructions to the Lord Seton, ſeized.

Al this was brought to Light by God's Providence, the Ship, wherein the Lord *Seton*, with his Papers and Credentials, was, being driven by a Tempeſt into the *Engliſh* Haven aforeſaid: Which was the very Port appointed, when the *Spanyards* and *Flemings* ſhould arrive in *England*; *Seton* himſelf eſcaping, being diſguiſed in the Habit of a Mariner: and ſo went thence, and came to the Caſtle of *Edenburgh* in *Scotland*. But a Paper of Inſtructions being found aboard the ſame Ship, declared, that in the Name of her Majeſty [the *Scottiſh* Queen] he had aſſured the Duke of *Alva*, that with a ſmal Party they might bring into their Hands the young King of *Scotland*, and ſo carry him into *Spain*. Al this when *Walſingham* had related at large to the Queen-Mother of *France*, it ſpoiled *De Crocque*'s Meſſage with the King's Letters, that required the *Scottiſh* Queen to be ſet at Liberty, and to be ſent into *France*.

The Spaniſh Ambaſſador ſent away.

And why.

But upon this, the Queen and her Council would no longer ſuffer the Ambaſſador of *Spain* to abide in her Dominions, having carried Things ſo deceitfully and treacherouſly againſt her Majeſty; ſo that he was, in *December*, ſent for to the Council; and in the Queen's Name commanded to depart. The ſame Thing had been often intended before; but never put in Execution before this preſent: when the State was provoked by the Intelligence of certain new Practices within this Realm, to perſuade the Subjects, that the King, his Maſter, would aid them with Power this Spring; and ſuch like Promiſes. He was diſmiſſed; and Mr. *Knolles* appointed to attend on him at his Houſe. This was *December* the 13th. And he was to depart by *Dover* to the *Low-Countries*. But he could not be got out of Town 'til the 24th, when he went to *Greenwich*: And on S. *Steven*'s Day, to *Graveſend*. A few Days after, he removed to *Canterbury*. And Captain *Hawkins*, one of the Queen's great Sea-Officers, was appointed to paſs him over in a Ship of the Queen's. After a dangerous Paſſage, he came to *Calais* in *February*. And coming to *Graveling*, to ſhew his Diſpleaſure againſt the *Engliſh* Nation, he turned out al the *Engliſh* that he found there; notwithſtanding that he knew that here in *England* remained *Monſieur Sweringham*, at the Requeſt of the Duke of *Alva*. This Ambaſſador, according as ſome Letters of the Lord *Burghley* relate, had uſed himſelf crookedly,

ANNO 1571.

edly, perniciouſly, and maliciouſly againſt the State, and the chiefeſt of the Queen's Counſillors, and openly againſt that Lord.

The Queen orders the Earl of Shrewſbury *to expoſtulate with the Queen of* Scots, *now under his Cuſtody.*

Al this came out about *Auguſt* and *September*, *viz.* how the *Scottiſh* Queen practiſed both with *France* and *Spain*, and the Pope, and alſo with the Duke of *Norforlk*, unhappily brought into this Buſineſs, and ſeveral other of the Queen's own *Engliſh* Subjects; not only to procure her own Eſcape, but to embroil her Majeſty's Kingdom in a War, and in an Endeavour to dethrone her. Therefore the Queen conſulted for the keeping that Queen more ſtraitly, and more confined in *Tutbury* Caſtle. And the Charge of her being committed to the Earl of *Shreſbury*, her Majeſty, provoked by theſe Practices, gave Order to the ſaid Earl, to expoſtulate with her freely and plainly, to urge her to ſpeak what ſhe could for herſelf: Giving the Lord *Burghley* Commiſſion to write to him to that Intent. Whoſe Letter accordingly ran to this Tenor.

L. Burghley's *Letter to him for that Purpoſe.*

Int. Epiſt. Com. Salop, *in Offic. Armor.*

'That after he had cloſed up his Letters, her Majeſty willed him to let his Lordſhip underſtand, that ſhe would have him uſe ſome round Speech to the Queen of *Scots* in this Sort: That it was now fully diſcovered to her Majeſty, what Practices that Queen hath had in Hand, both with the Duke of *Norfolk* and others, upon the ſending away of *Ridolphi* [the Pope's ſecret Agent here, under the Shew of an *Italian* Merchant] into *Spain*. And though it were known to her Majeſty by Writings extant, in Deliberation, what were beſt for her to do for her Eſcape out of this Realm, and therof cauſed the Duke of *Norfolk* to be conferr'd withal; and that ſhe choſe rather to go into *Spain*, than into *Scotland* or *France*: Yet her Majeſty thought it now juſt Cauſe to be offended with theſe Devices, tending to her Liberty: Neither was ſhe offended with her Purpoſe to offer her Son in Marriage to the King of *Spain*'s Daughter. In which Matter the late Queen of *Spain* had ſolicited her: Neither that ſhe ſought to make the King of *Spain* believe that ſhe would give Ear to the Offer of *Don John de Auſtria*. But the very Matter of Offence was, That her Majeſty underſtood certainly her Labours and Devices to ſtir up a new Rebellion in this Realm; and to have the King of *Spain* to aſſiſt it. And that finding the ſaid Queen ſo bent, ſhe muſt not think but that her Majeſty had Cauſe to alter her curteous Dealing with her.

'And ſo in this Sort (continued that Lord) her Majeſty would have you tempt her Patience, to provoke her to anſwer ſomewhat. For of al theſe Premiſſes, her Majeſty is certainly aſſured, and of much more.' He adds, 'Her Majeſty told me a while ago, that a Gentleman of my Lord of * —— coming to your Houſe, was by your Lordſhip aſked, whether he had ſeen the Queen of *Scots*, or no? And he ſaid, No. Then, quoth your Lordſhip, you ſhal ſee her anon. Which Offer her Majeſty miſliking, I ſaid, that I durſt ſay it was not true in this Manner. I perceive, her Majeſty would have the Queen kept very ſtraitly from al Conference. Inſomuch, that it is more like that ſhe ſhal be committed to Ward, rather than have more Liberty.' And then he adviſed the Earl to ſend up the Names of thoſe Servants that ſhould remain about her, and of ſuch as ſhould depart. This was writ in *September*.

* *I dare not name the Party.*

ANNO 1571.

Biſhop of Roſs *in Cuſtody; the Queen of* Scots *Agent.*

The Biſhop of *Roſs*, the *Scottiſh* Queen's Agent, being a very buſy Man, and being privy to al theſe Dangers to the Realm, was *Aug.* the 17th, carried to *Ely*, to be there with the Biſhop. And in *October* he was brought from *Ely* to *London*; and the next Month committed to the Tower. And there, upon Examination, he uttered many Things very plainly; but concerning the Queen of *Scots* her Application to *Spain*, and the expected Aſſiſtance thence; and concerning the Duke of *Norfolk*'s Treaſon, nothing. This Biſhop of *Roſs*, (that I may mention it here) wrote a Book in *Latin*, for the *Scottiſh* Queen's Title to this Crown. Which *Glover*, *Somerſet* Herald, a learned Man, anſwered in a large Diſcourſe, never, I think, printed, about the Year 1580. It beginneth thus. 'A few Years paſt, the Biſhop of *Roſs* being Agent for the Queen his Miſtreſs, to our Sovereign Lady, the Queen's Majeſty, wreſted his Wits, (with the Aſſiſtance of certain Lawyers of this Land) to write a Diſcourſe in Defence of the Queen of *Scots* Title to the Crown of this Realm. Which his Diſcourſe being then hatched in a dangerous Time of Practices and Rebellions, and with a malicious Intent againſt her Majeſty and her Eſtate, is now, after many Years mewing, let fly abroad into the World, in the like Time, and with like Intent. For what other Cauſe than Malice to her Majeſty, can be imagined to move this Man, after ſo many Years Suppreſſion, to publiſh his Diſcourſe at this preſent; and that in the *Latin* Tongue, and to al the Eſtates of *Europe*? May it be thought ſo long to have ſtayed in his Hands, becauſe he could never until now, find in his Heart to advance his Miſtreſs's Title to the Eye of the World? It were no Reaſon to charge him with ſo careleſs a Mind of her Proſperity and Happineſs, *&c.*

His Defence of that Queen's Title to this Crown; anſwered by Glover, Somerſet. *Offic. Herald.* Sheld. *Preſſ.*

Why Roſs *publiſhed his Book at that particular Time.*

'I muſt needs be of Opinion, that the preſent Publication proceedeth hereof; that he being perſuaded that this Year 1580, ſome great Attempt ſhould be made by the Pope and his Adherents, againſt her Majeſty and her Eſtate. And no whit doubting, but that his Miſtreſs's Cauſe ſhould by that greateſt Colour therof appear, thought good (that the Pope's and his Adherents Enterprize might ſeem the juſter) to publiſh at this preſent her Title to the Crown of this Realm: Meaning not only to prove her Heir Apparent to the Crown, after her Majeſty's Death, but preſently Queen *De Jure*, by a Popiſh Conſequent, even in her Majeſty's Life. For that the Antichriſt of *Rome* hath depoſed her, and pronounced her no Queen, *&c.*

The Concluſion of the Anſwer.

And as this was the Author's *Exordium* to his MS. Tract, ſo I wil ſubjoyn his Concluſion: 'Thus have I plainly proved the Title of the Crown of *England* to be examinable by the Common Laws of the Realm, and none other. And by the ſame Laws al Strangers to be barred from claiming any Intereſt therin: And further, the Queen of *Scots* to be a mere Stranger: and therefore her Title to be of no Account. I have further anſwered al *Roſs*'s vain Objections. I have confuted his Examples: And, I truſt, ſatisfied the World, that if any Man have been heretofore perſuaded his Miſtreſs's Title to be anything, he wil now alter his Mind, and condemn it as nothing.' Whether there were any Things in this Book, that made it adviſeable not to publiſh it, let others enquire.

This

ANNO 1571.

The Biſhop of Roſs *in the Tower. His Letter thence to L. Treaſurer.*

This Biſhop of *Roſs* I find lying in the Tower 'til *July*, the next Year; and then, by Means of the mild Lord Treaſurer, he ſeems to have his Liberty granted. In which Month he wrote to that Lord a Letter to this Tenor, ' That he had put his Lordſhip in Remembrance a Fortnight paſt, by a Letter, of his Cauſe, committing the ſame to his Lordſhip's Hands, having none of his own to ſuit for him at this Time. And thinketh me Debt bound grietly for your gentle and gud Aunſwer ſent unto me. And although I have not heard of the Reſolution taken thairin, yet I abſtained to trouble your Lordſhip, being perſuade with me, that as Time and Occaſion ſhould ſerve, to have gud Expedition thairof; chiefly be the Queen's Princely Nature and Gudneſs, with your Lordſhip's Labours and Patience. And now my gud Lord, I truſt the Tyme is fullie comin to put an End thairto, *&c.* I pray theternal God to preſerve your Lordſhip. At the Tour, the 17th Day of *July*, 1572.

Your Lordſhip's affectionat to command with Service,

JO. ROSSEN.

CHAP. VI.

Amity judged more adviſeable with France *than* Spain. *Treaty with* France. *Aid required in Caſe of Invaſion for Religion. The* Low Countries, *in Conference between Count* Lodowic *and* Walſingham *at* Paris, *move for the Queen's Aſſiſtance.* Spain *plays the Tyrant. Arguments uſed to move the Queen on their Behalf. Archbiſhop of* Caſſils, *a Penſioner of* Spain, *comes to* Walſingham *at* Paris. *Falſe. A Rebellion in* Ireland, *hatching in* France. *The* French *King and Queen-Mother privy to it. Deny it to the* Engliſh *Ambaſſadors.*

Deliberation about Spain *and* France.

NOW it came to be maturely deliberated, Whether of the two Nations, *Spain* or *France*, it were more adviſeable, and for the Profit of *England*, to enter into Alliance with. This Conſultation was conſequent upon the going off of the Match with *France*. And it ſeems, the Potency of *Spain* made the Queen ſomewhat dubious to which Prince to offer her Amity. *Walſingham*, the Queen's Ambaſſador in *France*, was uneaſy at theſe Counſils; and thus ſhewed his Thoughts in this Matter unto the Earl of *Leiceſter*.

Walſingham's *Thoughts of it.*

' That if the dangerous Greatneſs of the Houſe of *Auſtria* were wel conſidered; the Miſcontentments they had in reſpect of the Injuries received, [*i. e.* from *England*] their natural Inclination to Revenge, and the unſeen Traffic of our Merchants at preſent, [he ſeems to mean the ſmall Traffic they had then in *Flanders*.] Theſe Conſiderations wel weighed, the Cauſe may ſeem ſomewhat altered, [from what it was beforetime, in the Benefit of the antient Leagues

Auſtria *the Pope's Champion.*

'between *England* and *Burgundy.*] And that though *France* could not yield like Profit that *Flanders* did, yet might it yield ſome Profit with leſs Hazard and more Safety. That in this Cauſe he conſidered two Things chiefly: Firſt, That the Houſe of *Auſtria* was become the Pope's Champion, and the profeſſed Enemy unto the Goſpel, and daily practiſed the rooting out of the ſame. And therefore that we, that were Proteſtants, ought to oppoſe ourſelves againſt it. The other, That the Entrance into the League with *France*, would not only be an Advancement of the Goſpel there, but elſewhere. [ſo good Mr. *Walſingham* then conceived: And ſo did every Proteſtant beſide: So cloſely and treacherouſly were the cruel Deſigns of that *French* King carried] And therefore he concluded, 'That though it yielded not ſo much temporal Profit, yet in Reſpect of the Spiritual Fruit that thereby might enſue, he thought it worthy the embracing. Or rather to ſay better, I think, ſaith he, we have cauſe to thank God that offereth us ſo good Occaſion both to advance his Glory, and alſo to provide for her Majeſty's Safety.

A League in Hand between England *and* France.

Walſingh. Letter to Lord Burghley.

A ſure Amity therefore with *France* was now tranſacting by our Ambaſſadors there, in the midſt of theſe Fears at Home. And among the Articles drawn up for the League between *France* and *England*, Q. *Elizabeth* propounded one that was very ſtrange at this Juncture, namely, in Favour of the King of *Spain*, to make Prviſion for his Safety. This was much diſguſted by the *French:* who ſhew'd, that the End of this Treaty was only to bridle his Greatneſs. And therefore to provide for his Safety, who ſought both their Deſtructions, they could not tell what it meant: Eſpecially ſince of late he had no way deſerved any ſuch Favour at the Queen's Hands. 'Therefore (as *Walſingham* in his Correſpondence did write) if her Majeſty thought, that Prince, [*viz.* the *French* King] was of any Value; who was towards al Men ſincere, [ſo he now appear'd] toward her Majeſty wel affected, towards Religion *Pius inimicus*, ſhe ſhould not ballance him in one Ballance with *Spain*. Who was of Words unſincere; in Affection towards her Majeſty maliciouſly bent, and the common Enemy to our Religion. That if her Majeſty meant to take Profit of *Spain*'s Friendſhip, the next way ſhould be to ſtrengthen herſelf with the Amity of others, in ſuch Sort as ſhe ſhould have no need cf it. For that was the Nature, ſaid he, of a Proud man, to make beſt Account of him that leaſt eſteems him. For whoſoever yieldeth to him, encreaſeth his Pride. Which Thing thoſe that dealt with the *Spaniſh* Nation, found to be moſt true.

CatholicLeague.

He added, 'That ſo long as the late Catholick League did remain in Force, neither her Majeſty, nor any other Princes of the Religion could promiſe themſelves any thing at *Spain*'s Hands; but as much Miſchief as he could do them. Which Thing her Majeſty, with the reſt, ſhould find to be true by too dear an Experience, if the ſame were not holpen by ſome Counter-League.

An Article in the Treaty, in caſe of Invaſion for Religion.

This Treaty with *France* was for a mutual Aſſiſtance of each other in Caſe of Invaſion; chiefly fear'd from King *Philip*. And in that Article the Queen required it to be thus expreſſed, *Etiamſi fuerit* [*Invaſio*] *Religionis cauſa, prætextu aut colore.* Which Clauſe ſtuck.

The Queen in her Inſtructions to *Smith* would very earneſtly, that he ſhould preſs this: and to cauſe thoſe of the Religion there to underſtand the Demand, and to help to further it. But that if he could not obtain theſe Words to be inſerted, then to run in more general Words, *Sub quocunque prætextu, vel Colore & quavis de cauſa:* And in ſome ſecret Manner to move, that ſome ſpecial Promiſe might be made in a ſecret Writing betwixt the King and the Queen, ſigned mutually with both their Hands, for that Purpoſe expreſly, if any Invaſion ſhould be made. And without this the Queen would not have her Ambaſſador to accord.

The French *King wil not comply with that Article.*

But this the King would not comply with; as likewiſe to ſign any private Aſſurance about it between the Queen and him. But he ſaid, he would write a private Letter to her, aſſuring her of it. This *Walſingham*, (who was deceived with this diſſembling Prince, and was apt to think wel of him) thought the Queen might be contented with, for the great Benefit of a League, Offenſive and Defenſive; as he wrote to the Earl of *Liiceſter*. 'We can, writeth '*Walſingham*, by no Means draw the King to any other Interpreta-'tion of the Meaning, touching the Point of Religion, than by pri-'vate Letter. That for his own private Opinion, ſeeing this League 'was to endure but during the Life of the two Princes; and that 'the Subſtance of al Leagues conſiſted chiefly in the Sincerity of the 'Matters; and that this Prince had given great Shew to the World 'of great Sincerity; [the greater Hypocrite] he thought that private 'Letter did bind as much in Honour, as any other Inſtrument or Con-'tract that paſſed between them, could do in Law. For if they 'ſhould break, the Matter was not to be tryed in the *Chamber Em-'perial* by Way of pleading of what Value the Inſtruments were. 'God and the Sword muſt be Judges. That if her Majeſty could 'content herſelf with this private Interpretation of the King's Mean-'ing, then if ſhe would pleaſe to uſe ſome Words of Aſſurance 'towards the Ambaſſador at her Court, of the great good Opinion 'ſhe had of the King's Sincerity; and that ſhe built more upon his 'Word than upon Contracts; he knew nothing could more con-'tent him. For he deſired, he ſaid, to be a Prince that eſteemed 'his Word and Honour above his Life. Beſides, he wiſhed himſelf 'to be in her Majeſty's good Opinion, before al other Princes. And 'had often taken Occaſion to ſay, that he hoped, there would be 'no leſs earneſt good Wil and ſtrait Amity between him and her, 'than was between her Grandfather and his Grandfather.

Walſingham's *Advice.*

The King's Words in Eſteem of the Queen.

To nouriſh this Opinion of Amity between them, *Walſingham* took it, as he ſaid, to be the Office of al thoſe, who truly loved their Majeſties; 'as that League that tended greatly to both their Sureties, 'being knit together in perfect Amity. Which beſide their particu-'lar Safety, would breed a great Repoſe in al *Europe*, eſpecially for 'the Cauſe of Religion.

Low Countries *oppreſſed; ſolicite the Queen.*

About this Time, while *Walſingham* was in *Paris*, the Queen was ſolicited by thoſe of the *Low Countries*, grievouſly oppreſſed by *Spain*, to protect them. Count *Lodowic* of *Naſſau*, (Brother to the Prince of *Orange*) who came with a Meſſage to the *French* King, having agreed with *Walſingham* upon a private Conference, came to him in the Month of *Auguſt*, to diſcourſe ſome ſecret Points, for ſetting

Count Lodowic *of* Naſſau's *Conference with* Walſingh. *about the Tyranny of* Spain.

thoſe Countries free of that Tyranny. With which that *Engliſh* Gentleman was ſo taken, that he called him in one of his Letters, *The rareſt Gentleman* with whom he had talked, ſince he came into *France*. The Count ſhewed him at large, how the King of *Spain* was ſetting up violently the *Inquiſition* againſt Papiſts and Proteſtants: who al diſliked it. And that they ſaw him eſtabliſhing an Arbitrary Power over them, who were a free People. He offered the Queen *Zealand*, in Caſe ſhe would come to their Aſſiſtance. He ſhewed our Ambaſſador, that the Cauſe in the *Low Countries*, proceeded only upon that the King of *Spain* ſought to plant there, by *Inquiſition*, the Foundation of a moſt horrible Tyranny, the Overthrow of al Freedom and Liberty: A Thing which his Father *Charles* V. went about to have eſtabliſhed there. But ſeeing the ſame ſo much impugned by the Inhabitants of the ſaid Countries; and that without Conſent it could not be received, unleſs he would violently, by Tyranny, ſeek the Eſtabliſhment of the ſame, contrary both to his Oath and their Privileges; he forbore to proceed in that Behalf. They ſaw it would overthrow al foreign Traffic, by which that Country was chiefly maintained. And this they urged to the Cardinal of *Arras*; who by ſundry Ways practiſed to plant the ſaid Inquiſition; and by Perſuaſion would have induced the People to like thereof. And when Perſuaſions would not do, he endeavoured to do it by Violence. For the Emperor had given but a cold Ear to them at the Aſſembly at *Spires*, where they related their Grievances.

The Cauſe explained of their taking Arms.

Thus when they ſaw themſelves, (as the Count proceeded in his Relation,) void of al Help, their natural Prince being carried away by Corruption of Counſil; from the due Conſideration that belonged to a good Prince to have of good Subjects; as he neither regarded his Oath, nor Maintainance of ſuch Privileges as were confirmed by his Predeceſſors, nor the dutiful Manner of the Proceeding of the Nobility, in ſeeking by Way of humble Petition to redreſs their Griefs; they thought their Conſciences diſcharged from al Duty of Obedience. And on this Occaſion the People took Arms.

Propoſitions to be made to the Queen from Count Lodowic.

Count *Lodowic* had firſt applied himſelf to the *French* King this Year, to take this People into his Protection, and to procure their Deliverance from the preſent Tyranny. To which he ſeemed inclinable, on Condition the Queen of *England* might be brought to be a Party, and to joyn with him, and the Princes of *Germany* in the ſame Enterprize. And this he privately acquainted *Walſingham* withal: And that he ſhould move it to her as from himſelf. And then to propound to her Majeſty on his Behalf, theſe Particulars following. I. Whether ſhe could be content to joyn with him and the Prince of *Orange* in the Enterprize. II. Whether upon former Aſſurance offered, ſhe could be content to lend unto them the Sum they required. III. That it would pleaſe her Majeſty to ſuffer Captain *Hawkins* under hand to ſerve them with certain Ships: and alſo to licenſe them to furniſh them with certain Victuals to be tranſported from thence, whereof they had preſent Need.

He further backed his Requeſt with theſe Arguments, That it would be no leſs Honour for her to unite *Zealand* [which had been offered her] to the Crown of *England*, than it was Diſhonour to her

Siſter to loſe *Calais.* And that by having *Zealand,* ſhe would have the Key of the *Low Countries,* and a Place always for her Ships to enter in unto: To avoid thereby the Danger of the Enemy; as alſo of any Tempeſts; and other Conſiderations. And that this Enterprize being don by Proteſtants, the receiving the Honour thereof, ſhould be better able, by Encreaſe of Credit with the *French* King, to continue his good Devotion towards the Queen, in Reſpect of the rare Favours they had received at her Hands, which they did and would always acknowledge. And further, that the Queen would conſider, how ill affected *Spain* was towards her: How naturally they inclined to revenge; tho' outwardly, 'til convenient Time ſerved, they could diſſemble their Malice: How that King entertained rebellious Subjects of her Majeſty, at his great Coſt; and how he was become a Protector of the Queen of *Scots,* the Queen's dangerous Enemy.

Arguments for the Queen's Aſſiſtance of them.

This was all communicated in the Month of *Auguſt,* by *Walſingham,* as advantageouſly as he could, both to *Burghley* and *Leiceſter.* Who extremely approved of it; and reſolved to move it to the Queen as effectually as they could. But the Queen could not be perſuaded to meddle any further in this Matter, unleſs to be a Mediator, til ſeveral Years after.

Communicated to the Court by Walſingham.

Concerning the Archbiſhop of *Caſſil,* or *Caſhell,* (whoſe Repair to *Walſingham* we ſpake of under the laſt Year) he had Inſtructions ſent him to uſe his Intereſt to get him into the Queen's Dominions: which that Archbiſhop ſeemed to be very deſirous of, in Caſe he might have the Queen's Pardon, and his Biſhopric reſtored to him again. The Earl of *Leiceſter* had directed the Ambaſſador to labour to deal ſo with him, as to bring him into *England.* For they ſuſpected the Man as a Practiſer with *Spain,* notwithſtanding his Pretences. And he received Inſtructions from the Queen about him, *viz.* That ſhe did not ſo much diſallow of his Requeſt of her Pardon, and for the Reſtitution of his Biſhopric, as of the ſlender Manner of his Suit: as he had ſignified it to *Walſingham.* And that if he would not humbly deſire Pardon of his Offences, and ſhew himſelf repentant, and diſpoſed to live hereafter in *Ireland,* like a faithful Subject, ſhe meant not to beſtow upon him either Pardon or Biſhopric. And this *Walſingham* was to let him know; and to expreſs the ſame to him in ſuch ſort, as he ſhould ſee Cauſe. Otherwiſe there was no great Account to be made of him: Nor was he of Kin to the Earl of *Deſmond,* as he alledged; nor of any Credit in *England.* And yet that ſhe was content to draw him Home by Means not diſhonorable.

Inſtructions to Walſingham, *concerning the Archbiſhop of* Caſhel.

The Lord *Burghley* gave him no better a Style, than *The lewd Lozel of Ireland.* And this not without Reaſon. For there were no ſmal Grounds to ſuſpect this Archbiſhop to be, notwithſtanding al his Pretences, falſe to the Queen. For he had a great Intereſt with the Queen's profeſſed Enemies; and had large Allowances from the King of *Spain.* For when one Captain *Thomas,* an *Iriſhman,* (but a Spy for *Walſingham*) upon that Biſhop's Deſire, got him Acceſs to the Cardinal of *Loraine,* [who was of the Houſe of the *Guiſes*] they talked together for the Space of two Hours. And when he departed, he told not the ſaid Captain what their Diſcourſe was,

The Character of this Archbiſhop; and his Treachery.

but only that there might be ſome Occaſion afterwards to employ him [the Captain] in ſome good Service. [That is, in ſome Inſurrection in *Ireland*, which was now a hatching.] And that therefore he ſhould do wel to make ſuch Report of him [the Archbiſhop] that he might grow into Credit in that Court. And that he ſhould ſay, that the Archbiſhop was a Man of a noble Family, and of great Reputation in that Country. And that *Ireland* of itſelf was but weak, and eaſy to be gotten by the Enemy. All this the Captain afterwards made *Walſingham* privy to. Who appointed the ſaid Captain to attend upon him. This Archbiſhop alſo had told that Ambaſſadors's Servant, that the King of *Spain* had entertained him honourably: having had, during the Time of his Abode there, beſides 2000 Ducats for an Annual Penſion, ſometimes 100, ſometimes 200, ſometimes, 300 Ducats when the Court did remove. And he related moreover that *D'Alva* had offered 36000 Ducats for the Earl of *Northumberland* (the Queen's Rebel) who was then a Priſoner in *Scotland*. So wel was this Archbiſhop acquainted with the *Spaniſh* Affairs.

A Penſioner to Spain.

Encouraged to come into England, *by the Queen.*

The Queen alſo in another Letter of Inſtructions to the ſaid Ambaſſador, ſignified to him, that conſidering that Party, and the Profit that might enſue by his diſcovering of the Practices, wherewith he was ſo truly acquainted, ſhe was content, that if he meant dutifully to aſk Pardon, as he pretended by his Speech, then the Ambaſſador ſhould give him Comfort to continue the ſame Dutifulneſs and loyal Meaning, and provoke him to make Repair into *England*; and to aſſure him that he ſhould not find Lack of Grace, if he humbly deſired it, and by his Truth hereafter deſerved it. And to add, that he the Ambaſſador, had Power from the Queen (to whom he had written about him) to warrant him to come into her Realm ſafely, and to make his Means unto the Queen for her Favour. And that if he would ſhew himſelf penitent for his former Fault, and be diſpoſed hereafter to live dutifully, he ſhould be provided of as good a Living, as heretofore he had. And that if he obtained not of the Queen at his Coming according to his liking, the Ambaſſador would give him his Warrant under his Hand to return ſafely out of the Realm. Which Manner of Uſage the Ambaſſador ſhould tel him was very rare in the Queen. But that upon his Inſtance ſhe had yielded thereunto. And ſo accordingly the Ambaſſador was ordered to give him ſuch a Warrant under his Hand. But that if he [the Ambaſſador] found that the other had ſought but to abuſe him, as by his Letters there was ſome Reaſon to doubt, then to forbear to deal with him in the former Sort. But yet to procure as much Intelligence as he might from him; and to diſcover his Continuance in Falſhood and Practice there, as he could ſee Occaſion for it, and could gather Matter againſt him, to deal with the King there, that he might be delivered, as an open known Rebel and Traitor; eſpecially in thoſe Practices uſed by him in *Spain*. And that there was the more Cauſe to doubt his Lewdneſs; becauſe *Rogers*, that brought the Ambaſſador's laſt Letters, met with an *Iriſhman* about *St. Denys*; who told him that the Archbiſhop had been ſecretly at the Court, and was ready to be diſpatched away into *Spain* by the Means of the Cardinal of *Lorain*.

ANNO 1571.

This was afterwards [*viz.* in the Month of *February*] ſpoken of by Sir *Tho. Smith*, and Mr. *Walſingham* to the *French* King. To whom they related an Endeavour of a Rebellion in *Ireland*, by the ſaid Cardinal's Means, as appeared by the Confeſſion of one *Stackbold*, then a Priſoner in *Ireland.* Who confeſſed, that the Cardinal ſet him on to ſtir up a Rebellion there, to the Maintenance of *James Fitz Morrice*, a Traitor and Rebel to the Queen. Who was to have the Counties of *Ormond* and *Oſſory.* And that he promiſed them Men and Munition to rebel againſt the Queen. And withal, that the *French* King and the Queen-Mother were privy to it. It was true enough, notwithſtanding their great Proteſtations of mighty Friendſhip with her Majeſty: As appeared by their Behaviour, when *Smith*, by the Queen's Commandment, acquainted them both with it. To the King he thus harangued it freely: 'That that 'Cardinal had not done enough to raiſe up Trouble to her Majeſty 'in your Realms, and to trouble *England* and *Scotland*, but he could 'not let the poor Realm of *Ireland* alone, by encouraging *Fitz Morrice* the Queen's Rebel there. *And that in your Majeſties Name.*

A Rebellion in Ireland *plotted by the Cardinal of* Lorain.

The French *King privy to it.*

Wherat the King laughing heartily, ſaid, *In my Name?* And profeſſed, he never ſo much as heard of it. And that he could never think any Trouble or Hurt to his good Siſter. Upon which, *Smith* ſhewed him the Articles of *Stackbold*'s Confeſſion; who affirmed it. And when the ſame Day, by the like Order from the Queen, he acquainted the Queen-Mother with the ſame Matter of the Cardinal's evil Endeavours in *Ireland*, and her Knowledge of it, She alſo turned it off with a Queſtion, Whether he dared to ſay this? And moreover the ſaid Ambaſſador told her, that the Cardinal ſaid, he did it in the King's Name and hers. And that the Queen his Miſtreſs, ordered him to declare this unto her. But withal, that ſhe knew it wel enough not to be true, for the good Wil that they bare to her. *Smith* added, that *Walſingham* could tel her more.

Denies it to the Ambaſſador Smith.

And ſo does the Queen-Mother.

Who then declared the Caſe unto her: and that he had moved her in it almoſt a Year ago. She ſaid, ſhe remembered, that there was ſuch a Thing about to be done by the Stirring of a Biſhop that came from *Spain.* [That was the Archbiſhop of *Caſſils*, of whom before.] To this *Smith* alſo mentioned *De La Roches* Attempt upon *Ireland:* who was a Knight of the Order, and Gentleman of the King's Chamber; and the Conductor of that Expedition, and could tel the whole Proceeding. And ſo prayed that Order might be taken in it. She replyed, that the King diſavowed it; and that he had ſtayed *De La Roche*, that he ſhould not go to *Ireland*, and revoked al his Power. But *Walſingham* then told her, that there were then twenty *Harquebuſiers* there, or thereabouts, remaining ſtil, and had remained ever ſince in a Caſtle. Wherupon the Queen promiſed they ſhould be recalled, if any were there. Thus did the *French* Falſhood begin to appear, by the Induſtry of the Queen's Ambaſſadors, and the ſecret Intelligence procured by *Walſingham*, to his great Expence, and Impoveriſhing.

The Ambaſſadors urge this Matter to the Queen.

ANNO 1571.

CHAP. VII.

A Parliament. The Succeſſion; *and Matters of Religion, tranſacted there. The Bill for Reformation. The Queen diſpleaſed at it, as encroaching on her Prerogative. Debates about it. Divers Bills for Religion brought in. Motion for a new Confeſſion of Faith.* Reformatio Legum Eccleſiaſticarum *produced in Parliament. Bills about Religion and the State of the Church, that paſſed. Acts againſt Papiſts. Act for ſubſcribing and reading the* 39 *Articles. Many are deprived upon this Act.*

Succeſſion to the Crown moved in Parliament.

NOW let us look at home. In the Parliament that began to ſit *Apr.* 2. *An.* 13. *Elizab.* a Motion was made for the *Succeſſion.* And many of the Members had but little Kindneſs to the *Scottiſh* Queen. Inſomuch that they laboured to put by her pretended Right of Succeſſion: And to fix upon the Line of the Lady *Mary*, that married to *Brandon* Duke of *Suffolk*, K. *Henry* VIII. his younger Siſter; as that Queen ſprang of his elder. And the Ground they went upon was K. *Henry* VIII. his laſt Wil. Wherin he expreſly put the Heirs of the Lady *Frances* firſt, and next the Heirs of the Lady *Eleonor*, Daughters of his ſaid Siſter *Mary*, in Remainder and Reverſion, to ſucceed to the Crown, in Caſe of Failure of Iſſue in his Children, *Edward*, *Mary*, and *Elizabeth*. And this by Vertue of certain Statutes made the 28. and 35. of *Hen.* VIII. whereby ſuch Power was granted to that King, to appoint the Succeſſion, *According to ſuch Eſtate, and after ſuch Manner, Form, and Faſhion, Order, or Condition, as ſhould be expreſſed and limitted in his Letters Patents, or by his laſt Wil in Writing, ſigned with his Hand.* Now for the making this of none Effect, and that the Line of King *Henry*'s elder Siſter might take Place, it was urged in thoſe Times by ſome, that that King made no Wil at al; and by others, that if he did make any, it was not according to the Statute, nor ſigned by his Hand.

A Speech in Parliament, in Proof of King Henry*'s Will, in Favour of the Lady* Frances.

Now for the clearing of theſe Things, there was a Member who made a notable Speech, and of good Length; to prove that there was a true Wil made by the King. And therefore, if there were no Records remaining then in Chancery of any Letters Patents, nor Original Wil to be found; it muſt have been defaced and deſtroyed in Queen *Mary*'s Reign. That there was a real Wil, was evident, becauſe of the performing of the Legacies of it: which were made to many, both of Lands and Money, after his Deceaſe: And divers Indentures tripartite were made, between K. *Edward* VI. his immediate Succeſſor, and the Executors of K. *Henry*'s Wil, and others. And divers Letters Patents paſs'd under the Great Seal, in Conſideration of the Accompliſhment of the ſaid King's Wil. And that there was a Wil in the Name of K. *Henry*, enrolled in the Chancery, and divers *Conſtats* therof made under the Great Seal. Al which, as he urged, were Arguments that K. *Henry* dyed not inteſtate. And then, that it was without al Doubt, that as the Subjects of *England* had taken them for King and Queens of *England*, that were expreſt in the Statute by Name, ſo they were bound to accept them that were declared by the Wil in Remainder, or Reverſion: *viz.* The Heirs of the Lady *Frances* and Lady *Eleonor*.

And for annulling the Scottiſh Queen's Title.

But then further, in Caſe of no Will, he proceeded to enervate the *Scottiſh* Queen's Title to this Crown; as not being inheritable by her, according to the Laws of this Realm, proving only ſuch inheritable, as were born in the King's Allegiance of Father and Mother *Engliſh*; or out of the King's Legiance, one Parent *Engliſh*, and in the King's Legiance. But I had rather leave the Reader to the whole Speech of this Member of Parliament carefully tranſcribed by me from a MS. in the *Cotton* Library, as it is ſet in the *Appendix*. N° VIII. But though this bold Step in Parliament, from a Diſguſt of the *Scottiſh* Queen, ſucceeded not; yet a notable Act or Acts were made made this Seſſion, for the Security of the Queen's Perſon and Government, and for the Succeſſion. Eſpecially the Statue 13 *Eliz. cap.* 1. wherin, among other Things of that Nature, it enacts to be Treaſon, 'For any to hold or affirm, that the Common Law of the 'Realm (not altered by Parliament) ought not to direct the Right 'of the Crown of *England*: Or that the Queen, by the Authority 'of the Parliament, might not make Laws and Statutes of ſufficient 'Force and Validity, to limit and bind the Crown of this Realm, 'and the Deſcent, Limitation, and Government therof:' as we ſhal hear more, before we conclude this Chapter.

Act for ſecurity of the Queen's Perſon and Government; and Succeſſion.

Bill in Parliament for coming to Church, debated. Journ. of Parliam.

Now let us ſee what was done, or endeavoured to be done, in this Seſſion, in Matter of Religion. The firſt Bil that was read, which was *April* the 4th, was for coming to Church, and receiving the Holy Communion. *April* the 6th, read the ſecond Time. When Sir *Tho. Smith* ſpake, and argued for the Obſervance and Maintenance therof. And in Part wiſhed the Biſhops to have Conſideration therof. *Fleetwood*, Recorder of *London*, moved, that the Penalties of the Statute ſhould not go to Promoters; a Device but lately brought in, in the Time of K. *Henry* VIII. And he ſhewed the Evils and Inconveniences that grew thereby: Wherin no Reformation was ſought, but private Gain. And as for the Matter of going to Church, or for the Service of God, he urged, that it did directly appertain to that Court [*i. e.* the Court of Parliament] And that they had as wel learnt, that there was a God to be ſerved, as had the Biſhops. And then he proved by old Laws, that Princes in their Parliaments, had made Eccleſiaſtical Conſtitutions. And ſo this Bill was referred to Committies. This Bil, among others, with Additions and *Proviſoes*, was brought down from the Lords, *May* the 19th. But I do not find it paſſed into an Act this Parliament, tho' there was great Pains taken about it.

Further Reformation of Religion urged.

There was a ſtrong Party in the Houſe, that reſolved to preſs, as vigorouſly as might be, a further Reformation of Religion: Namely, by altering ſeveral Things in the Common Prayer, and the Ceremonies eſtabliſhed. Mr. *Strickland*, an antient Gentleman, of hot Zeal, offered a Bil for *Reformation*. Who uſhered it in with a long Speech

ANNO 1571.

Book of Common Prayer, And

Churchmen, blamed for certain Things.

Speech, for ſome Reformation of ſeveral Things in the Book of Common-Prayer, tho' he acknowledged it was drawn up very near to the Sincerity of the Truth. But yet that there were ſome ſuperſtitious Things in it, as, in the Office of Baptiſm, the Sign of the Croſs, and ſome other Ceremonies and Errors, as he called them: Which might be changed, without Note of changing of Religion: whereby the Enemy might ſlander us. He farther ſpake of the Abuſes of the Church of *England*, and of Churchmen: As that known Papiſts had Eccleſiaſtical Government, and great Livings: That Boys were diſpenſed with, to have Spiritual Promotions: That, by *Faculties*, unable Men were allowed. And ſome other Men allowed to hold too many Livings. In the mean Time, godly, honeſt, and learned Proteſtant Miniſters, had little or nothing. *Apr.* the 14th, the Bil for *Reformation*, preferred by *Strickland* aforeſaid, was read the firſt Time. Upon which enſued divers Arguments. Mr. Treaſurer of the Queen's Houſhold, was one that ſpake againſt it, to this Purport, 'That if the Matters mentioned to be reformed were 'Heretical, then they were preſently to be condemned. But if 'they were Matters of Ceremonies, then it behoved them to refer 'the ſame to her Majeſty; who had Authority, as Chief of the 'Church, to deal therin. And for them to meddle with Matters of 'her Prerogative, he ſaid, were not convenient.' Mr. Comptroller of the Houſhold argued to the ſame Effect. Another, whoſe Name was *Snagg*, entered into Diſcourſe of ſome of the Articles, which *Strickland* had laid down before. Wherof one was, Not to kneel at the Receiving of the Holy Sacrament; but to lye proſtrate, (to ſhun the old Superſtition) or to ſit, every Man at his own Liberty. And the Directions were alſo thought fit to be left out of the Book [of the Office of *Communion*] for that Poſture. Which ſhould be a Law: and every Man to do according to his Conſcience.

Bill for Reformation.

The Queen diſpleaſed at it. And one forbidden the Houſe.

But the Queen liked not at al of theſe Proceedings; reckoning it ſtruck at her Prerogative; (as was hinted before by her Treaſurer) as tho' ſhe might not appoint Ceremonies to be uſed in the Worſhip of God. So that during the Time of *Eaſter*, (the Parliament being adjourned) in the Holydays, *Strickland*, for his exhibiting a Bil for the Reformation of Ceremonies, and his Speech therupon, was ſent for before the Lords of the Privy-Council; and required to attend upon them; and in the mean Seaſon to make Stay from entring into the Houſe.

The Houſe wants their Member.

Debate it.

But this cauſed no ſmal Diſturbance. For on *Friday*, *Apr.* 19. in *Eaſter* Week, being the next Day after the Parliament ſat again, the Houſe wanted their Member. And one of them ſignified, 'How 'a Member of the Houſe was demanded from them. By whoſe 'Commandment, or for what Cauſe, he knew not. And that forasmuch as he was not now a private Man, but to ſupply the Room, 'Perſon, and Place of a Multitude, eſpecially choſen; and there'fore ſent; he thought that neither in regard of the Country, 'which was not to be wronged; nor for the Liberty of the Houſe, 'which was not to be infringed; they ſhould not permit him to be 'demanded from them.' To this a Courtier, namely Mr. Treaſurer, ſpake mildly, as the Point was tender: 'That the Man that was 'meant, was neither demanded, nor miſuſed; but on Conſideration ‘was required, to expect the Queen's Pleaſure upon certain ſpecial Points. And that he durſt to aſſure, that the Gentleman ſhould have neither Cauſe to diſlike, or complain, *&c.* That he was in no ſort ſtayed for any Word or Speech by him in that Place offered; but for exhibiting a Bil to the Houſe againſt the Prerogative of the Queen: Which was not to be tolerated. And that oft it had been ſeen, that Speeches [in Parliament] had been examined and conſidered of.’ Others were for ſending for him. *Yelverton* urged, ‘That the Precedent was perilous. And that tho' in this happy Time of Lenity, under ſo gracious a Princeſs, nothing of Extremity or Injury was to be feared: Yet the Times might be altered; and what was now permitted, might hereafter be conſtrued as a Duty, and enforced even on the Ground of the preſent Permiſſion. That al Matters, not Treaſon, or too much to the Derogation of the Crown, were tolerable there, [*i. e.* In the Parliament Houſe] where al Things came to be conſidered of; and where there was ſuch Fulneſs of Power, as even the Right of the Crown was to be determined: That to ſay, the Parliament had no Power to determine of the Crown was High Treaſon. He remembred them, how that Men are not there for themſelves, but for their Country. That it was fit for Princes to have their *Prerogative*; but yet the ſame to be ſtraitned within reaſonable Limits. That the Prince could not of herſelf make Laws: Neither might ſhe, for the ſame Reaſon, break Laws, *&c.* That the Speech that had been uttered in that Place, and the Offer made of the Bil, was not to be condemned as evil. But that if there were anything in the Book of Common Prayer, either *Jewiſh*, *Turkiſh*, or *Popiſh*, the ſame might be reformed. He ſaid alſo, That among the *Papiſts* it was bruited, that by the Judgment of the Council, *Strickland* was taken for an Heretick: [Meaning, that being ſo miſrepreſented, the Houſe had the more Reaſon to ſtand by him.]

D'Ew's *Journal. p.* 176.

Another ſaid, That Care was to be had for the Privileges of the Houſe. *Fleetwood*, Recorder of *London*, a wiſe Man, adviſed, That they ſhould be humble Suitors to the Queen; and neither ſend for him, nor demand him of Right. Thoſe of the Queen's Council, while this Speech was making, [fearing undoubtedly the Conſequence] whiſpered together. And then the Speaker moved, That the Houſe ſhould make Stay of any farther Conſultation therupon. And on the next Day, being Saturday, *Strickland* came to the Houſe; upon an Advertiſement, as it ſeems, from her Majeſty's Council; and coming juſt upon the Time, when the Bil for coming to Church and receiving the Communion, was in referring to Committees, the Houſe did, in Witneſs of their Joy for his Reſtitution, preſently nominate him one of thoſe Committees.

The Member forbidden, comes to the Houſe.

I find no more of this Bil for the Reformation of the Common Payer, and for the Ceremonies, but that *Apr.* the 25th, ſeveral of the Committees, *viz.* Sir *Robert Lane*, Sir *Henry Gate*, Mr. *Henry Knowles*, Sen. Mr. *Aſtley*, Maſter of the Jewel Houſe, Mr. *Sandes*, Mr. *Wentworth*, were appointed to attend the Lord of *Canterbury* his Grace; for Anſwer touching Matters of Religion. I ſuppoſe, this was in purſuance of a former Act, whereby the Queen with her

Some Committees for Religion attend upon the Archbp.

Metropolitan, was to appoint, and regulate, and reform Matters in Religion.

Seven Bills for Regulation and Reformation in the Church. D'Ew's *Journ. p.* 184. *b.*

The Bils for Religion, and Regulation of Church Affairs, began in the Parliament 8 *Eliz.* and agitated and proſecuted in this Parliament 13 *Eliz.* were ſeven. But ſome of them in the Iſſue, daſhed by her Majeſty, ſaith *D'Ews*, perſuaded unto it, as it ſhould ſeem, by ſome ſiniſter Counſil. I. For the Articles printed *An.* 1562, for ſound Religion. Firſt read on the 5th of *Dec.* 8 *Eliz.* Al the reſt of them that follow, had their firſt Reading *Decemb.* the 6th, in the ſaid Seſſion, *viz.* II. The Bil for the Order of Miniſters. III. For the Reſidence of Paſtors. IV. For the avoiding of corrupt Preſentations. V. For Leaſes of Benefices. VI. For Penſions out of Benefices. VII. Touching Commutation of Penance by the Eccleſiaſtical Judge. Which laſt was firſt preferred in this Parliament. Theſe were read ſeveral Times in the Houſe, and countenanced, and ſome of them came to Effect.

Moved, that a Confeſſion of Faith be made for the Uſe of this Church.

The Book of the Reformation of the Eccleſiaſtical Laws, produced in this Parliament.

The firſt of theſe offered in the Beginning of this Seſſion, and introduced by Mr. *Strickland* in a long Speech before mentioned, (which was for a new *Confeſſion* of Faith, to be made and uſed in this Church) may be better underſtood, if we relate ſome further Paſſages of that Speech, *viz.* 'That he thought it worth the while, for the Parliament to be occupied for ſome Time; that al reproachful Speeches of Slanderers might be ſtopped; Draw-backs in Religion brought forward; and Overrunners, that exceeded the Rules of the Law, reduced: That a *Confeſſion* of Faith ſhould be made, and publiſhed, and confirmed; as was among other Profeſſors of Religion in foreign Parts. As thoſe of *Straſburge* and *Frankford:* And as learned Men alſo formerly in this Land, travelled in: as *Peter Martyr*, *Paulus Fagius*, and others. And that an offer therof, that had been formerly made in Parliament, might be approved.' He added, That the Book [which was the *Reformation of the Eccleſiaſtical Laws*, effected chiefly by Archbiſhop *Cranmer*, by the Command of K. *Henry* VIII. and *Edward* VI.] reſted ſtil in the Cuſtody of Mr. *Norton*, a Member of the Houſe. And therupon requeſted, that the ſaid *Norton* might be required to produce the ſame. Which he after did. And ſhewed that it was the Book drawn up [under K. *Edward*] by thirty two Perſons, *i. e.* Eight Biſhops, eight Divines, eight Civilians, and eight temporal Lawyers: Who had in Charge to make Eccleſiaſtical Conſtitutions, and took the ſame in Hand: And that Mr. *Fox* [the Martyrologiſt] took ſome Pains about the ſaid Book, and had newly printed it: Which the ſaid *Norton* then and there ſhewed. I add, that *Fox* alſo ſet a large Preface before it, *Ad doctum & candidum Lectorem*; and concludeth with his Wiſh, 'That what by the premature Death of that King, was then denyed to the Churches Happineſs, might be ſupplyed in the more happy Times of Queen *Elizabeth*, by the Authority of that preſent Parliament, [*viz.* this, as it ſeems, of the 13th of the Queen] and by the Conſent and Favour of learned Men.' This Book was printed again in *Latin*, in the Year 1640, at *London*.

And in a former Parliament brought in by Dr. Haddon. *Reform. no Enemy,* &c. *By* Penry.

I have this further to add concerning this Book. It was ſaid, That Dr. *Haddon*, that learned Civilian, and Maſter of the Requeſts to the Queen, had in a former Parliament delivered this Book, which had with ſo much Pains, Labour, and Learning, been prepared and finiſhed in K. *Edward's* Days: and wherin *Haddon* himſelf, having an excellent *Latin* Stile, was concerned in drawing up. And that then in that Parliament, it was ordered to be tranſlated into *Engliſh*, for their better conſidering it. For this, I make no Doubt, was that *Book of Diſcipline*, which *Penry* (that was executed for Sedition about 1591) hinted at in one of his Books (called, *Reformation no Enemy to her Majeſty and State*, printed *Anno* 1590) where, after his Preface, he makes this Requeſt to the Reader: 'Mr. D. *Haddon* delivered in 'Parliament a *Latin* Book concerning *Church Diſcipline*, written in 'the Days of K. *Edw.* VI. by M. *Cranmer*, and Sir *John Cheeke*, *&c.* 'This Book (ſaith he) was committed by the Houſe to be tranſlated, 'unto the ſaid M. D. *Haddon*, M. *George Bromley*, M. *Norton*, *&c.* His Requeſt follows, 'If thou canſt, good Reader, help me, or any 'other, that labour in the Cauſe, unto the ſaid Book, I hope, tho' 'I never ſaw it, that in ſo doing, thou ſhalt do good Service to the 'Lord and his Church.' So he, ſuppoſing it had much favoured his admired Diſcipline. But if he had been helped to a Sight of it, he would have found it would not have ſerved his Purpoſe.

A Motion for a Conference with the Biſhops, in order to a further Reformation.

The ſaid Mr. *Strickland*, in his Speech aforeſaid, made ſeveral Motions, 'That they ſhould not, for any Cauſe of Policy, permit any 'Errors in Matters of Doctrine to continue longer among them. 'And that the Reformation he urged, ſhould not by this be called a 'choping and changing of our Religion, [as ſome had objected] but 'purſuant to our Profeſſion: that is, to have al Doctrines brought to 'the Purity of the Primitive Church. And at laſt he moved, that 'certain of them might be aſſigned, to have Conference with the 'Lords of the Spirituality, for Conſideration and Reformation of 'theſe Matters.' But what Stop theſe earneſt Motions had, we have ſhewed before.

The Succeſs of the Committee's Attendance upon the Archbiſhop.

D'Ews *Journ. p.* 239.

Wentworth's Words to the Archbiſhop.

Only let me add what happened to the ſaid Committee for Religion, when, according as it was appointed, they attended the Archbiſhop of *Canterbury* with their Model for Reformation; wherin, as ſome Articles of Religion were allowed by them, ſo others already received into the Church, were left out. The Archbiſhop taking a View of this Draught, aſked them, why they put out of the Book the Article for *Homilies*, and for the Conſecrating of Biſhops, and ſome others. Mr. *Peter Wentworth*, (who was one of that Committee) a hot Man, anſwered, (as he gave an Account of it himſelf in his Speech the next Parliament) Becauſe they were ſo occupied in other Matters, that they had no Time to examine them, how they agreed with the Word of God. Whereat the Archbiſhop replyed, That ſurely they miſtook the Matter: Saying further, You wil refer yourſelves wholly to us [the Biſhops] therin. To which *Wentworth*, in ſome Heat, and ſomewhat rudely, anſwered, 'No, by the 'Faith I bear to God, we wil paſs nothing before we underſtand 'what it is. For that were but to make you Popes. Make you 'Popes, who liſt; for we wil make you none.' But this Gentleman taking the like Freedom to talk concerning the Queen in the next Parliament, 18 *Eliz.* and uſing ſeveral bold Expreſſions concerning her, as, (How Rumours ran in the Houſe, *Take Heed what you do: for the Queen liketh not ſuch a Matter*) he was ſequeſtred the Houſe, and committed to the Sergeant, as a Priſoner for ſome Time.

Bills againſt Papiſts. For Security againſt the Scotch *Queen.*

Statut. 13 Eliz. *cap.* 1.

But what Bills about Religion and the State of the Church took Place in this Parliament, I ſhal procede now to relate. Some were brought in againſt Papiſts; who at that Time endeavoured to deprive and depoſe the Queen, in favour of the *Scottiſh* Queen *Mary*. This became enacted. ‘Where it was made High Treaſon to compaſs, imagine, invent, *&c.* the Queen's Death, or any bodily Harm, tending to Death, maiming, or wounding her Royal Perſon; or to deprive or depoſe her from the Style, Honour, or Kingly Name of the Imperial Crown of this Realm; Or to levy War againſt her: Or to move any Foreigners or Strangers with Force to invade this Realm, or that of *Ireland:* Or to utter or declare, by any Printing, Writing, Cifering, Speech or Words, that the Queen is not, or ought not to be Queen of this Realm, and of the Realms of *France* and *Ireland:* Or that any other Perſon ought by Right to be King or Queen of the ſame Realms: Or, that ſhould by Writing, Printing, Preaching, Speech, *&c.* publiſh, ſet forth and affirm, that Queen *ELIZABETH* is an Heretic, Schiſmatic, Tyrant, Infidel, or Uſurper of the Crown of the ſaid Realms. And further, ſuch to be utterly diſabled, during their natural Lives, to have or enjoy the Crown of *England*, or any Style or Title thereof, [This was aimed at the Queen of *Scots*] at any Time in Succeſſion, of whatever Degree, Condition, Place, *&c.* they be, that in any wiſe claimed or pretended themſelves to have a Right or Title to the Crown of *England* in the Life of Queen *Elizabeth:* Or ſhould uſurp the Royal Style, Title, or Dignity of this Crown: Or ſhould hold and affirm, that the Queen had not Right to hold or enjoy the ſaid Crown and Realm: Or after any Demand ſhould not acknowledge her to be, in Right, true and lawful Queen of theſe Realms.

‘And he was adjudged a high Traitor by this Act, that, during the Queen's Life ſhould affirm or maintain, any Right, Title, *&c.* in Succeſſion or Inheritance in or to the Crown of *England*, after Q. *Elizabeth*, to be rightfully in, or lawfully due unto any ſuch Claimer, Pretender, *&c.* or not Acknowledger. And he alſo to be judged an High Traitor, that ſhal not affirm that the Common Laws of this Realm, not altered by Parliament, ought to direct the Right of the Crown of *England:* Or that the Queen's Majeſty, by and with the Authority of the Parliament, is not able to make Laws and Statutes, of ſufficient Force to limit and bind the Crown of this Realm, and the Deſcent, Limitation, and Inheritance, and Government therof: Or, that this preſent Statute, or any other Statute, to be made by Authority of the Parliament, with the Royal Aſſent of the Queen, for limiting of the Crown; or any Statute for recognizing the Right of the ſaid Crown and Realm to be rightly and lawfully in the Perſon of our Sovereign Lady and Queen, are not, or ought not to be for ever of good and ſufficient Force and Validity to bind, limit, reſtrain, and govern al Perſons, their Rights and Titles, that any wiſe might claim any Intereſt, or Poſſibility in, or to the Crown of *England*, in Poſſeſſion, Remainder, Inheritance, Succeſſion, or otherwiſe.

By the ſame Act Proviſion was made againſt contentious, and ſeditious ſpreading abroad of Titles to the Succeſſion of the Crown: And againſt Books or Works printed and written, that did directly or expreſly declare and affirm, before any Act of Parliament were made, to eſtabliſh and confirm the ſame, that any one particular Perſon, is or ought to be the right Heir and Succeſſor to the Queen's Majeſty, except the ſame be the natural Iſſue of her Majeſty's Body; or ſhal publiſh or ſet abroad any Book or Scrolls to that Effect: Or the Abetters and Counſillors of ſuch: Upon the Pain of Impriſonment, and forfeiture of half his Goods, for the firſt Time. The ſecond Time, the Pains and Forfeitures in the Statutes of *Proviſion* and *Premunire*.

Act againſt bringing in Popes Bulls: And

There was another Act made this Parliament, againſt bringing in of *Popes Bulls*; or putting them in Execution: And againſt bringing in Writings, or Inſtruments, or other ſuperſtitious Things, from the See of *Rome*. This was made on purpoſe againſt ſuch as had procured and obtained from the Biſhop of *Rome*, divers Bulls and Writings, to abſolve and reconcile al thoſe that would be contented to forſake their Obedience to the Queen, and to yield themſelves to the foreign, unlawful, and uſurped Authority of the See of *Rome*: And by Colour of the ſaid Bulls, wicked Perſons ſecretly, in ſuch Parts of the Realm where the People were moſt weak and ſimple and ignorant [as it ran in that Statute] had, by their leud and ſubtil Practices and Perſuaſions, ſo far wrought, that ſundry ſuch weak and ignorant Perſons had been contented to be reconciled to the ſaid uſurped Authority; and to take Abſolution at the Hands of ſuch naughty and ſubtil Practiſers. Whereby had grown great Diſobedience and Boldneſs in many, not only to withdraw and abſent themſelves from al Divine Service, now moſt godly ſet forth in the Realm; but alſo thought themſelves diſcharged of and from al Obedience, Duty and Allegiance to the Queen. Whereby moſt wicked and unnatural Rebellion had enſued. Al ſuch bringing in of ſuch Bulls, and ſuch Reconcilers to the See of *Rome*, were made guilty of High Treaſon to the Queen and the Realm.

Agnus Dei's, *Croſſes, Pictures Beads*, &c. *ca.* 2.

By the ſame Act they incurred the Statute of *Premunire* and *Proviſion*, made 16 *R.* II. that brought into the Realm any Token or Tokens, Thing or Things, called *Agnus Dei's*, or any Croſſes, Pictures, Beads, or ſuch like vain and ſuperſtitious Things, from the Biſhop or See of *Rome*: The former of which were ſaid to be hallowed or conſecrate by the Biſhop of *Rome*, in his own Perſon. And the Croſſes, Pictures, Beads, either by the ſame Biſhop, or by others having Power, or pretending to have Power for the ſame, by or from him or his ſaid See: Divers Pardons, Immunities, and Exemptions pretended, being to be conferred upon ſuch as ſhould receive and uſe the ſame.

Act againſt ſuch as fled beyond Sea without Licence. Ca. 3.

Another Act for Papiſts was againſt *Fugitives* over the Seas. This was againſt ſuch Perſons, who as (tho' they were Sovereign Rulers themſelves, and not under Rule) caſting away moſt wilfully and obſtinately the Service, Obedience, and Defence of their Prince and Country, ſecretly, in great Numbers, without Licence of the Queen, departed the Realm into foreign Parts and Dominions of other Princes: under whoſe Obeiſance and Protection, they ſubmitted themſelves; and became their Subjects. And there did unnaturally diſcover the Secrets of this Realm, and their native Country. And conveyed with them great Sums of Money; being naturally a Part

of

ANNO 1571.

of the common Treaſure of the Realm: ſpending the ſame to the Profit and Commodity of Strangers: And in ſundry Places to the Relief of Rebels, and Fugitives and Traitors. And not ſo ſatisfied, did practiſe in thoſe Parts traiterous and rebellious Seditions and ſlanderous Things, as wel by writing, as otherwiſe; as the Expreſſions of that Statute were. The Penalty laid upon al ſuch was the Loſs and Forfeiture of all their Manours, Lands, Tenements, *&c.* to the Queen, during their Lives, unleſs they returned Home within ſix Months; and yielded their Bodies to the High Sheriff of the County, or ſome of the Queen's Council. And that al Benefices Prebends, and other Eccleſiaſtical Promotions, belonging to Spiritual and Eccleſiaſtical Perſons, ſo offending in departing the Realm, and not returning, ſhould be utterly void to al Intents and Purpoſes. There was alſo a Bill brought in (tho' I think paſſed not into an Act) againſt Prieſts diſguiſing themſelves in Serving-mens Apparel.

Act againſt Frauds for Dilapidations; and about Leaſes for Collegiate Churches. Cap. 10.

Another Act made this Seſſion of Parliament with Reſpect to Religion and the Good of the Church, was againſt *Frauds*; defeating Remedies for Dilapidations of Eccleſiaſtical Livings; and for Leaſes to be granted for Collegiate Churches. The Reaſon of this Statute was for the ſtopping the Practice of ſome Biſhops and Dignitaries, or other Eccleſiaſtical Perſons: Who had antient Palaces and Manſion-Houſes, and other Buildings and Edifices, belonging to their Preferments: And ſuffered the ſame, for want of Repairs, to run into great Ruins, and ſome Parts utterly to fal down to the Ground. And had converted the Timber, Lead, and Stones, to their own Benefit and Commodity, and made Deeds of Gift, and colourable Alienations, and other Conveyances of like Effect, of their Goods and Chattels in their Life-Times; to the Intent after their Death to defraud their Succeſſors of ſuch juſt Actions and Remedies, as they might, or ſhould have had for the ſame by the Laws Ecclesieſtical, againſt their Executors: to the great defacing the State Eccleſiaſtical, and intolerable Charges of their Succeſſors. This Act did empower the Succeſſor of him or them that ſhould make ſuch Deeds, to commence Suit, and have ſuch Remedy in any Court Eccleſiaſtical againſt him or them, to whom ſuch Deeds ſhould be made, for the Amendment and Reparation of ſo much of the ſaid Dilapidations and Decays, as happened by his Fact or Default.

Alſo, this Act provided againſt Colleges, Deans and Chapters, Parſons, Vicars, *&c.* who made long and unreaſonable Leaſes, which were the great Cauſes of Dilapidations and Decays of al Spiritual Living and Hoſpitality, and the utter impoveriſhing of al Succeſſors, incumbent in the ſame: That henceforth no Leaſes ſhould be made longer than one and twenty Years, or three Lives. All other Leaſes, Grants, *&c.* to be utterly void and of none Effect.

Act touching Leaſes of Benefices, not to injure Hoſpitality. Cap. 20.

Another Act was made this Seſſion, touching Leaſes of Benefices. The Intent of this Act, was, That Livings appointed for Eccleſiaſtical Miniſters, might not by corrupt and indirect Dealings, be transferred to other Uſes. No Leaſe after the 15th Day of *May*, to be made of any Benefice, or Eccleſiaſtical Promotion with Cure, not being impropried, to endure any longer than while the Leſ-

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for ſhal be ordinarily Reſident, and ſerving the Cure of ſuch Benefice, without Abſence above fourſcore Days in any one Year. But that every ſuch Leaſe, ſo ſoon as it, or any Part thereof, ſhal come to any Poſſeſſion or uſe above forbidden, or immediately upon ſuch Abſence, ſhal ceaſe and be void. And the Incumbent ſo offending, to loſe one Year's Profit of his Benefice; to be diſtributed by the Ordinary among the Poor of the Pariſh. Al Chargings of ſuch Benefices with any Penſion, or with any Profit out of the ſame, hereafter to be made, other than Rents to be reſerved upon Leaſes hereafter to be made, to be utterly void.

In the ſame Act, it was allowed ſuch Perſons as had two Benefices, to demiſe one of them, upon which he ſhall not be moſt ordinarily Reſident; but only to the Curate, that ſhall then ſerve the Cure. The Reaſon whereof ſeems to be, that Hoſpitality might be the better preſerved from the Revenues of the Church. But this was but Temporary.

An Act to reform certain Diſorders in Miniſters. Cap. 12.

There was yet another Act made touching Religion. Which was to reform certain *Diſorders touching Miniſters of the Church.* This Act was intended to keep out from miniſtring in the Church ſuch as would not comply with the Doctrin eſtabliſhed in this Church of *England* in the Beginning of the Queen's Reign; and that the Queen's Dominions might be ſerved with Paſtors of ſound Religion, as the Preamble ran. It concerned al ſuch Perſons as pretended to be Prieſts and Miniſters of God's Word and Sacraments under the Degree of a Biſhop, by Reaſon of any other Form of Inſtitution, Conſecration or Ordering, than the Form ſet forth in the late King *Edward*'s Time, and now uſed in the Reign of the Queen. [Meaning undoubtedly to comprehend Papiſts, and likewiſe ſuch as received their Orders in ſome of the foreign Reformed Churches, when they were in Exile under Queen *Mary.*] The Act enjoined al ſuch and al others, having any Ecleſiaſtical Living, to declare their Aſſent, before the Biſhop of the Dioceſs, to all the Articles of Religion, (which only concern the Confeſſion,* of the true Chriſtian Faith, and the Doctrine of the Sacraments) comprized in the Book imprinted, intiled, *Articles, whereupon it was agreed by the Archbiſhops and Biſhops,* &c. *being the* 39 *Articles, framed in the Synod* Anno 1562. And to ſubſcribe them. Which was to be teſtified by the Biſhop of the Dioceſs, under his Seal. Which Teſtimonial he, [the Prieſt or Miniſter] was openly, on ſome Sunday, in Time of public Service before noon, in the Church where he ought to attend, to read, together with the ſaid Articles, [as his Confeſſion of Faith.] Otherwiſe to be *ipſo facto* deprived; and all his Eccleſiaſtical Promotions to be void.

* *This Clauſe ſeems to be inſerted to meet with thoſe of the Houſe, that moved for a* new Confeſſion of Faith *to be made; which needed not, ſince thoſe Articles of Religion was the Church of* England's *ſufficient Confeſſion of the true Chriſtian Faith.*

And no Eccleſiaſtical Perſon adviſedly to maintain or affirm any Doctrine, directly contrary or repugnant to any of the ſaid Articles: and being convented before the Biſhop, or Orinary, or Queen's Commiſſioners Eccleſiaſtical, ſhal perſiſt therein, or not revoke his Error; or after ſuch Revocation, again affirm ſuch untrue Doctrines; in ſuch Caſe it was made lawful for the Biſhop or Ordinary, or the ſaid Commiſſioners, to deprive ſuch Perſon. And upon ſuch Sentence of Deprivation, to be actually deprived.

Qualification of Miniſters.

None to be admitted hereafter to any Benefice with Cure, except he be of the Age of three and twenty Years at the leaſt, and a Deacon; and firſt have ſubſcribed the ſaid Articles, in Preſence of the Ordinary, and publicly read the ſame in the Pariſh Church of that Benefice; with Declaration of his unfained Aſſent to the ſame. And every Perſon after the End of that Seſſion of Parliament, to be admitted to a Benefice with Cure, within two Months after his Induction publicly to read the ſaid Articles in his Pariſh Church; and to do al as aforeſaid. Otherwiſe to incur Deprivation immediately *ipſo facto.*

Alſo it was enacted in the ſame Statute, That none ſhould be made Miniſter, or admitted to preach, or miniſter the Sacraments, being under the Age of four and twenty Years; nor unleſs he ſhould firſt bring to the Biſhop of the Dioceſs from Men known to the Biſhop, a Teſtimonial both of his honeſt Life, and of his Profeſſing the Doctrine expreſſed in the ſaid Articles; nor unleſs he be able to anſwer, and to render to the Ordinary an Account of his Faith in *Latin,* according to the ſaid Articles; or have ſpecial Gift and Hability to be a Preacher.

None to be admitted to the Order of a Deacon or Miniſter, unleſs he ſhal firſt ſubſcribe the Articles. None to be admitted to a Living of, or above the Value of 30 *l.* a Year in the Queen's Books, without he be Batchelour of Divinity, or a Preacher lawfully allowed by ſome Biſhop of this Realm, or by one of the Univerſities.

All Admiſſions to Benefices, Inſtitutions, and Inductions, contrary to the Form of any Proviſion in this Act; and al Tolerations, Diſpenſations, Qualifications, and Licences whatſoever, that ſhal be made to the contrary, to be meerly void in Law.

Provided, no Title to confer, or preſent by Lapſe, to accrue upon any Deprivation *ipſo facto*; but after ſix Months after Notice of ſuch Deprivation given by the Ordinary to the Patron.

Many deprived.

Regiſt. Bath and Wells, Matt. Hutton, *Collections.*

By Force of this Act many that held Benefices and Eccleſiaſtical Preferments were deprived in this and the following Year. I find theſe two among others in the Dioceſs of *Bath* and *Wells. Henry Thorn A. B.* was preſented by *Geo. Speke,* Knt. to the Church of *Eaſt Doliſh, Jan.* 28, 1571, by the Obſtinacy and Diſobedience of *Tho. Elyot,* refuſing, or at leaſt neglecting to ſubſcribe in his proper Perſon to the Articles ſet forth *Anno* 1562. And ſo was deprived. Again *June,* 1572 *Edward Bremel* alias *Cable,* was preſented to the Church of *Wayford,* by the Deprivation of *John Haunce*; by Virtue of a Statute (as it runs in the Regiſter) 13. *Eliz.* intitled, *An Act to reform certain Diſorders touching Miniſters of the Church.*

CHAP.

CHAP. VIII.

A Convocation. Matters done there. An Act made, very beneficial for Employment of Multitudes of Poor. The Queens Concernments with Scotland. *Endeavours a Reconcilement of the two Parties there. Her Reſolution againſt the reſtoring of the* Scottiſh *Queen. And why. Articles of Pacification propounded by the Queen to the two Parties in* Scotland. *The Queen's Agent's notable Letter to* Graunge *and* Liddington. *Sends a Chalenge to the* French *Ambaſſador. His Letters to the Lord Regent of* Scotland, *Duke of* Lenox; *and to Earl* Morton, *intercepted. A Book writ in Favour of the Queen of* Scots.

A Convocation. Life of Archbiſhop Parker. *B.* 4. *Ch.* 5.

THERE was now alſo a *Convocation:* And what was done there is related at large in the Life of Archbiſhop *Parker.* Only we may take Notice of ſome Things obſerved as done in this Synod, ſet down in the Dedication of Biſhop *Jewel*'s Works to King *James:* Namely, that the Synod 1571 did then ſet forth this Canon, among others, for the Direction of thoſe that were Preachers and Paſtors, 'That they ſhould never teach any thing, as Matter of 'Faith, religiouſly, but that which was agreeable to the Doctrine of 'the Old and New Teſtament; or collected out of the ſame Doctrine by the antient Fathers and Catholick Biſhops of the Church.

Orders in Eccleſiaſtical Juriſdiction. MSS. Guil. Petyt, Armig. *Vol. C.*

I find a Treatiſe among the MSS. of *William Petyt*, Eſq; of Dr. *Thomas Wylſon*'s own Hand (who was Maſter of St. *Katharine*'s near the Tower, and afterwards Secretary of State, a very learned Civilian) being *Orders in Eccleſiaſtical Juriſdiction.* Which ſeems to have been drawn up, to be confirmed in this Synod. There is a Title, *For Puniſhment of Perſons convicted.* Another, *What Order is to be taken with falſe Writings*, &c.

Act for making of Caps, for the Employment of Multitudes of poor People.

To the Bills paſſed into Acts this Parliament, there is one more (beſides thoſe mentioned above) which I judge not amiſs to be taken Notice of, tho' it have no other Relation to Religion than Charity, which comes very near it. It concerned the Queen's Care of *Employment* for her poorer Sort of Subjects. It was for Continuance of making and wearing Woollen Caps; in Behalf of the Trade of Cappers: Providing, that al above the Age of ſix Years (except the Nobility and ſome others) ſhould, on Sabbath-days and Holy-days, wear Caps of Wool knit, thicked, and dreſt in *England*, upon Penalty of ten Groats. But notwithſtanding this Statute, theſe Caps went very much out of Faſhion, and the Wearing of Hats prevailed. Which cauſed the Queen two or three Years after, to take ſuch Notice of it, as to ſet forth a ſtrict Proclamation for the enforcing of the wearing of Caps; the Benefit whereof being of more public Good than at preſent was perceived; namely, the Employment of ſuch vaſt Numbers of idle, poor and impotent People throughout the whole Nation, that otherwiſe muſt either have ſtarved, begged, or robbed. Which thus that Proclamation expreſſed, (mentioning the ſaid Act made in the Parliament the 13th of her Reign) 'That it was for the Relief of divers poor Towns, and of great Multitudes of her poor Subjects, who otherwiſe were like to periſh, or to become unprofitable, or dangerous unto the Commonweal: And that by Means of this Statute, great Numbers of idle, poor, and impotent Perſons were ſet on Work, while the Awe of the ſaid Statute and Fear of due Execution thereof continued, to the marvellous great Commodity of this Realm, and Help of the Needy, and Redreſs of evil occupied Perſons; as by Experience thereof had been notably proved.

The Queen's Proclamation for wearing them. And why.

But theſe Caps, it ſeems, not long after went out of Faſhion: and ſo the Trade decayed. Which cauſed the Queen to ſet forth the ſaid Proclamation. It ſet forth further, 'How that by little and little the Diſobedience and wanton Diſorder of evil-diſpoſed and light Perſons, more regarding private Fantaſies and Vanity, than public Commodity or Reſpect of Duty, had encreaſed by want of Execution of the ſaid Law. Whereby thoſe good and honeſt Subjects, that had by Means of the ſaid Statute ſet to work a great Number of poor People, were like to be driven to give over their ſaid Trades; and to ſend abroad again into Idleneſs and Miſery thoſe Multitudes, that had been by them relieved. Whereby was like to grow great Enormity and Inconvenience, if ſpeedy Remedy were not provided. Therefore ſhe charged and commanded al Juſtices of Aſſize, Juſtices of Peace, Maiors, Sheriffs, *&c.* that every of them, according to their Office, Place, and Calling, ſhould do their uttermoſt, for the due Execution of the ſaid Statute. And that Bailiffs, Conſtables, Churchardens, *&c.* every Sunday and Feſtival Day, make diligent View and Search, in al Churches, Chapels, and al other Places, within the Circuits and Compaſſes of their Offices, for al and ſingular Breakers and Offenders of the ſaid Statute: and without Delay cauſe the Names of ſuch Offenders, and of their Parents, Guardians, Governours and Maſters of every Child, Servant, and Ward ſo offending; together with the Day and Place of the Offence committed, to be then written, and lawfully ordered and preſented, *&c.*

The Benefit of this Manufacture to the Nation, ſet forth in the Act. Cap. 19.

The great Importance of this Manufacture, for the Support of the lower Rank of the Queen's People, was more fully declared in that Act aforeſaid, in theſe Words, worthy of Note: 'That the Company of *Cappers* by Means only of their Trade and Science of Capping, not only maintained their Wives, Children and Families, in good and convenient State and Degree, but ſet on work a great Number and Multitude of other poor Perſons, Men, Women and Children; and alſo ſuch as were halt, and decrepid, and lame; uſing them in ſundry Exerciſes belonging to that Occupation; as Carders, Spinners, Knitters, Parters of Wool, Forcers, Thickers, Dreſſers, Walkers, Dyers, Battelers, Shearers, Preſſers, Edgers, Liners, Bandmakers; and other Exerciſes. Who had in Manner thereby maintained and relieved themſelves and their Families. And by Reaſon of their Labour and Exerciſe therein, had eſchewed and avoided not only the great Annoyance of the Towns they dwelt in, who for Lack of Exerciſe muſt have been forced to beg;

'but alſo had kept them from ranging and gadding through the Realm, in practiſing ſundry Kinds of Lewdneſs; as too many of them now did. And alſo, by the Means of this good Exerciſe and Occupation, a great many of Perſonable Men had at al Times been ready, and wel able, when they were called, to ſerve the Queen, or her moſt noble Progenitors, in Time of War, or elſewhere: Until of late Days, that moſt, or in Manner al Men had forborn and left off the uſing and wearing of Caps. This tended alſo to the great impoveriſhing, and utter undoing of the Company of *Cappers*; and to the Decay, Ruine, and Deſolation of divers ancient Cities and Burroughs, which had been the Nouriſhers and Bringers up in that Faculty of great Numbers of People: As *London*, which by good Report maintained eight Thouſand Perſons, exerciſed in this Faculty: Alſo *Exeter*, *Briſtow*, *Monmouth*, *Hereford*, *Roſſe*, *Bridgnorth*, *Bewdley*, *Glouceſter*, *Worceſter*, *Cheſter*, *Nantwich*, and many more.

Affairs abroad affected the Nation, and the State of Religion here at home; eſpecially, the Intrigues of the *Scottiſh* Queen, and the Match with the Duke *D'Anjou*.

The Queen concerned in Scotch *Matters.*

The Queen was ſo certainly informed of the *Scottiſh* Queen's, and her Friends Intrigues againſt her, that ſhe found it neceſſary to keep her ſtrait: Suffering none (but Perſons of her own) of al Sorts, to be about that Queen's Perſon. Now ſhe pretended a great Fear of her Life; and craved a Ghoſtly Father, being Catholic, to be with her. For in Truth, many of her Servants had been diſcharged, having been found to be dangerous Practiſers. And Q. *Elizabeth*, upon this Experience, plainly noted to the States of *Scotland*, that ſhe would never ſuffer that Queen to have her Government in *Scotland* reſtored to her. Her Buſineſs now was to further the young King of *Scots* his Affairs, (who was ſet up by the Proteſtant Party in that Kingdom) and his Friends, againſt the *Scottiſh* Queen's Party. The L. *Hunſdon* at *Berwick*, had a Commiſſion in *October*, to ſet a good Face upon the Matter, to bring *Graunge* (who held out the Caſtle of *Edinburgh* for that Queen) to the King's Devotion. But if he could not, they of the Queen's Council were of Opinion that he ſhould force them. And the Queen was now in Hand (as the L. *Burghley* writ in certain of his Letters) to make an Accord between *Liddington* and *Graunge* in the Caſtle, and the Regent, two conſiderable Parties; the Difficulty between them being rather particular than publick. They in the Caſtle looked to have their Offices and Lands reſtored: And firſt, Surety to be given, that *Graunge* might remain Captain of the Caſtle. The other Party [for the King, who were Proteſtants] were to keep what they had catched, as Biſhopricks and Abbies. Wherin the Lord *Burghley*'s Judgment was, that he thought the next avoiding [of theſe Biſhoprics and Abbies] might help. But that Greedineſs and Miſtruſt kept them aſunder. And he feared more the Wilfulneſs of the King's Party, than the Conformation of the Adverſe.

The two Parties there.

Burgh. Lett. to Walſingh.

The Queen declares her Intention therin to the French *Ambaſſador.*

The Account Queen *Elizabeth* gave the *French* Ambaſſador of her Concern in this *Scotch* Quarel, was, That ſhe had no other Intention in the Matter of *Scotland*, but to have the Hoſtility and Civil Wars there to ceaſe; and the Government of the Realm to be eſtabliſhed to the Contentation of the Nation. For which Purpoſe ſhe had ſent to both Parties at Difference, to accord an Abſtinence from War: So as they might the better Treat and Act among themſelves.

Articles of Pacification recommended by the Queen to the Scots. *MSS.* Randolph.

And for this good End and Purpoſe, ſhe propounded to them Articles of *Pacification*; containing the Queen's Majeſty's Intention for reducing the Realm of *Scotland* to an inward Peace, (as the Preface to the Articles ran) and ſo to continue free from Civil Wars and Diſſenſions, [which now were between the Lords on the *Scottiſh* Queen's Side, and the Proteſtants, who had ſet up her Son to be King.] The firſt Article was, 'That the whole State of *Scotland*, 'in al Degrees of Subjection, may ſubmit themſelves to the Authority of the King; and do, give, acknowledge, and yield ful Obedience to him. And that the principal States of the Land, that is, 'the Nobility, Prelatie, and the Cities and Burrows, do acknowledge the ſame by Oath, and Subſcription in Writing. And that 'al the ſame be confirmed by a general Conſent in Parliament. And 'in the ſame Parliament to re-eſtabliſh, as Cauſe ſhal require, al 'Things concluded in the late Parliament, for the Cauſe of Religion.' [Which was mentioned under the laſt Year.] There was alſo an Addition to theſe Articles, of more Secrecy, with ſome Enlargements to ſome other ſhorter and general Articles: according to the Inſtructions given to *Randolph*, her Agent.

She wil not permit the Scottiſh Queen to be reſtored. And why.

As, 'To the firſt, the adverſe Party to the King muſt directly 'underſtand, that the Queen of *Scots*, (whoſe Perſon is now in '*England*) hath of late attempted ſuch and ſo many Enterprizes 'againſt her Majeſty, both by ſtirring of Rebellion in her Majeſty's 'Realm, and by provoking of foreign Power to enter into the 'Realm. Al which had been enterprized indeed, if God had not 'this laſt *Auguſt* given to her Majeſty cauſe to ſtay it, by committing the Duke of *Norfolk* to the Tower of *London*: As none can 'truſt, that her Majeſty wil ever of herſelf ſuffer the ſaid Queen 'of *Scots* to have Liberty with Power to attempt the like again. 'And therefore, without any further Queſtion, for the Queen to 'rule alone by Reſtitution, or jointly with her Son; it muſt be anſwered, that the Expectation therof is in vain. And to imagine 'any other Government of ſuch a Realm as *Scotland* is, but by the 'King, who is the native Prince in Bloud, and in Poſſeſſion inveſted, is a mere fantaſtical Device, and not to be heard of. So as 'this Article muſt be clearly anſwered for the King; or elſe the 'reſt are in vain to be treated.

The Queen's Agent's Letter to Grange *and* Liddington, *to bring them off from her.*

Now to bring over the abovesaid *Graunge* and *Liddington* from the *Scottiſh* Queen, Mr. *Randolph* wrote them a notable eloquent Letter in *March*, after divers Communications with them together, to little Effect. His Letter was purſuant to the Queen's Command to deal with them, to obey the King, and to acknowledge the Regent. Againſt which they alledged for themſelves, Conſcience, Honour, and Safety. For the ſatisfying them in the Firſt, he urged, 'That that 'Queen was not worthy to live, whoſe Cauſe they defended, that 'had committed ſuch horrible Offences. And that there was therefore no Matter of *Conſcience* in putting her down, and leſs in 'obeying her. That this they knew themſelves: this they had ſpo-

'ken of themſelves : and that they had wrote againſt her ; fought againſt her ; and were the chiefeſt Cauſe of her Apprehenſion and Impriſonment, and Dimiſſion of the Crown : If at that Time there was nothing done againſt Conſcience, he aſked, what moved them to make it a Matter of Conſcience now to leave her ; and to alledge Conſcience for ſetting up her, that had been the Overthrow of their Country ?

'Neither ſhould the Point of *Honour* move them, in which the World was chiefly reſpected. That might be ſolved, and themſelves by al honeſt and godly Men better allowed of. That in reſpect of their Country's Weal, they ſhould yield ſomewhat of their own, yea, tho' to their Diſadvantage, than to ſee daily ſo much Bloud ſhed. That Honour was to be reſpected, where Juſtice proceeded. That if the Cauſe they defended were unjuſt, what Honour could there be to maintain it? But rather Shame to ſtand ſo long by it, as they had done.

And as to the Third, *viz.* Their *Safety*, he applyed himſelf firſt to *Liddington.* 'They [the Queen and State of *England*] were with him in Care of Mind ; had Compaſſion of his preſent hard State and Extremities apparent to enſue : as Friends, they lamented it. Thus far therefore they promiſed, that his State by Compoſition ſhould be no worſe than theirs preſently was, that had been of their Part and Mind with them. Safety to their Lives they dared to promiſe : Reſtitution to their Lands and Livings they dared aſſure them of : For the Recovery of their Loſſes, there ſhould be as much done as lay in them. That if they doubted of the Regent, they ſeemed to know leſs now than beforetime they had done : whoſe Honeſty towards the World they had allowed of in Time paſt : and whoſe particular good Wil towards them, was wel reported and thought of. Of his Zeal and Love towards the Word of God, and Love to his Country, no Man ever doubted. And that ſuch a Reverence he bore to Q. *Elizabeth*, to follow her Advice, that neither ſhould his Promiſe be broken unto them, nor any thing be left undone by him, that was in his Power to perform. If they doubted the Lord *Morton*, they ſhould have the like Security of him. Further, they ſhould have the Queen and *England* their Friends, *&c.* faithful, and indifferent any Way that they could, to do them good. But if nothing would do, he bade them truſt him upon his Word, they ſtayed to their Deſtruction. But the whole Letter, as opening the Tranſactions at that Time between *England* and *Scotland*, and the Infamy the *Scottiſh* Queen then lay under, I have put into the *Appendix*.

Nº. IX.

He comes in Favour of the King's Party. Writes as much to the Biſhop of Durham.

This *Randolph*, had been lately ſent to bring the *Scottiſh* Queen's Party over to the King. And on the 25th of *March*, (which was hard at hand) the Aſſembly of the Friends of either Party was to be at *Leith* ; where *Randolph* was. And being to make a Judgment of this Affair, he was not long to continue there after, as he wrote to the Biſhop of *Durham :* 'And that they of the Caſtle attended *La Croke, a Frenchman*, that was coming : thinking to find more Comfort and Aſſiſtance at his Hands, than *England* could or would give them, except they would acknowledge their Obedience to the King and Regent : which hitherto they refuſed to do. But *Eng-*

ANNO 1571.

‘ *land* without that could do nothing for them; as he added in his ‘ Letter to that Biſhop.

He chalengeth the French *Ambaſſador.*

While *Randolph* was here, *Viracque*, the *French* Ambaſſador, was alſo in *Scotland*, tranſacting the contrary Part. But he had, it ſeems, falſely reported of the ſaid *Randolph*, in ſome private Intelligence; and likewiſe of the Queen. Which coming to the Ears of that *Engliſh* Gentleman, he ſhewed an *Engliſh* Courage by a Chalenge he ſent *Viracque*, in theſe Words; as I find it in *Randolph*'s own MSS.

MSS. Randolph.

‘ Monſieur *Virac*, I have ſeen, as I am informed, ſome Writings of ‘ yours in Cipher, containing theſe Words, *&c.* Which toucheth me ‘ greatly in Honour, and I doubt to the Queen my Miſtreſs; as to ‘ have trafficked with Mr. *Ar. D.* for the Conveyance of the *French* ‘ Ambaſſador's Letters in *England* to you. Wherefore this I write, ‘ and ſignify unto you by theſe Preſents, that if you have written ‘ the Words abovementioned, you have not done the Part of an honeſt Man: and that in ſo writing, you have lyed falſly in your ‘ Throat. Which I wil maintain with my Body againſt him, you, ‘ or any Man living, of my Quality, or under the ſame, my Charge ‘ at this Time ſet apart. For that I never had any ſuch Talk with ‘ him, or he with me. Anſwer hereunto, if you think good.

Randolph's *Letters intercepted.*

Randolph ſoon returned back to *London*. And from thence, on the 10th of *April*, he diſpatched a Letter to the Earl of *Lenox*, [*Matthew Stuart*] Lord Regent of *Scotland*, (Grandfather to the King, and his Governour, and ſlain this Year by the adverſe Party, that held for the Queen:) and on the next Day to Earl *Morton*. Both Letters had Reſpect unto a Conference at Q. *Elizabeth*'s Court, for compromiſing Matters between *Mary* the *Scottiſh* Queen, and thoſe that had the Government of the King's Perſon, (who was now but five or ſix Years old) by certain Commiſſioners on both Sides. Which brake up without any peaceable Iſſue: Eſpecially thoſe of the *Scottiſh* Queen's Side: Who required abſolutely her Liberty. But both theſe Letters were ſeized: The Poſt-Boy delivering them to the Biſhop of *Galloway*, one of that Queen's Commiſſioners, and was gone from *London* unto her. Which Letters ſhould have been delivered to Earl *Morton*, being a Commiſſioner on the King's Side, that was alſo going to *Scotland*. The ſaid intercepted Letters were brought to the *Scottiſh* Queen: and by her ſent to Q. *Elizabeth*, with heavy Complaints of Mr. *Randolph*, by the *French* Miniſter; notwithſtanding the Letters were written by her Majeſty's Commandment. Theſe Letters, to aggravate ſome Paſſages in them, (having Lines drawn under them) had Poſtils, or Notes ſet in the Margin; which were the *Scottiſh* Queen's, or made by ſome about her, to aggravate the Matter the more againſt him. This Complaint was written in a Paper that wrapt up theſe Letters. Both theſe Letters and the Notes, I ſhal exhibit, taken from the very Originals, late in my Hands and Poſſeſſion.

To my Lord Regent's Grace of Scotland.

To the Lord Regent. Foxii *MSS.*

‘ YOUR Grace ſhal hear ſo much of the State of al Things ‘ here [at the *Engliſh* Court] by my Lord *Morton*, and other ‘ Lords in his Company, that I need not trouble your Grace with ‘ any long Letters: only teſtifying my Good-wil, and Deſire to have

ANNO
1571.

‘ have al Matters ſucceeded to your Grace's Contentment. But ſee-
‘ ing that cannot be, I truſt your Grace wil * *take the next Beſt*;
‘ *having in the mean Time this Cauſe* to rejoyce, that your Grace's
‘ Enemies have had † mich *leſs of their Wills than they looked for*:
‘ and by my Lord of *Morton*'s grave and wiſe Dealings, gotten unto
‘ your Grace mo Friends in your Actions than ever you had. *In*
‘ *whoſe Wil, if al Things were*, your Grace ſhould find *a ſhort End*
‘ *to al theſe Cumbers* now your Grace is in. I am hartily glad of the
‘ good Succeſs your Grace hath had in taking of *Dunbriton*: A hap-
‘ py Turn to your Grace's Country; no ſmal Benefit to yourſelf,
‘ and || *ſuch a Diſpleaſure to your Grace's Adverſaries, as none can be*
‘ *greater, except God ſhould deliver you of her that is the Cauſe of your*
‘ *whole Troubles.* I doubt not but your good Grace wil ſee to the
‘ keeping of it. And as God in this hath ſhewed a great good Be-
‘ ginning of his Favour towards your Grace and Country, ſo I
‘ doubt not, but he ſhal receive the worthy Honour due unto him,
‘ for ſo great a Benefit. God have your Grace in his Keeping. At
‘ *London* the x. of *April*, 1571.

Your Grace's humble at Commaundment,

THO. RANDOLPH.

** Here he meddleth with the Queen's Affairs.*

† Herein he promiſeth the Queen our Miſtreſs's Deſtruction, be the Help of her Unfriends in this Country.

|| Imagins heir [here] the Queen our Miſtreſs's Death: ſuttis others in Hope thereof, and wiſhes the ſame himſelf.

That to Earl *Morton*, dated the Day following, was to this Tenor.

To Earl Morton.

‘ SINCE your Lordſhip departed hence, we have had no News
‘ of any great Importance; truſting and looking hartily to hear
‘ from the Lord Regent, ſome Confirmation of that which was writ-
‘ ten to your Lordſhip touching *Dumbriton*: Which the Biſhops of
‘ *Roſſe* and *Galloway* in no Caſe wil admit to be true; but give out
‘ that it is *Dumbar*, and not *Dumbriton*. And immediately after
‘ they heard the Novels, they ſent a Poſt to their Miſtreſs, not to
‘ believe any Report, until they came themſelves.

‘ The Biſhop of *Galloway* hath been among many of our Biſhops,
‘ laying out his Learning to defend his Miſtreſs's Honour with great
‘ Eloquence. As alſo his Son hath written a Book in *Latin*, ap-
‘ proving her Authority, excuſing the Murther, blaming the Diſo-
‘ bedience of *her rebellious Subjects*, that depoſed her from the Crown.
‘ * *Treat him ill when he* comes home; and if it be poſſible, let a Copy
‘ of it be gotten. This Day they depart out of this Town [*London*]
‘ towards their Queen: and then † *what becomes of them I know not.*
‘ Now I muſt pray your Lordſhip to take al our Doings here in good
‘ Part. I truſt that there is better meant than doth yet appear. I
‘ pray you, caſt not the Cools with us over haſtily. You ſee, how
‘ God bleſſed al your Actions unlooked for: and ſo wil from Time
‘ to Time proſper them, ſo long as they are guided under his Fear.
‘ With my very harty Commendations to both my other good Lords
‘ with you, I pray God ſend you a happy Journey, and ſafe to re-
‘ turn to your Country. At *London*, the xi. of *April*, 1571.

Your Honourable Lordſhips at Commaundment,

THO. RANDOLPH.

** Perſuading the Queen's Majeſty our Miſtreſſes gud Subjects, to be evil handelid.*

† Be this my Ladies Commiſſioners feris ſum evil Practices in their Way.

CHAP.

ANNO
1571.

CHAP. IX.

The Duke of Norfolk *unhappily engaged with the* Scottiſh *Queen. The Diſcovery therof: By* French *Money intercepted, ſent to the Duke, for her Uſe in* Scotland. *A Letter in Cipher to him from that Queen. The Duke's Confeſſion; and of his Servants. The Duke's Words at his Condemnation: The Execution put off by the Queen. And why. One* Rolph *a Conceler executed. And why.* Mather *and* Verney, *hired to kil the L.* Burghley; *Executed. Dr.* Story *executed. Some particular Accounts of his Death; And of his Cruelty. His laſt Wil.* Darbiſhire *the Jeſuit; his Diſcourſe about the* Engliſh *Affairs.*

Tranſactions between the Duke of Norfolk *and the* Scottiſh *Queen, diſcovered.*

THOMAS Duke of *Norfolk*, a Proteſtant, and one of the prime Nobility of *England*, and beloved of the People, was unhappily engaged with the *Scottiſh* Queen, that gave the Nation ſo much Diſquiet, and the Queen ſo much Jealouſy, as we have heard. But engaged he was in that Queen's Cauſe, out of Hope of marrying her. The firſt Diſcovery of the renewing of that Matter was in *Auguſt* or *September*. Of which the L. *Burghley* informed *Walſingham*, the Ambaſſador in *France*, *viz.* 'That ſome 'Matter was diſcovered, that my Lord of *Norfolk* ſhould ſtil mind 'the Matter of the *Scottiſh* Queen. For that there was intercepted 'a good Portion of Money, that was by Letter in Cipher, directed 'to the Lord *Herris*, (which, as appeared afterwards, was *French* 'Money, and delivered to the Duke by the *French* Ambaſſador) for 'Help of the *Scottiſh* Queen's Party in *Scotland*.' And that the ſame was ſent by one *Higford*, the Duke's Secretary: Who was by Order from *Audley-Inn* (where the Court now was) taken and committed at *London*. And *Sept.* 2, was examined by Sir *Tho. Smith*, who the Day before went from *Audley-Inn* thither for that Purpoſe. The L. *Burghley* ſubjoyned, that he was ſorry that Duke ſhould be found undutiful: but if it were ſo, he was glad it ſhould be known: Which cauſed him to enquire of *Walſingham* after another Servant of the Duke's, *viz.* one *Liggons*, that had long been about *Paris*, and the Court there.

L. Burghl. *Let. to* Walſingh.

Vehement Suſpicions of him. E. of Leiceſt. *to* Walſingh.

Of the ſame Matter about the ſame Time did the Earl of *Leiceſter* give *Walſingham* theſe Hints: 'That the Cauſe went hard againſt the 'Duke, even by his own Confeſſion. And that vehement Suſpicions 'were of more Evil than he ever thought could fal out in him. And 'he believed the Queen would procede according to Equity and Juſtice: and added, that ſhe had Cauſe to uſe but ſmal Mercy.

The Duke's Crimes. Comp. Ambaſ.

After a little while this Matter came more fully to Light. Which the L. *Burghley* declared, in his Correſpondence with *Walſingham*, to this Tenor: 'That *De Foix*, the *French* Ambaſſador, delivered 'Money to the Duke or his Order. And that ſo *Walſingham* might 'aver the Truth of it. That the Money was taken being by the

'Duke's Commandment (as he averred and confeſſed) received by '*Barker* his Man, from the *French* Ambaſſador: and was to have 'been ſent to *Baniſter*, the Duke's Man, dwelling at *Shrewſbury*, and 'ſo to one *Lowther* and others of the Duke's Servants, ſecretly kept 'upon the Weſt Borders. And by him ſhould have been ſent to the 'Lord *Harris*; and by him to *Liddington*. That there was alſo in 'the Bag Letters in Cyphers from the *French* Ambaſſador to *Virac*, the '*French* Agent in *Scotland*, That hereof *Monſieur de Foix* (who was 'now gone) made Mention before his Departure; and thought there 'was no other Matter againſt the Duke, which I would, added the 'Lord that wrote this Letter, there were not. But it appear'd there 'was much more of great Danger: and that God was to be thanked that it was diſcovered; as now it was. For there was found a 'long Diſcourſe about the Duke, ſent from the Queen of *Scots* in 'Cypher to him the 7th of *February* laſt. By which the ſaid Queen 'layeth before the Duke, how ſhe was counſilled from *Spain* to fly 'thither: miſliking utterly of the *French*, by Reaſon of the Doubt 'of the Queen's Marriage with *Anjou*: That ſhe uſed hard Words 'againſt the Queen-Mother, that ſhe did in this Diſcourſe conclude, 'that ſhe would make a Semblance to the *Spaniard* of her liking of '*Don John* of *Auſtria*, altho' ſhe aſſured the Duke of her Countenance. That ſhe moved that *Ridolph* [an *Italian* Merchant here in '*London*, and privy to theſe Concerns] might be ſent to *Rome*: and 'to be directed wholly by the Duke of *Norfolk*.' With many other Things of like Sort in that Letter.

The Duke's Plea for himſelf.

The Lord *Burghley* added, that the Duke confeſſed the Receipt of this from the Queen of *Scots*. But denyed, that he was privy to *Ridolph*'s going, otherwiſe than that he was earneſtly deſired of the Biſhop of *Roſs* to inſtruct him, and to write by him to the Duke of *Alva*; to require Aid of Men and Money for the Queen's Party in *Scotland*. But that in it, he refuſed to deal, becauſe of the Peril therof. He confeſſed four Letters he had received from the *Scottiſh* Queen within theſe twelve Months; and did anſwer them by Writing; and all in Cypher. But that they were al of Thanks, and to move the Queen to depend only upon the Queen's Majeſty. But herein the Duke could make none of them [of the Queen's Council] credit him. The Duke ſaid alſo, that before the ſending of this Money, he helped the *French* Ambaſſador to ſend his Packet to *Virac* in *July*. They had alſo found his Cypher between the *Scottiſh* Queen and him: But that all the Writings were conveyed away: which he ſaid were by him burnt. That now they had great Cauſe to think that he was privy to the dangerous Practice; in which they found *Ridolph* to have been with the Duke of *Alva*: In offering him that a Rebellion ſhould be moved here this Summer, if that Duke would aſſiſt it. But of this the Duke of *Norfolk* would not be known.

The Duke's Servants confeſs the Treaſon.

The Duke's Servants ſoon confeſſed al. *Barker* one of them being arraigned (as the Lord *Burghley* writ about the Beginning of *February*) confeſſed the Treaſon, and ſaid, that the Beginning of the Offence was, in that he regarded more the Love and pleaſing of the Duke his Maſter, than of his Prince and his Country: and ſo freely confirmed the Duke's Guiltineſs. The next, *Higford*, his Secretary, did alſo confeſs, terming it a Concealment of his Maſter's Treaſons : And added, that he did oftentimes diſſuade the Duke from the ſame. Theſe open Acts fortified the Duke's Condemnation.

The French *Ambaſſador demands his Money ſeized.*

In the Midſt of theſe Diſcoveries, ſo much to the Shame of the *French* Ambaſſador, (and his Maſter too) he had the Confidence to ſend his Secretary to the Court, requiring to have his Money again. To whom the Lord *Burghley* anſwered, that it muſt be demanded of them, to whom he delivered it. And notwithſtanding this Anſwer, he came again, deſiring he might have his Majeſty's Money intercepted, ſent towards *Virac* to *Scotland*.

Firſt Proceedings with the Duke. Cecill's *Journal.*

From a Journal of *Cecill*'s, I have theſe Particulars of the Duke of *Norfolk*'s Buſineſs, ſet down by *Cecill*'s own Hand. '*July* the 1ſt. The Duke was Priſoner in his own Houſe, called *Howard Houſe*. *Auguſt* 2. *Higford*, the Duke's Secretary decyphered the two Tickets, taken in the Bag, wherein was the Money, *viz.* 1606 *l.* that was to have been ſent into *Scotland*. *September* the 4th, Sir *Ralph Sadleir* was ſent to guard the Duke of *Norfolk* at *Howard Houſe*. [Now called *Charter-Houſe*.] *September* the 5th, the Duke, examined at *Howard Houſe*, denyed al that *Higford* confeſſed. The 7th, the Duke committed to the Tower by Sir *Ra. Sadleir*, Sir *Tho. Smith*, Sir *Henry Nevil*, and Dr. *Wylſon*. The 8th, the Duke confeſſed many Things, denyed before. The 10th, the Duke made Means to have the Lord *Burghley* come to the Tower to him. Who did ſo. *Oct.* the D. of *Norfolk* in the Tower confeſſeth the Receipt of a Meſſage from the Earl of *Arundel*, and Lord *Lumley*. *Oct.* the Lord *Cobham* kept as Priſoner in the Lord *Burghley*'s Houſe at *Weſtminſter*.' Theſe Particulars may not be unworthy the relating, taken out of ſuch an authentic Paper. The whole Trial of this Nobleman, and his Condemnation and Execution I ſhal omit, our Hiſtorian relating them at large. Only let me note, that among the Peers mentioned by *Camden*, at the Duke's Tryal, the Earl of *Worceſter* is omitted; who was preſent, according to a MS. in the *Cotton* Library, where *William* Earl of *Worceſter* ſtands immediately after *Reginald Grey* Earl of *Kent*. And the Speech in another Volume of the ſaid Library, as ſpoken by him at his Execution (which happened not 'till the next Year) doth ſomewhat vary.

Camd. Eliz.

Julius *F. 6.*

Titus *B.* 2.

Words at his Condemnation. Julius *F. 6.*

The Relation of the Words ſpoken by the Duke after his Condemnation, do ſomewhat vary alſo : unleſs perhaps *Camden* would not ſet down al that was ſpoken by him at that Time. The *Cotton* MS. relates it thus. That after his Condemnation he uſed theſe words : 'I have been found by my Peers worthy of Death : whereof I do acquit them. For I come not hither to juſtifie myſelf, nor to charge them with Injuſtice. In dealing in Matters Temporal towards the Queen of *Scots*, I dealt not as a good Subject; for that I made not the Queen privy thereunto. For this Offence I was committed to the Tower. But upon my humble Submiſſion, I was delivered : Promiſing the Queen to deal no more in thoſe Matters. But contrary to my Submiſſion and Promiſe, I dealt therein. For ſaving my Life and other Cauſes, I took my Oath upon that Matter. But I never received the Communion, as it hath been bruited. I had Conference with none but only with *Rodolpho*, and that but once: and that not againſt her Majeſty. For it was known, I had to do with him, by Reaſon I was bound unto him by a Recognizance for a great Sum of Money. I ſaw two Letters which came from the Pope: but I never conſented unto them, neither to the Rebellion in the North. I thank God, I was never a Papiſt, ſince I knew what Religion meant. But I did always deteſt Papiſtry in al the vain Toys thereof: embracing ever from the Bottom of my Heart the true Religion of Jeſus Chriſt: truſting the ful Aſſurance of my Faith in his Blood, that is only my Redeemer and Saviour. Indeed I muſt confeſs, I had Servants and Friends that were Papiſts. But if thereby I have offended God's Church, or any Proteſtant, I do deſire God and them to forgive me. Yet perhaps theſe were only ſome ſhort Collections of the Duke's Speech at his Execution, (where *Camden* placeth them) rather than what was ſaid by him at his Condemnation.

The Queen defers his Execution. her Stateſmens Thoughts therof.

The Queen put off the Execution of the Duke for ſome Months, out of Compaſſion to this unhappy Nobleman, and her Kinſman; and, out of Reſpect to his high Quality, was not eaſily brought to paſs her Warrant. Of this her Mercy in delaying his Execution, her Stateſmen did not much approve. The Lord Treaſurer *Burghley*'s Expreſſions, ſuggeſting his Thoughts, were: 'The Queen's Majeſty hath always been a merciful Lady. And by Mercy ſhe hath taken more Harm than by Juſtice: and yet ſhe thinketh. ſhe is more beloved in doing herſelf Harm. God ſave her to his Honour long among us.' So he writ in one of his Letters, apprehenſive of the Queen's Danger. And *Thomas Randolph*, the Queen's Agent now in *Scotland*, liked as little the deferring of the Duke's Execution. Who in a Letter to the Biſhop of *Durham*, from *Leith*, dated *March* the 21ſt, (that is two Months after his Condemnation) writ thus: 'Out of *London* we hear yet no other, but that he remaineth yet alive [meaning the Duke] that is to be wiſhed, that long ſince he had been diſpatched. I fear, added he, the Biſhop of *Lincoln*'s Words in his Sermon before her Majeſty grow true, alledged out of *Auguſtine*, That there was *Miſericordia puniens*, and *Crudelitas parcens*. In Conſideration wherof in Government great Evil did enſue.

She heſitates about it. Lor Burghley's *Letter to* Wa ſingham.

In another of the Lord *Burghley*'s Letters to *Walſingham*, dated *February* 11, he ſhewed him, how the Queen's Majeſty was diverſly diſpoſed. Sometime when ſhe ſpake of her Danger, ſhe concluded, that Juſtice muſt be done. Another Time, when ſhe ſpake of the Nearneſs of Blood, of his Superiority in Honour, and ſuch like, ſhe ſtayed. On *Saturday* ſhe ſigned a Warrant to the Sheriffs of *London*, for his Execution on *Monday*. And ſo al Preparations were made, with the Expectation of al *London* and Concourſe of many Thouſands. But their coming was anſwered not with his, but another extraordinary Execution of *Mather* and *Berney*, [of whom by and by] for conſpiring the Queen's Death, [and his own Death, he might have added;] and of one *Rolph*, for counterfeiting the Queen's Hand twice, to get concealed Lands. The Cauſe of this Diſappointment was, that ſuddenly on the *Sunday* before, late in the Night, the Queen ſent for him [the Lord *Burghley*] and entred into a great miſliking, that the Duke ſhould dye the next Day, and ſaid, ſhe

Rolph.

ANNO 1571.

ſhe was and ſhould be diſquieted: and would have a new Warrant made that Night to the Sheriffs, to forbear 'till they ſhould hear further. And accordingly they did ſo. After that Lord had made this Relation of this ſudden Stop, he only added his Fears, in this Ejaculation, *God's Will be fulfilled, and aid her Majeſty to do herſelf good*; [which he thought this mild Courſe tended not to.] But tho' this Execution were deferred for ſome Months longer, yet in the Beginning of *June* 1572, he was beheaded at *Tower-Hill*, as we ſhal hear in due Place.

Mather *and* Berney, *their Purpoſe to kil* L. Burghley; *Executed.*

The ſaid Lord *Burghley*, that wiſe Stateſman and ſound Counſillor of the Queen's in this dangerous Juncture, was ſo hated by her Enemies, but eſpecially the *Spaniard*, that *Borgeſt*, that Ambaſſador's Secretary had hired two deſperate Men, *viz. Mather* and *Berny*, [*alias Verny*] to murther him; nay, and the Queen too. For they at laſt confeſſed, that they intended to kill him; and afterwards plainly confeſſed alſo their Intention and Deſire to have been rid of the Queen: (as the ſaid Lord wrote in his Correſpondence with the Queen's Ambaſſador in *France*) And added, 'But I ' think ſhe may by Juſtice be rid of them.' And accordingly they underwent the juſt Pains of Death in *February* (as was hinted before) being drawn, hanged, and quartered. It is remarkable, that when *Mather* had, in the Preſence of *Leiceſter*, Mr. Secretary, and *Mildmay*, charged that Ambaſſador's Secretary, that both his Maſter and he had enticed him to kil the Lord *Burghley*, that Secretary denyed it. Upon which *Mather*, offered to try it *Con La Spada*, *i. e.* By the Sword.

Dr. Story *ſuffers for Treaſon.*

Another Execution, in the Month of *June*, before, was done upon *John Story*, *LL.D.* who ſuffered at *Tyburn* on *Friday:* and there refuſed to give Allegiance to the Queen's Majeſty (as the Lord *Burghley* wrote to *Walſingham*) and profeſſed to dye as the King of *Spain*'s Subject, [being indeed a Penſioner of *Spain.*] And ſo having been arraigned on the *Tueſday* before, at the *King's-Bench*, he would not anſwer to the Indictment; alledging, that he was not a Subject of this Realm. Wherupon without further Tryal, he was condemned as guilty of Treaſon, contained in his Indictment. For his Treaſon, inveterate Hatred to the Queen, and Cruelty exerciſed towards the Proteſtants, I refer the Reader to other Hiſtories. But ſome particular Paſſages of him, omitted by our Hiſtorians, I ſhal here relate. In his Execution he is thus deſcribed by Dr. *Fulk*, (in his Retentive; and in his Book againſt *Gregory Martin*, at the End of it, where he writ a Confutation of the Papiſts Quarrels againſt his Writings) '*Story* for al his glorious Tale, in the Time ' of his moſt deſerved Execution by quartering, was ſo impatient, ' that he did not only roar and cry like an Hell-hound, but alſo ſtrake ' the Executioner doing his Office; and reſiſted as long as Strength ' did ſerve him, being kept down by three or four Men, until he ' was dead. He uſed, ſaith the ſame Writer, (that lived at that very ' Time) no Voice of Prayer in al the Time of his crying, as I heard ' of the very Executioner himſelf, beſides them that ſtood by, but ' only roared, and cryed, as one overcome with the Sharpneſs of ' the Pain; as no Martyr, as the Papiſts did mightily boaſt of him, ' God, added he, for his Cruelty ſhewed againſt the patient Saints.

Retent. *p.* 59.

'[in Q. *Maries* Days] had not only given him a Taſte of ſuch Torments as he procured to others; but alſo made him an open Spectacle of the impatient and uncomfortable State of them that ſuffer, not in a good Cauſe, nor with a good Conſcience.' This *Fulk* ſaid, to vindicate himſelf againſt a Popiſh Writer, that had writ, that upon a little groaning [of the ſaid *Story* at his Execution] *Fulk* had gathered, that he was no true Martyr.

Some Paſſages of his Cruelty. Foxii *MSS.* Annal. *Ch.*53.

Now, what a Sort of Man this *Story* was, and how addicted to Cruelty towards the Profeſſors of the Goſpel under Q. *Mary*, that ſhort *Epitome* of him, drawn up by Mr. *Fox* his own Hand, and perhaps upon this Occaſion, wil ſhew; which I have inſerted in my *Annals* under the Year 1569.

I cannot omit here the reciting of ſome old Rhimes concerning this *Story*, and his Fellow-Bygotts: Which I meet with written by one *Lawrence Ramſey*, a Poet near about this Time, in a Book, entitled, *The Practice of the Devil:* Wherin the Devil is brought in, ſpeaking thus to them:

A Rhime of Dr. Story. *Pract. of the Dev.*

Stand to it Stapleton, Dorman, *and* Harding,
And Raſtal, *that Rakehell, to maintain my Order.*
Boner *and* Gardiner *are worth the regarding,*
For keeping Articles ſo long in this Border.
O! Story, Story, *thou art worthy of Recorder*;
Thou ſtoodſt to it ſtoutly againſt God and the King;
And at Tyburn *deſperately gav'ſt me an Off'ring.*

Dr. Story's *laſt Will. MSS.* Guil. Petyt, *Armig.*

I have met with this Man's laſt Wil, made by him divers Years before his Death, *viz.* 1552, while he was at *Lovain*; fled thither in the Time of K. *Edward* VI. out of ill Will to the Religion then profeſſed in the Nation. Wherin are ſome Paſſages that may be remarked. 'He gave Laud and Praiſe to God, for leading him out of his native Country, that was ſwarved out of the ſure Ship of our Salvation, our Mother, the Catholic Church; and that he had Belief and ful Truſt in al and every Article, Clauſe, or Sentence, that his ſaid Mother, Holy Church, from the Time of the Apoſtles, hath or ſhal decree, ſet forth, and deliver to be kept and obſerved by her Children. That for the breaking any Command, ſet forth by the Authority of the ſame Church, and for the nonobſerving of any of her Decrees; and eſpecially for his Offence in forſaking the Unity of it, by the acknowledging of any other Supreme Head, than Chriſt's Deputy here in Earth, S. *Peter*, and his Succeſſors, Biſhops of the See of *Rome*, he did moſt humbly and penitently cry God Mercy, and deſired al Chriſten People, remaining in the Unity of the ſaid Mother Catholic Church to pray for him. Then he gave to his Daughter *Elen*, Six hundred and threeſcore *Florens*. But if by God's good Motion ſhe entred into Religion, then he gave and bequeathed to the Houſe and Company where ſhe ſhould be profeſſed, 120 *Florens*; deſiring them of their good Charity, to pray for the Souls of his Father and Mother, and for his Soul, and al Chriſten Souls. His Body to be buried in the *Grey Friars* in *Lovain*. And to the ſame Covent, for the Exequies done, and ſolemnized for the Wealth of his Soul, twenty

ANNO 1571.

'ty *Florens*; and fourty *Florens* more, that of their Charity, in their 'daily Celebration of Maſs, they would pray for the Soul of *Nicolas* and *Joan* his Parents, and for his Soul, and al Chriſten Souls: 'And to appoint one devout Perſon of their Company, by the Space 'of three Years next after his Burial, daily to make a ſpecial Me'mory to God for his Soul, and for al Chriſten Souls.' I refer the Reader to the *Appendix*, for his other ſuperſtitious Bequeſts; and to obſerve what Sort of Wills and Teſtaments were framed by Popiſh Zelots, acted by the Craft of Monks and Friars, to draw Treaſure to themſelves. And laſtly, he charged his Wife *Joan* not to ſet Foot on the Land of *England*, or carry his Daughter thither, (according to a Promiſe ſhe had made to God and him) until it were reſtored to the Unity of the Church. N° X.

Darbiſhire *the* Jeſuit's *Hopes.* Walſingh. *Let. Mar.* 2.

Darbiſhire, a *Jeſuit*, may be mentioned next to this zealous, hot Civilian: Who was ſuch another Perſecutor in this Church under Q. *Mary:* Having been Canon of S. *Paul*'s *London*, Archdeacon of *Eſſex*, and Chancellor to Biſhop *Boner*, who was his Uncle by his Siſter. *Walſingham*, underſtanding this Man was in *Paris*, found a Means to feel the Man and his Principles. He cauſed one, under Colour of a Catholic, to repair unto him there: knowing that there was a Concurrence of Intelligence between him and thoſe *Engliſh* Papiſts of *Lovain*, and alſo with thoſe of the *Scottiſh* Queen's Faction. The Party ſent did ſeem very much to bewail the ill Succeſs of the late Practices in *Scotland*; and now he feared that their Caſe would grow deſperate. Eſpecially, for that *Mather*'s Enterprize was alſo diſcovered. To this the *Jeſuit* anſwered, 'That the ill handling of 'Matters was the Cauſe, that they took no better Effect. But bade 'him notwithſtanding to be of good Comfort; and aſſure himſelf 'that there were more *Mathers* in *England* than one: Which would 'not ſcruple, when Time ſhould conveniently ſerve, to adventure 'their Lives in ſeeking to acquit us of that leud Woman (meaning 'her Highneſs.) For, ſaid he, if ſhe were gone, then would the 'Hedge lye open: whereby the good Queen, that is now the Priſo'ner; in whom reſted, he ſaid, the preſent Right of this Crown, 'ſhould eaſily enjoy the ſame. For beſides that, al the Catholics 'in the Realm of *England* were at her Devotion, there were, ſaid 'he, (and thanked God) divers Heretics that were wel affected to'wards her. Which was no ſmal Miracle, that God had ſo blinded 'their Eyes, as that they ſhould be ſo enclined to her, that in the 'End would yield unto them their juſt Deſerts; unleſs they re'turned to the Catholic Faith.' And ſo went on in further Diſcourſe, aſſuring the other, that that Queen would have no Harm. For that ſhe lacked for no Friends in the *Engliſh* Court: and what Aſſiſtance ſhe was like to have to deliver her, tho' they ventured their Lives for her, as others had done before; and that there were divers Ways to bring it to paſs. And that chiefly conſidering, how this Matter would tend to the Good of the Catholic Cauſe, and utter Ruin and Extirpation of Hereſy. And that this ſhould be brought to paſs ere a Year were at an End. And beſides his villainous and undutiful Language of her Majeſty, he uſed very leud bitter Speeches againſt the Earl of *Leiceſter*, and the L. *Burghley*. This, as that Ambaſſador concluded, was the Sum of their Talk.

By the Way, one might hence make an Obſervation, upon what a prejudiced Perſon the chief Evidence of the *Nagg's Head Ordination* doth depend. For the Popiſh Writers do alledge this *Darbiſhire*'s Evidence with the greateſt Confidence.

I add only one Thing more of *Darbiſhire*. That in his Conference with *Hawks*, (afterwards burnt for the Profeſſion of the Goſpel) he called the Bible, in Contempt, *His little pretty God's Book.*

CHAP. X.

The preſent Concerns of the Nation for the Queen's Safety. Her Marriage thought neceſſary. She falleth Sick. Her Verſes upon the Scottiſh *Queen, and her Favourites. She requires Liberty of Religion for her Merchants in* France. *Orders and Exerciſes of Religion in* Northampton; *with their Confeſſion of Faith. The Eccleſiaſtical Commiſſioners ſit at* Lambeth. Chriſtopher Goodman *cited before them: His Proteſtation of Allegiance.*

IF we now turn our Eyes to the Queen, about the Month of *March* her People had two extraordinary Concernments for her; whence they apprehended the Kingdom to be in great Danger.

The Queen's Marriage judged the only Way of Safety.

The one was for her Marrying. Which the wiſeſt of her Stateſmen ſaw to be the only Way for Safety, as Things then ſtood. I alledge the Judgment of ſome of them. *Walſingham*, in *December* laſt, was in purſuit of ſome Ways to eſtabliſh her Majeſty's State; which was threatned, as he obſerved, with two Lacks, *viz.* The Want of Friendſhip abroad, and our doubtful State at home. Whom the Earl of *Leiceſter* ſeconded in their Correſpondence, by acknowledging, that it fel out too manifeſt daily; and that without ſome Remedy, it would prove a Danger irrecoverable. But the Means, as he added, were eaſily ſeen and perceived; [meaning the Marriage with *Monſieur*, and Peace with *France*] and which he ſuppoſed, not yet without Hope to be obtained. But now two or three Months were paſt, and little or no Hope appeared therof.

Sir Thomas Smith*'s Apprehenſion of the Queen's Backwardneſs.*

For tho' Sir *Tho. Smith* was lately diſpatched to *France*, to renew the Treaty about it; yet the Queen herſelf ſeemed to have little or no Inclination that Way, as was wel perceived. Whereat *Smith*, in a Letter from *Blois*, thus writ: 'That al the World ſaw, that 'they [her People] wiſhed her Majeſty's Surety and long Condition. 'That her Marriage, and Iſſue of her Highneſs Body, ſhould be the 'moſt Aſſurance of her Highneſs, and of the Wealth of the Realm, '*&c.* What, doth her Majeſty mean to maintain ſtil her Danger, 'and not procede for her Surety? I aſſure your Lordſhip, I can ſee 'no Reaſon. God preſerve her Majeſty long to reign over us, by 'ſome unlooked for Miracle. For I cannot ſee by natural Reaſon, 'that

ANNO 1571.

'that her Highneſs goeth about to provide for it.' And again, ſoon after, in another Letter, thus he expreſſeth his Thoughts: 'There 'is nothing wherof we are more ſorry, and do lament in our Hearts, 'than to ſee ſuch uncertain, ſo negligent, and irreſolute Proviſion 'for the Safety of the Queen's Majeſty's Perſon, and of her Reign 'over us. God of his Almighty and miraculous Power, preſerve 'her long to reign over us.' Theſe Expreſſions ſhewed the diſmal Apprehenſions the beſt of Men, and moſt concerned, had for the Good of the Queen, the State, and the Religion of the Land. But the good Hand of God preſerved al ſafe and wel, tho' this Marriage, ſo much deſired and depended upon, took not Place. For a good Underſtanding with the *French* King, was thought then ſufficient to ballance the miſchievous Purpoſes of *Spain*: But the *French* King's Heart being diſpoſed to a League with the Queen, that Way the *Engliſh* Security was provided for: as ſhal be ſhewn in the following Year, when the League was made.

The Queen falls ſick. The Fears thereupon.

The other Terror upon the Nation now was the Queen's falling ſick. In the Month of *December*, her Subjects took great Satisfaction, that notwithſtanding their Danger in other Reſpects, ſhe enjoyed perfect good Health. So *Leiceſter* in his Correſpondence writes to *Walſingham*: 'That they had no News, but of her Majeſty's 'good State of Health: Which was ſuch as he had not known to 'to have been theſe many Years;' [as tho' ſhe were none of the healthfuleſt Conſtitutions.] And this he the rather informed the Ambaſſador of, becauſe that in *October* before, ſhe was taken very ill. Of which Malady, thus did the L. *Burghley* write to the ſaid Ambaſſador; 'That a ſudden Alarm was given him, by her Maje'ſty's being ſuddenly ſick in her Stomach: but that ſhe was re'lieved by a Vomit. You muſt think, ſaid he, (ſpeaking not only 'his own Senſe, but of al that loved the preſent State of the Na'tion) Such a Matter would drive me to the End of my Wits. 'But God [as he comforted himſelf] is the Stay of al that put their 'Truſt in him.' But now in *March*, the Queen fel ſick again. Yet in a few Days recovered, to the great Joy of al. Of this Sickneſs of the Queen, (ſweetening it alſo with the News of her Reſtoration to perfect Health) the ſame Lord writ to the two Ambaſſadors then in *France*. They both read the Letter in a mervailous Agony; (as *Smith* expreſſed their Concern in his Anſwer.) But having the Medicine ready, that her Majeſty was within an Hour recovered, it did in Part heal them again. And when the ſaid Lord had wrote, That the Care had not ceaſed in him, *Smith* replyed, 'That he might be 'ſure it did as little ceaſe in them; calling to their Rembembrance, 'and laying before their Eyes, the Trouble, the Uncertainty, the 'Diſorder, the Peril, and Danger, which had been like to follow, 'if at that Time God had taken from them the Stay of the Com'monwealth, and Hope of their Repoſe: That Lanthorn of their 'Light, next to God: whom to follow, nor certainly where to light another Candle [they knew not.] But, added he, as to their preſent Negotiation, 'If her Majeſty ſtil continued in Extremity to 'promiſe, and in Recovery to forget, what ſhal we ſay, but as the '*Italians* do, *Paſſato il Pericolo, gabbato il ſaute*.

ANNO 1571.

Q. Elizabeth's Verſes upon the Scottiſh *Queen* Wylſ. *Logic.*

Queen *Elizabeth* would ſometimes in the Midſt of her Cares, divert herſelf by Study and Reading: and ſometimes Verſifying, as ſhe did in compoſing a Copy of Verſes upon the Queen of *Scots*, and thoſe of her Friends here in *England* near this Time. Which Dr. *Wylſon* hath preſerved to us in his *Engliſh Logic.* For ſhe, to declare that ſhe was nothing ignorant of thoſe ſecret Practices among her People, and many of her Nobility inclining too far to the *Scottiſh* Queen's Party, tho' ſhe had long with great Wiſdom and Patience diſſembled it, (as the ſaid Dr. *Wylſon* prefaceth her Verſes) wrote this *Ditty* moſt ſweet and ſententious; not hiding from al ſuch aſpiring Minds the Danger of their Ambition and Diſloyalty. Which afterwards fel out moſt truly, by the exemplary Chaſtiſement of ſundry Perſons, who in Favour of the ſaid *Scottiſh* Queen, declining from her Majeſty, ſought to interrupt the Quiet of the Realm, by many evil and undutiful Practices: Her Verſes were as follow:

That Doubt of future Foes exiles my preſent Joy;
And Wit me warns to ſhun ſuch Snares, as threaten mine Annoy.
For Falſhood now doth flow, and Subjects Faith doth ebb:
Which would not be, if Reaſon rul'd, or Wiſdom weav'd the Webb.
But Clouds of Toys untry'd do cloak aſpiring Minds,
Which turn to Rain of late Repent, by Courſe of changed Winds.
The Top of Hope ſuppos'd the Root of Ruth wil bee,
And fruitleſs al their graffed Guiles, as ſhortly ye ſhal ſee.
Thoſe dazz'led Eyes with Pride, which great Ambition [*] *blinds,*
Shal be unſeel'd by worthy Wights, whom Foreſight Falſehood finds.
The Daughter of Debate, that eke Diſcord doth ſow,
Shal reap no Gain, where former Rule hath taught ſtill Peace to grow.
No foreign baniſht Wight † *ſhal anchor in this Port:*
Our Realm it brooks no Strangers ‖ *Force: Let them elſewhere reſort.*
Our ruſty Sword with Reſt ſhal firſt the Edge employ,
To poll their Topps that ſeek ſuch Chaunge, and gape for Joy.

[*] *That of the Duke of* Norfolk.

† *The* Scottiſh *Queen.*

‖ France *and* Spain.

Her Care of Religion for her Merchants abroad.

Another Thing deſervedly to be related of the Queen was her Care ſhe took to preſerve her Subjects in that true Religion which was eſtabliſhed by Law in her Kingdom. And that her Subjects not only at Home but abroad, might have the free Exerciſe of it; and not incur Danger in Popiſh Countries for it. In her Treaty with *France* now, ſhe made that one of the Articles; namely, a Liberty of Religion for *Engliſh* Merchants in that King's Dominions. Sir *Tho. Smith*, with *Walſingham* and *Killegrew*, put the Queen-Mother in Mind therof, for the ſaid Merchants in the *Staple* or *Haunce*; that they might have the Exerciſe of Religion after the Manner of the *Engliſh* Church, and which the Queen their Miſtreſs, alſo profeſſed.

Particularly in France.

The ſaid Queen-Mother had promiſed them that they might have it in their Houſe with the Doors ſhut; and in the *Engliſh* Tongue: But the King's Deputies appointed to treat with the Queen's Ambaſſadors, would not admit it. And both the King and his Mother (neither of them meaning ſincerely) would not have it put as an Article in the Treaty, but that it ſhould be allowed ſome other Way. As namely, by a Letter miſſive from the King to Queen *Elizabeth*; wherin he ſhould promiſe it. Which when

ANNO 1571.

Smith and the others objected againſt; and ſince they could not too much inſiſt upon it, to pleaſe the King and to go as far as they could, they were content, if he would, by another Article, or Treaty Declarative, made apart between his Majeſty and the Queen of *England*, under the Great Seals of *England* and *France*, declare that in general Words he did mean alſo, in the Matter of Religion, to give her Merchants their Liberty. But the Queen-Mother upon this aſked the Ambaſſadors, Whether they thought that the King her Son would deceive them? [But whether they then thought ſo, or no, it appeared afterwards that he went upon nothing but Deceit and Diſſimulation.] And ſhe would have perſuaded the Ambaſſadors, the Queen their Miſtreſs would be contented with ſuch a private Letter from the King. But *Smith* told her he could not believe it of her Majeſty for his Part: and that they, her Miniſters, muſt do wiſely, ſurely and ſubſtantially in ſuch Affairs for her Majeſty, as ſhe did put in their Credit. But when the Queen-Mother ſtil ſhifted this off, *Smith* ſaid at laſt, ‘ That except there were ſufficient ‘ Aſſurance for the Matter of Religion, they could not, nor ‘ durſt ſubſcribe the Treaty; until they were better certified, that ‘ the Queen would be ſo content with ſuch a Letter, For his Conſcience was againſt it, to leave ſo great a Point upon ſo little a ‘ Hold.

Propheſyings, or Exerciſes now uſed by the Biſhops Appointment.

Propheſyings, or *Exerciſes* were much uſed now throughout moſt of the Dioceſes. Wherin the Incumbents in Livings, and Men in Orders were employed in explaining certain Places of Holy Scripture, in certain Pariſh Churches appointed by the Biſhop of the Dioceſs for that Purpoſe. Which were very acceptable to thoſe of the People that favoured the Proteſtant Religion: and had alſo their good Uſe, both for the improving of the Clergy in their Studies of the Word of God, and for the Inſtruction of the Laity in the right Knowledge of Religion.

At Northamp. *The Order therof.* Pap. Offic.

Theſe Exerciſes were uſed in the Church of *Northampton*, by the Conſent of the Biſhop of *Peterburgh*, *Scambler*, the Maior of the Town and his Brethren, and other the Queen's Majeſty's Juſtices of the Peace within the County and Town: Who appointed theſe Orders for Religious Worſhip, to be ſet up and eſtabliſhed therin.

I. The Singing and playing of Organs, beforetime accuſtomed in the Quire, is put down, and the Common-Prayer there accuſtomed to be ſaid, brought down into the Body of the Church among the People, before whom the ſame is uſed according to the Queen's Book, with Singing Pſalms before and after the Sermon.

II. There is in the Chief Church every *Tueſday* and *Thurſday*, from Nine of the Clock, until Ten in the Morning, read a Lecture of the Scripture, beginning with the Confeſſion in the Book of Common Prayer; and ending with Prayer and Confeſſion of the Faith.

III. There is in the ſame Church, every *Sunday* and Holy-Day, after Morning Prayer, a Sermon, the People ſinging the Pſalm before and after.

IV. The Service be ended in every Pariſh Church by Nine of the Clock in the Morning, every *Sunday* and Holy-Day; to the

End the People may reſort to the Sermon in the ſame Church. And that every Miniſter give Warning to the Pariſhioners in the Time of Common-Prayer, to repair to the Sermon there: except they have a Sermon in their own Pariſh Church. *ANNO* 1571.

V. That after Prayers done, in the Time of Sermon or Catechizing, none ſit in the Streets, or walk up and down abroad, or otherwiſe occupy themſelves vainly; upon ſuch Penalties as ſhall be appointed.

VI. The Youth, at the End of Evening Prayer, every *Sunday* and Holy-Day (before al the elder People) are examined in a Portion of *Calvin*'s Catechiſm; which by the Reader is expounded unto them: And holdeth an Hour.

VII. There is a general Communion once every Quarter, in every Pariſh Church, with a Sermon. Which is by the Miniſter at Common Prayer warned four ſeveral *Sundays*, before every Communion, with Exhortation to the People, to prepare for that Day.

VIII. One Fortnight before each Communion, the Miniſter with the Church-Wardens, maketh a Circuit from Houſe to Houſe, to take the Names of the Communicants; and to examine the State of their Lives. Among whom, if any Diſcord be found, the Parties are brought before the Maior and his Brethren; being aſſiſted by the Preacher and other Gentlemen. Before whom there is Reconcilement made, or elſe Correction, or putting the Party from the Communion, which wil not live in Charity.

IX. Immediately after the Communion, the Miniſter, *&c.* returneth to every Houſe, to underſtand who have not received the Communion, according to the common Order taken: and certifieth it to the Maior, *&c.* Who with the Miniſter, examineth the Matter, and uſeth Means of Perſuaſion to induce them to their Duties.

X. Every Communion Day each Pariſh hath two Communions; the one for Servants and Officers; to begin at Five of the Clock in the Morning, with a Sermon of an Hour; and to end at Eight. The other for Maſters and Dames, *&c.* to begin at Nine the ſame Day, with like Sermon; and to end at Twelve.

XI. The Manner of this Communion is beſides the Sermon, according to the Order of the Queen's Book; ſaving, the People being in their Confeſſion upon their Knees, for the Diſpatch of many, do orderly ariſe from their Pews, and ſo paſs to the Communion Table; where they receive the Sacrament. And from thence in like Order to their Place: Having al this Time a Miniſter in the Pulpit, reading unto them comfortable Scriptures of the Paſſion, or other like, pertaining to the Matter in Hand.

XII. There is on every other *Saturday*, and now every *Saturday*, from Nine to Eleven of the Clock in the Morning, an *Exerciſe* of the Miniſters both of Town and Country, about the Interpretation of Scriptures. The Miniſters ſpeaking one after another, do handle ſome Text. And the ſame openly among the People. That done, the Miniſters do withdraw themſelves into a privy Place, there to confer among themſelves, as wel touching Doctrine as good Life, Manners, and other Orders, meet for them. There is alſo a Weekly Aſſembly, ANNO 1571. every *Thurſday*, after the Lecture, by the Maior and his Brethren, aſſiſted with the Preacher, Miniſter, and other Gentlemen, appointed to them by the Biſhop, for the Correction of Diſcord made in the Town: As for notorious Blaſphemy, Whoredome, Drunkenneſs, railing againſt Religion, or Preachers therof; Scoulds, Ribalds, or ſuch like. Which Faults are each *Thurſday* preſented unto them in Writing by certain ſworn Men, appointed for that Service in each Pariſh. So by the Biſhop's Authority and the Maior's joyned together, being aſſiſted with certain other Gentlemen in the Commiſſion of the Peace, evil Life is corrected, God's Glory ſet forth, and the People brought in good Obedience.

XIV. The Communion Table ſtandeth in the Body of the Church, according to the Book, at the Over End of the middle Ile; having three Miniſters: One in the Middle to deliver the Bread. The other two at each End, for the Cup. The Miniſters often do call on the People to remember the Poor, which is there plentifully done. And thus the Communion being ended, the People do ſing a Pſalm.

XV. The exceſſive ringing of Bells at forbidden Times by Injunction, (whereby the People grow in Diſcord to the Slaughter of ſome, and the unquieting of others, given to hear Sermons) is inhibited: allowing notwithſtanding ſuch orderly Ringing, as may ſerve to the calling of the People to Church, and giving Warning of the paſſing and burying ofevery Perſon.

XVI. The carrying of the Bell before Corpſes in the Streets, and bidding Prayers for the Dead (which was there uſed 'til within theſe two Years) is reſtrained.

XVII. There is hereafter to take Place, Order that al Miniſters of the Shire, once every Quarter of the Year, upon one Month's Warning given, repair to the ſaid Town: and there, after a Sermon in the Church heard, to withdraw themſelves into a Place appointed within the ſaid Church; and there privately to confer among themſelves, of their Manners and Lives. Among whom if any be found in Fault, for the firſt Time, Exhortation is made to him among al the Brethren to amend. And ſo likewiſe the ſecond, and third Time, by Complaint from al the Brethren, he is committed unto the Biſhop for his Correction.

The Order of the Exerciſe *of the Miniſters, with a Confeſſion of the Faith.*

Orders for the Exerciſes.

Firſt, every one at his firſt Allowance to be of this Exerciſe, ſhal by Subſcription of his own Hand, declare his Conſent in Chriſt's true Religion with his Brethren; and ſubmit himſelf to the Diſcipline and Orders of the ſame.

Secondly, The Names of every Man that ſhal ſpeak in this Exerciſe, ſhal be written in a Table. For it ſhall be unlawful for any Man to ſpeak in this Exerciſe, until he be admitted by the ſame, and his Name by his own Conſent regiſtred in the ſaid Table. Neither ſhal it be lawful for any Man, to occupy the Room of the ſecond Speaker, except he have ſpoken in the firſt Place, unleſs he be deſired by the Moderators.

Thirdly, The firſt Speaker beginning and ending with Prayer, ought to explain the Text, that he readeth. Then he may confute any falſe or untrue Expoſitions, if he know that the Place have been abuſed by any ſiniſter Interpretation. Then he may give the Comfort to the Audience as the Place miniſtreth juſt Occaſion. But he ſhal not digreſs, dilate, nor amplify that Place of Scripture wherof he treateth to any Common Place, further than the Meaning of the ſaid Scripture.

Fourthly, whatſoever is left of the firſt Speaker, either in explaining the Text, either in confuting, *&c.* he or they that ſpeak afterwards, have Liberty to touch, ſo as they obſerve the Order preſcribed to the firſt Speaker. And that without repeating the ſelf ſame Words, which have been ſpoken before, or impugn the ſame, except any have ſpoken contrary to the Scriptures.

Fifthly, The Exerciſe ſhal begin immediately after Nine of the Clock, and not exceed the Space of two Hours. The firſt Speaker ſhal fully finiſh whatſoever he hath to ſay, within the Space of three Quarters of an Hour. The Second and Third ſhal not exceed (each one of them) one Quarter of an Hour. One of the Moderators ſhal always make the Concluſion.

Sixthly, After the Exerciſe is ended, the Preſident for the Time being ſhal cal the Learned Brethren unto him: and ſhal aſk for their Judgment concerning the Expoſition of the Text of Scripture then expounded. And if any Matter be then untouched, it ſhal be there declared. Alſo, if any of the Speakers in this Exerciſe be infamed, or convinced of any grievous Crime, he ſhal be there and then reprehended.

Seventhly, After this Conſultation it ſhal be lawful for any of the Brethren of this Exerciſe to propound their Doubts or Queſtions, juſtly collected out of the Place of the Scripture that Day expounded, and ſignify the ſame unto the Preſident for the Time being, and the other Brethren; and deliver the ſame in Writing unto the firſt Speaker. And Order ſhal be taken by common Conſent for the ſatisfying of the ſaid Queſtions againſt the next Exerciſe. No Speaker ſhal move publicly any Queſtion *Extempore*; but which he ſhal ſatisfy himſelf preſently. And this Conſultation ſhal be ended with ſome ſhort Exhortation, to move each one to go forward in his Office, to apply his Study, and to encreaſe in Godlineſs of Manners and Newneſs of Life.

Eighthly, When this Exerciſe is finiſhed, the next Speaker ſhal be appointed and named publickly. And the Text which he ſhal expound, ſhal be read.

Ninthly, when the laſt Man, whoſe Name is written in the Tables, hath kept his Turn in this Exerciſe, then the firſt Man written ſhal be required to keep the next Exerciſe. If that Man be abſent, ſo as he cannot keep that Day and Time, the next written in the Table ſhal be required to ſatisfy the Place of the other, when his Turn is. ſo as the Exerciſe decay not for any one Man's Abſence.

Tenthly, If any Man take upon him to break theſe Orders and Rules, or ſeem to be contentious; let the Preſident of the Exerciſe preſently command him, in the Name of the Eternal God, to ſilence. And after the Exerciſe, let that unadviſed Perſon be judged before the

ANNO 1571.

the brethren there gathered for the ſaid Exerciſe: That he, and others by his Example, may learn Modeſty therafter.

Then followed a *Confeſſion*, which theſe Exerciſers were to ſubſcribe: which was to ſtand to the Scriptures alone, and not to any humane Authority, for Doctrine, in Oppoſition to Papiſtry: And was as followeth:

The Confeſſion in the Exerciſes.

A Confeſſion to be ſubſcribed.

WEE whoſe Names are hereunder written, as wel to declare unto the World, according to the Commandment of the Lord, the Confeſſion of that Faith, which in our Conſciences we hold, as alſo to cut off al Occaſion of Quarrelling and ſlanderous Reports of our diſſenting among ourſelves in Matters of Faith and Religion, to the wounding and Hurt of the Simple; do ſhew our Judgments and Conſent in Sum, as followeth: Being ready further and more particularly to explain the ſame, to the ſatisfying of our Brethren, when and as Occaſion ſhal be therunto offered:

Firſt, We believe and hold, that the Word of God, written in the Canonical Scriptures of the Old and New Teſtament, (which Books contain in them ſound, perfect, and ſufficient Doctrine, as wel for the Trade of al Mens Lives, as alſo for their Faith) are and ought to be open, to be read and known of al Sorts of Men, both Learned and Unlearned. And we eſteem this written Word, as the infallible Truth of God, ful of Majeſty; and the Authority therof far to exceed al Authority, not of the Pope of *Rome* only, (who is very Antichriſt, and therefore is to be deteſted of al Chriſtians) but of the Church alſo, of Councils, Fathers, or others whoſoever, either Men or Angels.

Then, We condemn as a Tyrannous Yoke, (wherewith poor Souls have been oppreſt) whatſoever Men have ſet up of their own Inventions, to make Articles of our Faith, or to bind Mens Conſcience by their Laws and Inſtitutes. In Sum, al thoſe Manners and Faſhions to ſerve God, which Men have brought in without the Authority of the Word, for the Warrant therof; commended either by Cuſtom, by the Title of Unwritten Verities, Traditions, or other Names whatſoever. Of which Sort are, the Doctines of the Supremacy of the See of *Rome*, Purgatory, the Maſs, Tranſubſtantiation, the Corporeal Preſence of Chriſt's Body in the Sacrament, Adoration therof; Man's Merits; Free Wil, Juſtification by Works; Praying in an unknown Tongue, to Saints departed, for the Dead, upon Beads; Extolling of Images, Pardons, Pilgrimages, Auricular Confeſſion; Taking from the Lay-People the Cup in the Adminiſtration of the Sacrament; Prohibition of Marriage; Diſtinction of Meats, Apparel, and Days; Briefly, al the Ceremonies and whole Order of Papiſtry: Which they cal the *Hierarchy*; Indeed, a Deviliſh Confuſion, eſtabliſhed as it were in deſpight of God, and to the Mockery and Reproach of al Chriſtian Religion. Theſe, I ſay, with ſuch like, we abjure, renounce, and utterly condemn.

And we content ourſelves with the Simplicity of this pure Word of God, and Doctrine therof. A Summary Abridgment of the which, we acknowledge to be contained in the Confeſſion of Faith, uſed of al Chriſtians, which is commonly called, *The Creed of the Apoſtles*: Holding faſt, as the Apoſtle warneth, that faithful Word, which ſerveth to Doctrine and Inſtruction: and that both to edify our own Conſciences withal unto Salvation in *Chriſt Jeſus*, as the alone Foundation, wheron Chriſt's true Church is built, He himſelf being the chief Corner Stone; as the ſame Apoſtle witneſſeth in in another Place; And alſo, to exhort others with the ſame ſound and wholeſome Doctrine; and to convince the Gain-ſayers: Finally, to try and examine, and alſo to judge thereby, as by a certain Rule and perfect Touchſtone, al other Doctrines whatſoever.

And therefore to this *Word of God* we humbly ſubmit ourſelves, and al our Doings; willing and ready to be judged, reformed, or further inſtructed thereby, in al Points of Religion.

This Method of Devotion, agreed upon and uſed for the public Practice of Religion in this Town, and for the better improving both Clergy and Laity in Chriſtian Knowledge and Godlineſs, had ſuch Notice taken of it, that it ſeemed not to eſcape without the Cenſure of Men of looſer Principles. And this being a Year wherin the Archbiſhop and ſeveral other Biſhops ſat in an Eccleſiaſtical Commiſſion; and they by a ſpecial Letter from the Queen commanded to look narrowly into any Novelties introduced into the Church, and to ſet an effectual Stop therunto; This Scheme might have been ſent up from *Northampton* to them: it being ſaid in the Title to it, *To have been taken and found* [as by ſome Inquiſition] *the* 5. *of June*, 1571. *Anno* xiii°. *Reg. Regin.* ELIZAB. But I do not find this wel minded and religiouſly diſpoſed Combination of both Biſhop, Magiſtrates, and People, received any Check from that Commiſſion.

Life of Abp. Parker. *Book* IV. *Ch.*6.

Before theſe Commiſſioners ſitting at *Lambeth*, were ſeveral *Puritans*, that were Preachers, cited; as hath been elſewhere ſhewn. And among theſe was *Chr. Goodman*, the Preacher, a Man famous for his Book, written againſt the Government of Women, in Hatred to Q. *Mary*, the great Perſecutor of her Proteſtant Subjects, and for the lawfulneſs of reſiſting Princes in ſome Caſes. This gave great Diſguſt to the Queen, and to the Governours of this Church: Inſomuch that he was brought to a Revocation of that Book, as hath been alſo ſhewn. Now he is required to make a Proteſtation of his Obedience to the Queen's Majeſty. Which at length he did, with the Subſcription of his own Hand to the ſame. The Original wherof is ſtil extant: And bears this Title, *A Copy of the Proteſtation willingly made by* Chriſtopher Goodman, *Preacher of God's Word, the* 23. *Day of* April, 1571, *at* Lambhith, *before the Reverend Fathers in God, my Lords of* Canterbury, Ely, Saliſbury, Worceſter, Lincoln, *and* Bangor: *Concerning his dutiful Obedience to the Queen's Majeſty's Perſon, and her lawful Government, being therof demanded by the ſaid Lords; as alſo requeſted to put the ſame in Writing, as followeth:*

Annal. *of Reformat. Ch.* ix. *p.* 126.

Goodman's *Proteſtation of his Obedience to the Queen.* Pap. Offic.

'I *Chriſtopher Goodman*, Preacher of God's Word in this Realm of *England*, have proteſted, the Day and Year above written, before the Reverend Fathers aforeſaid, and in this preſent Writing do unfeignedly proteſt and confeſs before al Men, that I have eſteemed and taken ELIZABETH, by the Grace of God Queen of *England, France*, and *Ireland*, Defender of the Faith, &c. evermore

'ſithence

ANNO 1571.

‘ſithence her Coronation, as now, and ſhal during Life, and her Grace's Government, for my only Liege Lady, and moſt lawful Queen and Sovereign. Whom I truly reverence in my Heart, love, fear, and obey, as becometh an obedient Subject, in al Things lawful; and as I have at ſundry Times in open Pulpit, willingly and of mine Accord, (never conſtrained by any, otherwiſe than Occaſion of Time and Matter have offered) declared in great Audience. Who can and wil bear me ſufficient Record. Exhorting and perſuading al Men, ſo far forth as in me did lye, to the like Obedience to her Majeſty. For whoſe Preſervation and proſperous Government, I have earneſty and daily prayed to God, and wil, being aſſiſted by his Holy Spirit, during my Life. In Witneſs wherof, I the ſaid *Chriſtopher*, have ſubſcribed this Proteſtation with mine own Hand, the 26. Day of *April*, 1571,

Per me Chriſtopherum Goodmanum.

His Perverſeneſs noted. Letter of Abp. Whitg.

I find him in *Cheſhire*, *Anno* 1584, a Refuſer of Subſcription to the Articles, and a Diſſuader of others thereto. Of whom Archbiſhop *Whitgift* complained unto the Lord Treaſurer, That it was Mr. *Goodman*, a Man that for his Perverſeneſs was ſufficiently known; and ſome other evil diſpoſed Perſons, that inſtilled theſe Things into Mens Heads, that is, Objections againſt ſubſcribing to all the Articles of Religion, and to the Book of Common Prayer.

CHAP. XI.

Zanchy *writes to the Queen concerning the Habits. And to Biſhop* Jewel. *His Advice.* Blackal *a pretended Miniſter, does Penance. Popiſh Prieſts officiate in the Church. Biſhop* Jewel'*s Death. His Anſwer to* Harding. *His Apology. Friendſhip between him and Biſhop* Parkhurſt. William Kethe. *Loans.* Walſingham'*s Diligence: Earl of* Rutland. *Sir* Tho. Smith *Ambaſſador. Victory over the* Turks.

Zanchy *writes to the Queen againſt impoſing the Habits.*

Z*ANCHY*, the learned *Italian*, public Profeſſor of Divinity in the Univerſity of *Heidelbergh*, this Year interpoſed with the Queen, in the Behalf of the *Puritan* Miniſters; that ſhe would not enjoyn wearing of the Surplice. In his Letter to her he ſaid, ‘There were many Biſhops then alive in the Kingdom, greatly renowned for al kind of Learning, that choſe rather to leave their Offices and Places in the Church, than againſt their own Conſciences to admit of ſuch Garments, the Reliques of Popiſh Idolatry and Superſtition, or at leaſt, Signs and Tokens of it: and ſo to defile themſelves, and give Offence to the Weak by their Example. And that by theſe Means the Seed of Diſſenſion was caſt among the Biſhops. He added, that this Letter he wrote by Command of

‘the

ANNO 1571.

‘the moſt noble Prince, one of her Majeſty's moſt ſpecial Friends, ‘the Prince Elector *Palatine*.’ The Letter being very long, is extant in Print among *Zanchy*'s Epiſtles, and was tranſlated into *Engliſh* in a late Book called, *A freſh Suite againſt Humane Ceremonies*. The Letter was ſent to Biſhop *Grindal*, by his Hand to be preſented to the Queen. But upon ſerious Deliberation, and Conſultation with other Learned and Wiſe Men, he declined to deliver it; and gave his Reaſons to *Zanchy* in a Letter, mentioned elſewhere. But *Zanchy* was miſinformed, as appeared by his Letter to the Queen, in the true State of the Controverſy; and particularly concerning the Biſhops; who were not upon the Point of leaving their Biſhoprics, rather than to wear their Habits, but did al unanimouſly comply with the Eccleſiaſtical Order, as Biſhop *Grindal* aſſured him.

Lib. Epiſt. 1. *p.* 242. *Tom.* 8.

Life of Archbiſhop Grindal. *Book* I. *Ch.* 11.

By Mount's *Inſtigation.*

But to relate the Occaſion of *Zanchy*'s Letter. *Mount*, (a *German* by Birth; but much employed formerly in Meſſages out of *England* to the *German* Princes and States) coming into *Germany* in *June* this Yeay 1571, ſhewed unto *Zanchy* and others, how the Conteſt about the Apparel was revived in *England*; and that the Queen required the Biſhops and Miniſters duly to wear the Habits enjoyned, in the Adminiſtration of the Word and Sacraments. And withal, he added, that there were not a few, even of the Biſhops themſelves, that were minded rather to reſign their Office, and depart from their Places, than yield to wear the Garments. He begged *Zanchy* therefore, that he would addreſs a Letter to the Queen, and admoniſh her of her Duty. And that in Caſe ſhe would not be brought to relent, and revoke her Orders, that then he and the Brethren at *Heidelberg*, ſhould write to ſome of the chiefeſt and prudenteſt Biſhops, howſoever not to forſake their Function. The foreſaid Reverend Man, after denyal and Excuſe of himſelf, in Regard of his own Inability for ſuch a Work, being over-perſuaded by Friends, and at laſt by the Counſil of the Prince Elector himſelf, compoſed a Letter to the Queen, as was touched before. Wherin he beſeeched her, that ſhe would not harken to ſuch Counſils, as certainly repugned the Office of a good Prince: Which he made to conſiſt in three Things. I. To take care that true Religion and the Worſhip of God be reſtored; and being reſtored, to be preſerved pure. II. That al her People live honeſtly and godly. III. That public Peace and Friendſhip be kept. And then he fel upon the Habits at large, marſhalling up al his Arguments againſt them. And another Letter he alſo wrote to Biſhop *Jewel*; and yet another to Biſhop *Grindal.*

The Subſtance of his Letter to Jewel.

The Bearers of theſe Letters were *Ralph Gualter*, Jun. and *Ralph Zuinglius*, Grandchild to *Zuinglius* the great Reformer of *Helvetia*. The Subſtance of that to Biſhop *Jewel* was, ‘That having heard ‘from *Mount* lately returned from *England*, that many godly Bi‘ſhops were determined to lay down their Offices, and leave their ‘Places, rather than to wear the Habits; he was earneſtly called ‘upon by the Brethren there, to perſuade the ſaid Biſhops not ſo to ‘do. And that he wrote to him, being a Perſon of ſo great Lear‘ning and Sway in the Church, to uſe his Intereſt with them to ‘continue in their Places; ſeeing that Satan ſought nothing more ‘than to diſſipate the Church, by ſcattering away the true Biſhops.

'For there ſeemed to be no Reaſon, why a Paſtor ſhould leave his Flock, ſo long as he might freely teach and adminiſter the Sacraments according to the Word of God, altho' he be compelled to do ſomething which is not wholly approved of, ſo it be of the Nature of Things, which of themſelves and in their own Nature are not evil, but indifferent, being commanded of the Queen: and when one of theſe two muſt happen, either to depart his Place, or obey ſuch a Command, he ſhould rather obey; but with a lawful Proteſtation; and the People to be by him taught, why, and upon what Account, he obeyed that Command. And that this Opinion was ſo plain and clear, both by Scriptures, the Fathers, and Eccleſiaſtical Hiſtorians, that it would be needleſs to bring any Proof to them which were anything exerciſed therin. For a lawful and neceſſary Vocation is never to be forſaken by reaſon of Things in their own Nature indifferent.

Nunquam enim propter res ſua natura adiaphoras deſerenda eſt Vocatio legitima & neceſſaria. Zanch. *Ep. Tom.* 8. *p.* 391.

Blackal *a ſcandalous Churchman does Penance.*

As for the Papiſts, many of the Popiſh Prieſts ſtil kept their Pariſhes, and their old Inclination to Superſtition too. But among the ſcandalous Churchmen in theſe Days, the greateſt ſurely was one *Blackal*, born at *Exeter*, who did Penance at S. *Paul*'s Croſs, *Aug.* 6. and then and there, before al the Congregation, cryed and breathed out againſt *Northbroke* many foul and ſlanderous Reports, to the Grief of the Godly, and Joy of the Wicked. For this *Northbroke* had detected his horrible Vices, and manifeſted them to certain of his Friends, to the end he might be the better reclaimed. Upon this Slander, the Queen's Commiſſioners ſent for *Northbroke* to come before them. But when he appeared, *Blackal* ſtole away from his Keeper, to the Priſoners then in the *Marſhalſea*; knowing that he had falſly accuſed him. So that he could not have him Face to Face before the Commiſſioners. The Crimes which brought him to this Penance were, That he had four Wives alive: and alſo that he had intruded himſelf into the Miniſtry for the Space of twelve Years, and yet was never lawfully called, nor made Miniſter by any Biſhop. Four Days after his Penance at the Croſs, he was ſet in the Pillory in *Cheapſide*, with Papers on his Head, for taking the Archbiſhop of *Canterbury*'s Seal from one Writing, and ſetting it to a counterfeit Commiſſion. He was a chopper and changer of Benefices, little paſſing by what Ways or Means, ſo he might but get Money from any Man. He would run from Country to Country, and from Town to Town, leading about with him naughty Women. As in *Glouceſterſhire* he led a naughty Strumpet about the Country, named *Green Apron*. He altered his Name, whereſoever he went; going by theſe ſeveral Surnames, *Blackal*, *Barthal*, *Dorrel*, *Barkly*, *Baker*.

Prieſts conformable, but Papiſts.

A brief and pithy Sum, *&c.*

And what ſort of Popiſhly affected Prieſts ſtil officiated in the Church, the forementioned *Northbroke* wil tel us, in his Epiſtle to a Book entitled, *A brief and pithy Sum of the Chriſtian Faith.* Therin he ſpake, 'of certain Men, then Miniſters of the Church, who were Papiſts, and ſo gave out themſelves to be in their Diſcourſes. Who ſubſcribed and obſerved the Order of Service, wore a ſide Gown, a ſquare Cap, a Cope and Surplice. They would run into Corners, and ſay to the People, Believe not this new Doctrine: It is naught; It wil not long endure: Altho' I uſe Order among them 'outwardly, my Heart and Profeſſion is from them, agreeing with 'the Mother Church of *Rome*. No, no, we do not preach, nor yet 'teach openly. We read their new deviſed Homilies for a Colour, 'to ſatisfy the Time for a Seaſon.

Popiſh Prieſts.

'Several now-a-days of the Popiſh Prieſts, he ſaid, were Thieves, 'Perjurers, Murderers, Buggerers, [I bluſh to repeat the reſt] and 'ſome of them were arraigned at the Bar for it in *Exeter*, and elſe-'where.

This *Northbroke* was Miniſter of *Redcliff* in *Briſtol*, and was one of the firſt Perſons that *Gilbert* Biſhop of *Bath* and *Wells* ordained.

Bp Jewel *dies. His laſt Words and Prayer. Pref. to a* View of a Seditious Bul.

This Year put a Period to the Life of the ſingularly learned and moſt eminent Biſhop, *JOHN JEWEL*. His Diſcourſe and Prayer on his Deathbed, a little before his Death, was very Devout and edifying; and therefore worthy recording to Poſterity: as it was taken from his Mouth by *John Garbrand*, who was always about him, and then preſent, (as wel as divers others) and ſet down by him. The Day and Night before his [the Biſhops] Departure out of this World, he expounded the Lord's Prayer, and gave ſhort Notes upon the LXXI. Pſalm, [the ſuitable Pſalm appointed to be read in the Office of Viſitation of the Sick] to ſuch as were by him. He thought good to ſay ſomewhat at that Time, of the Books written by him, and ſet forth in Print; and alſo of his Preaching. In both which Services done by him to the Glory of God, he made Proteſtation of his good Conſcience; which even then, he declared, witneſſed, and ſhould witneſs with him before God, that he dealt ſimply and plainly, having God only before his Eyes, and ſeeking the Defence of the Goſpel of Chriſt, and that the Truth therof might be opened and maintained. And further, he gave Thanks to God, that made him his Servant in ſo great a Work. And then viſited him by this Meſſenger of Death, whilſt he was doing the Meſſage of God in viſiting his Dioceſs. That then he called him to reſt from his Labours, when his weak Body was ſpent and worn out in ſetting forth the Glory of God. For which he many Times prayed, it would pleaſe God to let him be offered in Sacrifice.

His Books.

His laſt Words.

He was at that Time very fervent in Prayer, which he poured out before the Lord abundantly, and in great Faith; crying often, '*Lord, 'let thy Servant now depart in Peace: Lord, let thy Servant now come to 'thee.* I have not ſo lived, that I am aſhamed to live: Neither am 'I afraid to dye. For we have a gracious Lord. There is laid up 'for me a Crown of Righteouſneſs. Chriſt is my Righteouſneſs: 'Thy Wil be done, O Lord: for mine is frail: with many other ſuch godly Speeches. In the Extremity of his Diſeaſe he ſhewed great Patience; and when his Voice failed, that he lay Speechleſs, he lifted up his Hands and Eyes, in Witneſs of his Conſent to thoſe Prayers which were made. Thus being vertuouſly occupied, and wholly reſting himſelf upon the Mercies of God through Jeſus Chriſt our Saviour, he rendred up his Soul to God.

MSS. of Biſhop Jewel *bequeathed.*

This *John Garbrand*, who gave the foregoing Account of Biſhop *Jewel*'s Holy End, had a Legacy in the ſaid Biſhop's Laſt Wil, of al his Papers, Writings, and Notes of his Travails in God's Vineyard, and other his Devices of Learning whatſoever. And from this rich Stock of Manuſcripts, he ſet forth the Biſhop's Anſwer to the Pope's

Bull againſt Queen *Elizabeth*, called, *A View of a ſeditious Bull:* with *Garbrand*'s Preface: wherin the former Relation of his Death is mentioned. Publiſhed *Anno* 1582. He was Maſter of Arts of *Oxford*, and a Prebendary of *Sarum*. Dr. *Tho. Wylſon*, Maſter of St. *Katharine*'s, (whom we have Occaſion to mention ſometimes) had writ a learned Book againſt *Uſury:* Which this Biſhop having peruſed, ſent the Writer a Letter, ſignifying his Judgment and Allowance therof. Which excellent Letter *Wylſon* now ſent to *Garbrand*; that he might treaſure it up among the reſt of thoſe valuable Papers in his Poſſeſſion.

His Book againſt Harding.

Concerning his Book againſt *Harding*, three great Princes ſucceſſively, *viz.* Queen *Elizabeth*, King *James*, and King *Charles*, and four Archbiſhops, were ſo ſatisfied with the Truth, and Learning contained in it, that they enjoyned it to be chained up and read in al Pariſh Churches throughout *England* and *Wales*. Which the Author of the Book, called * *The Holy Table, Name and Thing*, had noted in Honour of that Prelate's Works, upon Occaſion of the Diſatisfaction that his Antagoniſt had expreſſed concerning ſomething written therin, concerning the antient Standing of the Altar, or Communion Table.

* Holy Table, Name and Thing. *p.* 208.

His Apology comes forth the ſecond Time.

And this Year of the ſaid Biſhop's Death, the ſecond Impreſſion of his *APOLOGY of the Church of* England came forth, dedicated by him to the Queen. And was again reprinted with the reſt of this excellent Biſhop's Works, *Anno* 1611, dedicated to King *James* I. In the ſaid Dedication to the Queen, I cannot but inſert here, *ob rei memoriam*, what is there told to have been done in the Reformation.

What was done in the Reformation. Ep. Dedic. to the Queen.

'Neither have we, (ſaid he) in the public Reformation of our Church, Doctrine, and Service, changed or purged out any thing, taught and approved by the Fathers; but only ſuch Errors, Superſtitions, and Abuſes, as beſide and contrary to this Rule or Senſe, crept into the Church, by adding of Things that formerly were not, or detracting of them that were, or otherwiſe altering or perverting them from the right Senſe, Meaning and Uſe, wherin they were inſtituted, taken and uſed by the ſaid godly Fathers: As alſo through the fooliſh Imitation of *Jews* or *Gentils*, wanton Curioſity of Men's Inventions, Blindneſs of Devotion, Emulation for the Continuance and Encreaſe of ſuch Vanities once begun: But chiefly through the Envy and Malice of that Wicked one: who while the Huſbandman ſlept, ſowed Tares in the Lord's Field, to the corrupting and choaking of that good Corn ſown by our Saviour Jeſus Chriſt's holy Apoſtles. Which lawful Reformation of our Church, and neceſſary Repurgation of ſuch Enormities, is ſo far from taking from us the Name or Nature of true Catholics and Chriſtians, or depriving us of the Communion and Fellowſhip of the Apoſtolic Church, or from overthrowing, endangering, or any Whit impairing the right Faith, Religion, Sacraments, Prieſthood, and Government of the Catholic Church, [as the Papiſts then charged the Reformers with] that it hath cleared and better ſettled them unto us; and made us a readier and ſurer Way to the true Knowledge, right Uſe, and happy Fruit of them.

Sets out his Book in the Name of the Biſhops.

This *Apology* he ſet forth in the Name of al the Biſhops, as a Book containing their profeſſed Judgment and Doctrine. So *Parkhurſt* Biſhop

ANNO 1571.

ſhop of *Norwich*, one of thoſe Biſhops, wrote to *Johannes Wolphius*, one of his Correſpondents in *Helvetia*, *Is* [*Juellus*] *omnium noſtrorum nomine edidit.* And ſo wel approved of was this Work of his, not only here at Home, but by the Reformed Divines abroad, that the ſaid *Wolphius*, a learned Divine of *Zuric*, tranſlated it into the *German* Language: which the ſaid Biſhop took Notice of and commended him for doing. And not his *Apology* alone, but al the reſt of his Labours in Vindication of the Reformed Church, had been put into the learned Language by himſelf probably, had he lived. For the ſaid Biſhop had earneſtly excited him ſo to do, for the public Good, and for the expoſing of the Errors and Superſtitions ſuperinduced upon the Chriſtian Religion. For ſo in one of his Letters he relateth; That tho' at firſt he refuſed upon his Motion, to ſet upon that work, yet afterwards he made no Doubt, had he lived, he ſhould (for the great Intereſt he had with him) have perſuaded him to have done it. But however, he reſolved to put ſome one of his learned Friends to undertake it. And at length, *William Whitaker*, D. D. performed it wel.

Jewel's *Letter from* Oxon. *to* Parkhurſt. Ann. 1559. *MSS. R.* Joh. Ep. Elienſis.

There was a dear Affection between the ſaid Biſhop *Parkhurſt* and him, which began in the Univerſity; where *Parkhurſt* was his Tutor as wel as his Friend. Some Marks of this Intimacy appear in a Letter (ſtil extant) written by *Jewel* from *Oxford* to him, now ſhifting for himſelf in obſcure Places, and deprived of his rich Benefice of *Cleves*, ſoon after the Acceſs of Queen *Mary* to the Crown; in theſe Words: Parkhurſte *mi, mi* Parkhurſte, *Quid ego te nunc putem agere? Morine, an vivere, in fletione eſſe, an in Fleta? &c.* ' My *Parkhurſt*, mine own *Parkhurſt*, What may I think you now do? ' Are you dead, or alive? Are you a weeping, or are you in the ' *Fleet?* [in which Priſon many of the Profeſſors of Religion, were ' now committed.] Certainly ſuch ever was the Equity of your ' Mind, that you take al theſe Afflictions (whatſoever they are) in ' good Part ——— News with us there is none. We have old ' Things enough and too much: [Meaning the old Superſtitions ' brought in again among them at *Oxford.*] And then he prayed *Parkhurſt* to write to him, what was become of *Harley*; [late made Biſhop of *Hereford*] and in what Condition his own Affairs were, and what were his Hopes, what his Fears.

And in another Letter wrote a few Days after to him, he hath theſe Expreſſions; ' *Quid ego nunc ad te,* Parkhurſte, *ſcribam, vel quid potius taceam? &c.* ' What ſhal I now, *Parkhurſt*, write to you? ' Or rather, What ſhall I be ſilent in? 'Tis now a great while that I ' have deſired to hear, How you do, how you have done, and where ' you are. And altho' *Cleves* [your Living] be taken from you, and ' al things be changed with you, I hope, that Mind of yours can ' neither be taken away from you, nor changed. But I refer the Reader to the Letters themſelves, exemplified in the *Appendix*.

N°. XI.

Bp. Parkhurſt *ſends the News of his Death to* Zuric. MSS. Johan. nuper Epiſ. Elien.

The Divines of the Church of *Zuric* in *Switzerland*, had a very great Veneration for Biſhop *Jewel*; who had ſometime ſojourned with them there. And therefore of his Death his Friend, Biſhop *Parkhurſt*, ſent the News to *Rodolphus Gualter*, after this Manner; ' My *Jewel*, my Treaſure, yea, the Treaſure of al *England*, ' dyed *September* 23.' And ſo to *Lavater*, another learned Man there;

ANNO 1571.

there; '*Jewel*, the learnedeſt of al the Biſhops in *England* is dead.' He alſo writ, that *Lawrence Humphrey*, Preſident of *Magdalen* College, *Oxon*, (whom they alſo knew wel) was commanded to write his Life. And that he had accordingly wrote two Letters to him, the ſaid *Parkhurſt*, beſeeching him, (*Jewel* having been his Scholar, and always moſt dear to him) to furniſh him with what he knew concerning him. And that accordingly he had prepared and ſent Dr. *Humphrey* ſeveral Notices concerning him, *ut Juſta perſolvam* (as he wrote) *amiciſſimi Juelli*. For indeed, as he added, he could relate more of Biſhop *Jewel*, than al *England* beſide.

A Sermon preached by Wil. Kethe, *againſt Profaning the Sabbath.* Lambith *Libr. Vol.* xxv. 8. 13.

I wil make a ſhort Mention here of another Divine, and an Exile, as *Jewel* was, but by Nation, a *Scot*: namely *William Kethe*. He was with *Coverdale*, *Whittington*, *Gilby*, one of the chief Exiles at *Geneva*, noted for his Learning, and one of thoſe that were employed there in tranſlating the Bible into *Engliſh*; which Bible was therupon commonly called the *Geneva* Bible; and who put ſome of the Pſalms into Metre; *viz.* thoſe noted with the two capital Letters *W. K.* This Year or the laſt, was printed a Sermon preached by him at the Seſſions holden at *Blandford Forum* in the County of *Dorſet*. Which he dedicated to *Ambroſe* Earl of *Warwick*. In this Sermon he inveyed againſt ſuch as profaned the Sabbath. The Earl, he acknowledged his ſpecial good Maſter and Lord, and under God and the Queen, one of his chief Protectors and Defenders againſt ſuch as would offer him Injury. He was with that Lord at *Newhaven*, (which the Queen held againſt the *French*, *Anno* 1563) to diſcharge the Office of a Miniſter and Preacher there. Which he alſo ſpake of in his ſaid Epiſtle: And was with him likewiſe the laſt Year [*viz.* 1570] in the North Parts, one of the Preachers unto the Queen's Army there againſt the Rebels: Saying alſo, that he practiced there a Kind of Diſcipline, even upon thoſe that by Birth and Parentage were far above him: meaning as it ſeems the *Geneva* Diſcipline, that he had learned at *Geneva*. This Letter was dated from *Childokford*, the 29th of *January*, 1570.

I add one Notice more of this Man. There be at the End of *Goodman*'s Book, intituled, *How ſuperior Powers ought to be obeyed by their Subjects*, ſome Verſes of his to the Reader, (for he was Poetical) on the Subject of wicked Princes: *viz.*

Whoſe Fury long foſtred by Suffrance and Awe,
Have right Rule ſubverted, and made Will their Law.
Whoſe Pride how to temper this Truth wil thee tell;
So as thou reſiſt may'ſt, and yet not rebell, &c.

Loans repayed by the Queen.

It is worth obſerving the Subſtance of a Proclamation, ſet forth by the Queen, *November* 24, to keep up an aſſured Credit with her Subjects, that had lent her Money. For as ſhe ſent Privy Seals for Loans to them ſometimes in her Need, ſo ſhe was moſt exact in the juſt and eaſy Repayment of them again. The Purport therefore of this Proclamation was, to declare, How ſhe had cauſed Knowledge to be given to the Parties that lent her Money the laſt Summer, at what Time the ſame ſhould be certainly repaid to every of them, having Reſpect to the Time of their firſt Payment made to the Collectors. And now ſhe notifyed by this Proclamation, (meaning to obſerve the ſaid Determination) that the Payment ſhould be made in this Sort: to every Perſon, that ſhould in reſpect of the Time of their Payment made, receive any Sums of Money in the Month of *November*, ſhould have the ſame freely and ful payd, before the End of the preſent Month of *November*. And whoſoever ſhould have Payment according to the aforeſaid Signification in the next Month of *December*, ſhould have the ſame alſo freely and fully payd, immediately after the 20th of the ſame Month. And ſo conſequently every Perſon, every Month afterward. So punctual was the Queen to keep up her Credit with her People, whereby ſhe obtained ſuch a Degree in their Love, and Readineſs to ſerve her with their Eſtates.

Abuſes of ſome of her Miniſters in the Loans.

In the ſame Proclamation ſhe took Notice of ſome Abuſes heretofore in ſome of her Miniſters, who had Charge to make Payment of like Sums lent to her Majeſty, contrary to her Meaning: And that in ſome Parts of her Realm, ſome of her good Subjects had been, by ſiniſter Dealings, induced to make Payment of Parcel of the Money, demanded by Privy-Seals. Which Sums had been returned, and not payd over to her Uſe. And ſome alſo had been payd, or lent by Way of Reward, to procure a Forbearance to lend any to her Majeſty. Theſe Abuſes, ſhe declared, ſhe meant to cauſe to be ſearched, tryed, and puniſhed. And for more Surety, that none of her Subjects, that had lent to her upon her Privy Seal any Sum of Money, ſhould be delayed or miſuſed in the Payment, ſhe gave Commiſſion to the L. Keeper of her Great Seal, the Earl of *Leiceſter*, the L. *Burghley*, and Sir *Walter Mildmay*, Knt. to direct the Repayment thereof.

So that whoſoever ſhould bring her Majeſty's Letters of her Privy Seal, with the Subſcription, or Bil of the Collector; teſtifying the Receipt of any Money, demanded or contained in the ſaid Privy Seal, and ſhew the ſame to the Lord Keeper, *&c.* ſhould have Order immediately to receive the whole Sum due to him at *Weſtminſter*, without paying any manner Reward to any Officer or Perſon for the Payment, or any manner Colour for Expedition therin.

And if any ſuch Perſon were not able, or ſhould not be diſpoſed to come perſonally, by ſome Letter of Attorney, or other Aſſignation, authorizing another Party to receive the Money, he ſhould have preſent free and ful Payment, without Delay or Reward, in any Sort or Manner. For ſuch was her Majeſty's Intent, that her loving Subjects ſhould be thankfully and freely payd. Which alſo ſhould have been to their proper Hands in the Countries, but for more Delays and Uncertainties, that therof many ways might follow, to the Hindrance of her Subjects.

Finally, her Majeſty moſt earneſtly deſired, that if any Perſon had been miſuſed, by Pretence of demanding any Money upon any ſuch Privy Seal, to give any thing in Reward, or lend any Portion to be ſpared from lending to her Majeſty; that the ſame Perſons would ſpeedily notify the ſame, either to the Sheriff of the Shire, or to any ſuch Perſon as had Charge in theſe laſt Years to be Lieutenants of the Shires, or to, *&c.* Whom her Majeſty chargeth to make Certificate to the ſaid L. Keeper. That upon the Certainty thereof known, the Parties ſhould have ful Repayment therof. Given at her Manour of *Greenwich* the 24th of *Novemb.* 1571, in the xiv. Year of her Reign.

Walſingham *Ambaſſador in* France, *his Diligence.*

Walſingham was ſtil in *France*, the Queen's active and moſt uſeful Ambaſſador at that Court: ſo faithful and diligent, that he ſtuck at no Pains or Charge in her Service. He had Intelligencers of al Sorts. So that his News and Informations ſent into *England*, were large and important. One of theſe was an *Iriſhman*, named Captain *Thomas*; who ſeemed to be his Spy for *Iriſh* Affairs. And another a *Spanyard*. Of whom he gave Secretary *Cecil* this Character, (which was ſomewhat extraordinary for Men in this kind of Employment) that he was *wiſe and religious, honeſt and learned.* This Gentleman he ſent over from *Paris* to the Secretary with News. He knew wel the Office of an Ambaſſador: Which made him uſe theſe Words in one of his private Letters, written this Year to *Cecil*, (having writ ſomething to him contrary to what the Queen was doing, and ſaying that nothing could be more fit in his *poor Opinion*, added) This I am bold to write as a private Man, in a private Letter, having *No Opinion*, as an Ambaſſador, [*i. e.* No Opinion of his own] but according to the Wil of his Prince. But in this public Service he ran himſelf much in Debt: and had done Injury to his own Patrimony. Of this with no little Concern he acquainted the Earl of *Leiceſter* and Sir *Walter Mildmay*, his Friends; and likewiſe the Secretary: Shewing him more particularly his Caſe, *viz.* 'That her Majeſty's Allowance did not by 10*l.* in a Week, defray his ordinary Charges of Houſhold. And yet neither his Diet was like to any of his Predeceſſors, nor yet the Number of his Servants ſo many, as they had heretofore kept. And that of 800*l.* that he brought in his Purſe into that Country, he had not left in Money and Proviſion, much above 300*l.* Far contrary to that Account he made. Who thought to have had 500*l.* always aforehand, to have made his Proviſions. So that, as he concluded, unleſs there were, by his Lordſhip's good Means, ſome Conſideration had of him, he could not but ſink under the Burthen.' And in another he repeats the ſame Complaint; Deſiring that he might have ſome Conſideration from the Queen, that he might with the better Courage employ himſelf in her Service. And that he craved no Recompence, only required to return home in no worſe State than he went forth. The Secretary acquainted the Queen with this Condition and Suit of his. And ſhe wel knowing his Merits, meant to do ſomewhat for his Relief.

Comp. Ambaſ. *p.* 184.

His Need, occaſioned by his great Expences.

Earl of Rutland *goes to* France.

His noble Lineage.

The noble Earl of *Rutland*, *Edward Manners*, in the Month of *January* travailed into *France*. Whom the ſaid Secretary deſired our ſaid Ambaſſador, to preſent as ſoon as he might, to the *French* King. And that in expreſſing of his Lineage, he might boldly affirm him to be a kin to the Queen's Majeſty, both by K. *Henry* VIII. her Father, and alſo by the Queen's Mother. And that he was of the Blood Royal in the ſame Degree that the Earl of *Huntingdon* was; the Difference being only, that the Lord *Huntingdon* was of a Brother of King *Edward* IV. and the Lord *Rutland* of a Siſter of the ſame King, [*viz. Anne* Dutcheſs of *Exeter*; and ſo bears on a Chief quarterly two Flowers de Luce of *France*, and a Lion of *England*]

And thereby was indeed as near in Blood; tho' further in Danger of Fortune's Wheel, (as the ſaid Secretary writ) which was buſy with Carriage of King's Crowns to and fro. This Lord, beſides his own Quality, had many good Parts to recommend him.

Smith *goes Ambaſſador to* France.

Great Matters being now in Hand with *France*, in the Beginning of the Month of *December*, Sir *Tho. Smith* was appointed to go into *France*, in Quality of the Queen's Ambaſſador: but went not before *February* following; in order to the making of a firm Treaty, Offenſive and Defenſive, between that King and her Majeſty: And to ſpeak with the King ſecretly concerning the Marriage between the Queen and the Duke. The Inſtructions are preſerved in the *Compleat Ambaſſador*. Secretary *Cecil*, (by this Time created Lord of *Burghley*) writ hereof to *Walſingham*, and gave this Character of *Smith*: That he was one, whom they thought of ſuch Dexterity in his Actions, and of ſuch dutiful Good Wil hitherto, as no Advice or Direction ſhould be given by him to the Prejudice of her Majeſty and her State. The particular Tranſactions of *Smith* and *Walſingham* with the *French* King in this Embaſſy, have been ſhewn before.

Comp. Ambaſſ. *p.* 154.

His Character.

Chap. vi.

Thankſgiving appointed for Victory over the Turks.

The *Chriſtians* in the *Levant* had the latter End of this Year, given a notable Defeat to the *Turks*, and deſtroyed abundance of their Ships. Of this the Duke of *Alva* gave the Queen Intelligence. Which being of ſuch publick Concern to *Chriſtendom*, ſhe ordered publick Acknowledgments to be made therof to Almighty God, in the Churches of her Metropolitan City, and al Tokens of Joy. Whereby ſhe might alſo, taking this Occaſion, wipe off thoſe ſlanderous Popiſh Aſperſions caſt upon her, as tho' ſhe held Friendſhip and Correſpondence with the Infidels. A Letter to that End was diſpatched from the Privy Council to the Biſhop of *London* in the Month of *November*; to cauſe Common Prayers, Praiſes, and Thankſgiving to be ſolemnly uſed, for a Victory gotten againſt the *Turks*: And Notice to be taken of it in the *Paul*'s Croſs Sermon. The Minutes wherof were as follow:

The Queen's Command to the Biſhop of London *for that Purpoſe.*
MSS. Whitg.

'AFTER our harty Commendation to your good Lordſhip. The 'Queen's Majeſty, having Intelligence given her from the 'Duke of *Alva*, of a great Victory lately given by God's Goodneſs 'to the Chriſtian Army, ſerving in the *Levant* Seas, againſt the *Turk*, 'to the Deſtruction and Ruine of many of their Gallies, and great 'Numbers of their People: And being thankful and joyful there-'fore, as for a ſingular great Bleſſing ſent by Almighty God, to 'the Benefit of the univerſal State of *Chriſtendom*; hath thought it 'neceſſary, as wel by Common Prayers, as otherwiſe, to have a pub-'lick Demonſtration within her Highneſs Houſhold, of the Com-'fort that her Majeſty conceiveth of ſo general a good Turn. And 'having commaunded to the Lord Maior of *London* a like joyful 'Signification, to be expreſſed throughout the City by common 'Bonfires, and other Tokens of Joy and Thankſgiving to Almighty 'God to morrow at Night, being *Friday*; her Majeſty hath likewiſe 'thought convenient, and ſo her Pleaſure is, that we ſhould ſignify 'unto you, that you give Order, not only within your Cathedral 'Church, but alſo throughout al the other Churches throughout the

'City, and near abouts, that the People may be ſolemnly aſſembled 'at ſome Common Prayer of Praiſe and Thanſgiving at ſome convenient Time to morrow in the Forenoon. And for that ſo great 'and beneficial Favour of Almighty God ought to be deeply impreſt 'in the Hearts of the People, to provoke their Thankfulneſs the 'more, to the Continuance of God's great Goodneſs towards us, 'and the State of *Chriſtendom*; it ſhal be very neceſſary that he, who 'ſhal preach at the Croſs on Sunday next, be prepared to ſay ſomething on this Behalf. And the ſame alſo being no leſs than her 'Majeſty's Pleaſure, that we ſhould ſignify unto you, we doubt not 'but your Lordſhip wil be careful that every Part therof ſhal be 'effectually performed, according to her Majeſty's godly Intention. 'And ſo we bid your Lordſhip right hartily farewel. From *Greenwich*, the 8th Day of *November*, 1571.

And theſe alſo were Minutes (corrected and enlarged by the Pen of Secretary *Cecil*) of the Council's Letter, by the Queen's Command, as aboveſaid, to the Lord Maior of *London*, for the giving al public Demonſtrations of Joy at this good Succeſs, by making Bonfires, and the like, *viz.*

The Council to the Lord Maior for Bonfires. MSS. Whitg.

'THAT the Queen's Majeſty being lately advertiſed of a moſt 'happy and glorious Victory given by God's Goodneſs to the 'Chriſtian Army, in a Conflict by Sea againſt our Common Enemy, 'the *Turk*, to the Deſtruction of a great Number, both of their 'Gallies and Armies, in the Sea, to the Benefit and Comfort of al '*Chriſtendom*; Like as the ſame is to be acknowledged to have proceeded of God Almighty's Power, and Omnipotent Hand, who is 'therefore to be thanked, praiſed and magnified accordingly; So 'her Highneſs, to make Demonſtration of her own Houſhold, how 'joyfully her Majeſty received the News of ſo general a Benefit, 'hath Commaunded, that Order be given, that to morrow at Night, 'being Friday, there may be a general Signification of like to be given throughout her City of *London* by ſuch ſolemn Manner of 'Bonfires in every Ward; and ſuch other Joy and Thankfulneſs to 'God, as hath been in ſuch Caſes accuſtomed upon a Victory, or 'any other Benefit received.

'And for that Purpoſe, we require you earneſtly, in her Majeſty's 'Name, that you do forthwith appoint, that the ſame may be performed accordingly, throughout the City and Suburbs of the 'ſame. And that alſo you give preſently Notice to al Franchiſes, 'and Places exempted, within or near the City, that the like Order 'may be uſed there, at the ſame Time, as is in your Juriſdiction. 'And that while the ſame Fires are, there may be a good Watch to 'continue the greater Part of the ſame Night uſed.

CHAP. XII.

Campion *the* Jeſuite *perſuades the Biſhop of* Glouceſter *to renounce his Religion. Many now leave off coming to Church. Of this Sort were ſome Gentlemen in* Norwich *Dioceſs. The Biſhop's Letters therupon, moved by Orders from the Privy Council. The ſaid Biſhop's Sermon for Satisfaction of* Puritans. *Their Exceptions to it in divers Articles. A Caſe of Matrimony. The Earl of* Suſſex *to the Biſhop of* Norwich, *about buying and ſelling an Advouſon. The* Dutch *Church in* Norwich.

Campion *writes to the Biſhop of* Glouceſter, *to return to the* Roman *Church.*

Printed at Antw. 1631.

Life of Archbiſhop Park. *Book* iv. *Ch.* 5.

His Arguments to the Biſhop.

TO compleat my Relation of Affairs falling out this Year, eſpecially with Reference to Religion, I ſhal firſt make a Remark upon *Edmund Campion* the *Jeſuite:* Who wrote a very earneſt Letter this Year in the Beginning of *November*, to *Cheny*, Biſhop of *Glouceſter*, to return to the *Roman* Church; Superſcribed, *Ornatiſſimo Viro* Ricardo Cheneo, *Epiſcopo* Gloceſtrienſi, Edmundus Campion. *S. P. D.* (not as it is now abuſively printed in his *Opuſcula*) *Pſeudoepiſcopo Gloceſtrienſi.* That Biſhop had entertained, and been kind to *Campion*, when he was an *Oxford* Scholar, and afterwards at *Glouceſter*. And upon the Occaſion of that Cloud the Biſhop now lay under, *viz.* that of Excommunication, (as may be ſeen elſewhere) the *Jeſuite*, (being now turned a Zelot for Popery) preſuming upon his old Acquaintance with the Biſhop, directed his Epiſtle to him. And to make him the more diſaffected to the Reformed Church, wherof he was at preſent cut off from being a Member, he put him in mind of a former Accuſation of him, brought by certain learned Men of *Oxford*, *viz. Cooper*, *Humphrey*, and *Sampſon*. Who had ſometime charged him with falſe Doctrines, and made Complaints of him on that Account. Againſt whom he ſtil juſtified himſelf by appealing to Antiquity, and the antient Fathers and Councils. In this Epiſtle he took the Advantage of the Biſhop's Years, and Conſtitution of Body; being aged threeſcore Years and upwards, and but weakly. He alſo took the Advantage of the State in which he ſtood at that preſent; being neither eſteemed by the Reformed, nor the Catholics; calling him, *Hæreticorum Odium, Catholicorum Pudor, Vulgi Fabula, tuorum Luctus, Inimicorum Ludibrium: i. e.* The Hatred of Heretics, the Shame of Catholics, the Talk of the People, the Grief of his Friends, and the Sport of his Enemies. He urged moreover to him his own Judgment, That he was an Enemy to *Calvin*, and *Zuinglius*: that he did not approve of this peſtilent Sect, [as he ſtiled the Reformation] and yet by holding his Peace, he did in Effect recommend it.

Further, he reminded him, how he uſed to adviſe with him, when he was young, being with him privately in his Study at *Glouceſter*, that he ſhould go plainly and uprightly as it were in the beaten Road, and follow the Steps of the Church, of Councils, and Fathers. And that he ſhould believe there could be no Spot of Falſehood layd to the Charge of theſe. He remembred him, how being to dine with Mr. *Tho. Dutton* at *Shirburn* about three Years paſt, and meeting with a *Cyprian*, he [*Campion*] took Occaſion to object to the Biſhop the Synod of *Carthage*, which erred about the Baptiſm of Heretics. And that therefore it ſeemed, that Councils were not always to be relyed on. Which he ſaid on Purpoſe to get out the Biſhop's Anſwer. Which was, That the Holy Ghoſt was not promiſſed to one ſingle Province, but to the Church, [meaning the Occumenical Councils were only to be regarded; and that they only could not err.] And that the Univerſal Church was repreſented in a ful Council: And that it could not be ſhewed, how ſuch a general Council was ever deceived in any Doctrine. And that it was upon this Ground, that he believed the real, Corporeal Preſence in the Sacrament, and the Freedom of the Wil. And finally, he urged to the Biſhop his Opinion, that the antient Biſhops were to be the Interpreters to us of the Scriptures. Thoſe who were *Cuſtodes Depoſiti*, *i. e.* Thoſe that were the Keepers of the antient Faith.

Councils.

Council of Trent *praiſed by* Campion.

He took this Handle to make a great Flouriſh with the moſt famous Fathers (as he ſtiled them) and Patriarchs and Apoſtical Men of the late Council of *Trent*; who ſtrove together for the Faith of the antient Fathers. There were Legates, Prelates, Cardinals, Biſhops, Ambaſſadors, Doctors of moſt Nations, al Men of great Age and ſingular Wiſdom, Princes for Dignity, for Learning admired; gathered together from al Countries, *Italians*, *French*, *Spaniards*, *Portugueze*, *Greeks*, *Poles*, *Hungarians*, *Flemings*, *Illyrians*; Many from *Germany*, ſome from *Ireland*, *Croatia*, *Moravia*, and one from *England*.

His Threatnings.

And being ſo near to the Catholick Truth, *Campion* thought to have perſuaded him by this and the foregoing plauſible Arguments to have fallen quite off from the Reformed Church of *England*. And then leaſt al that he had ſaid before might not ſerve to reclaim him, he proceeded to Threatnings: That he had now one Foot in the Grave: and perhaps preſently might be hurried away by Death, be ſet before the dreadful Tribunal, to hear that Word, 'Give an Account of thy Stewardſhip.' Then thoſe Hands of his, which had admitted ſo many miſerable young Men into ſpurious Orders, ſhould beat and pierce his ſulphurous Body with Anguiſh: Then that impure Mouth of his, defiled with Perjuries and Schiſm, ſhould be filled with Fire and Worms, and the Spirit of Whirlwinds. Then that Ambitious Pomp of his Fleſh, his Epiſcopal Chair, his Yearly Revenues, his ſpacious Houſe, his honourable Salutations, his Retinue of Servants, his Plenty and Abundance, (wherin the fooliſh Common People reckoned him a happy Man) ſhould al end in horrible Weeping and Gnaſhing of Teeth, in Stench and Filth, and Priſons: Where the Ghoſts of *Calvin* and *Zuinglius*, with whom he then contended, ſhould continually vex him, together with the reſt of thoſe Heretics, *Arius*, *Sabellius*, *Neſtorius*, *Wickliff*, and *Luther*; in a Word, with the Devil and his Angels of

Darkneſs. That there with them he ſhould be tormented and belch out Blaſphemies.

But yet he could not but commend him, that he put out no *Roman* Catholics in his Dioceſs, but was favourable to thoſe of that Perſuaſion: That he kept good Hoſpitality: entertained the Citizens of *Glouceſter*, and other honeſt men; and that he did not as ſome other Biſhops in his Time, diminiſh and wrong his Biſhopric, his Palace, nor his Farms. I have ſet down this Matter the more largely, becauſe both the Biſhop and the *Jeſuit* were of Note about theſe Times.

This is the Sum of a *Latin* Epiſtle written by *Campion* to that Biſhop: Printed at *Ingolſtadt*, with other Letters and Orations of the ſaid *Campion*, publiſhed, *Anno* 1602, by *Robert Turner*, a *Jeſuite*, his Scholar.

Many leave off coming to Church; in the Dioceſs of Norwich.

And indeed by this Inſtance, as wel as by the Defection from the Eſtabliſhed Church, ſince the late Rebellion in the North, the Diligence of the *Roman* Miſſionaries appeared. For many now were wholly departed from the Communion of the Church, and came no more to hear Divine Service in their Pariſh Churches, nor received the Holy Sacrament, according to the Laws of the Realm. This was eſpecially taken Notice of, in the Dioceſs of *Norwich*. Whereupon, Letters were directed from above to that Biſhop; ſhewing their Diſlike therof, and requiring him to make a Reformation therin, by putting in Execution thoſe Rigors as by his Authority he might. The Biſhop, had, before this came to his Hands, endeavoured to ſet a Stay to this Diſorder. And therupon had wrote to his ten Commiſſaries, who were his Eyes (as he ſaid) in his Biſhopric, to view and take Notice of the Behaviour of ſuch in his Dioceſs, and to inform the Biſhop of them that did amiſs. But ever ſince the Rebellion, they gave him no Anſwer. Wherupon, and upon the receiving of this Order from the Court, he diſpatched his Letters to al his ſaid Commiſſaries: Which ran to this Tenor:

The Biſhop of Norwich *to his Commiſſaries*
MSS. Joh. nuper Epiſc. Elien.

‘AFTER our harty Commendations. I have received Letters from them in Authority: wherein it is much miſliked, that in this Dioceſs there are divers, which neither come to their Pariſh Church to hear Divine Service, or to receive the Communion, as by the Laws of God and the Realm, they are ſtraitly bounden. The Fault wherof reſteth in you, as the Eye of the Biſhop within your Circuit; unto whom I have written ere this: that I might be certified who they were, that did not perform their Duty in that Behalf. But therof was I not anſwered, ſince the Rebellion in the North. Theſe are to require and charge you, that you uſe al lawful Means to underſtand of ſuch Perſons ſo diſobedient, within your Circuit. And the ſame to cal before you: and either to reform them, or to uſe ſuch Puniſhment towards them, as in Law and Right is due to their Offence, without Reſpect of Perſons. And if any ſhal ſhew himſelf more wilful, or obſtinately diſpoſed, than that you can by your Authority reform them, I would you ſhould advertiſe me therof, that I may take Order, as ſhal appertain.

'pertain. Herein requiring you to uſe al Diligence and Fidelity, I leave you to God. At *Ludham*, this 27th of *December*.

Joh. Norwich.

Townſend *and* Hare, *in the ſaid Dioceſs, Papiſts.*

There followed now a diligent Search for Papiſts throughout the Kingdom. And many were taken up. For the Nation was awakened not only by the Inſurrection in the North, but alſo more lately by the Practices of the *Scottiſh* Queen and her Friends. In the Dioceſs of *Norwich* there were two Perſons of Eminence taken Notice of, *viz.* Mr. *Townſend* and Mr. *Hare*. The former with his Wife had before come to Church, and partook of the Prayers and Sacrament: but more lately abſented, and forbore both. But upon Admonition he did again reſort to the Church: but his Lady would not. This cauſed the Biſhop to write this careful Letter to him:

The Biſhop of Norwich's *Letter to Mr.* Townſend. Epiſt. Joh. Epiſc. Norw.

'AFTER my harty Commendations. I have been often advertized, that you, and my Lady your Wife, do abſent your ſelves from Church, and hearing Divine Service, and the receiving of the Sacrament. I have hoped ſtil that my favourable forbearing, together with your Duties in this Behalf, would have moved you to have conformed your ſelves. And yet I hear, and thank God for it, that for your own Part you come on very wel, and ſhal by God's Grace increaſe daily. But touching my Lady, I hear, ſhe is wilfully bent, and little Hope as yet of her Reformation, to the Diſpleaſure of Almighty God, the Breach of the Queen's Majeſty's Laws, my Danger and Peril to ſuffer ſo long, and an evil Example and Encouragement to many others. And becauſe I am ſharply called upon by ſome in Authority, to ſee ſpeedy Reformation of ſuch Abuſes; either elſe to certify ſuch Diſobedience, that it may be reformed elſewhere; I have thought good at this Time by my friendly Letters to admoniſh you and your Wife: That for her own Part chiefly, ſhe be more diligent from henceforth to come to the Church, to hear the Word of God, and receive the Sacrament according to the right Inſtitution of the Goſpel of Chriſt, to her Comfort; as ſhe hath done beforetime, as I have heard, in the Time of King *Edward*, and ſince, in the Days of Queen *Mary* in Popery and Blindneſs, where that Sacrament was abuſed; and yet the Half therof taken away from the People: and where Prayers were made in a ſtrange Tongue; neither edifying to the Hearer, nor to the Utterer for the moſt Part.

'St. *Auſtin* ſaith, *Set apart the Underſtanding of the Mind, and no Man hath Fruit or Profit of the Thing he perceiveth not.* And again, *What Profit is there in Speech, be it never ſo perfect, if the Underſtanding of the Hearers cannot attain to it?* St. *John* ſaith, *This is the Condemnation of the World, that Light is come into the World, and Men love Darkneſs more than Light.* I could uſe many Authorities and Enſamples; but at this Time I forbear to be tedious. The Fault is great in a Subject to diſobey the Laws eſtabliſhed, and to give Example of Diſobedience to others, in keeping a Form in honouring God to his Diſhonour, under a vain Colour of Zele, but contrary to Knowledg.

ANNO 1571.

‘My Duty and Place of Calling, together with my Conſcience to Godward, cannot ſuffer me to know ſuch Diſorder, and to ſuffer the ſame any longer. And therefore I deſire you both from henceforth to frequent the Church, and the receiving of the Sacrament, as becometh Chriſtians. So as I may be certified forthwith both of the one and the other: which I look for. Otherwiſe, this is moſt aſſured, I wil not fail to complain of you both, to her Majeſty's Council. Wherewith neither of you ſhal have juſt Cauſe to be offended, ſince you are ſo friendly admoniſhed of your Faults; and have ſo long a Time to amend. And thus I bid you hartily farewel. At *Ludham*, this 12th of *February*, 1571.

To Mr. *Towneſend* of *Braken Aſhe*.

Sir Tho. Cornwallis *comes to Church.*

Mr. Hare *cited to appear.*

Sir *Thomas Cornwallis*, another Backſlider or Recuſant, upon this Method now on foot againſt them, complyed. But Mr. *Hare* beforementioned, was more ſtubborn. Wherupon he was cited in the Month of *February*, to appear before the Biſhop's Chancellor. But it being ſuch an unſeaſonable Time of the Year for taking a Journey, (or at leaſt on that Pretence) endeavoured rather to come to the Biſhop. And ſo the ſaid Sir *Tho. Cornwallis* (who was his Relation) ſignified to him, and entreated it as a Favour from him. But the Biſhop thought convenient not to yield thereto. But adviſed rather, that he ſhould do as Sir *Thomas* had done: and then al further Trouble would be at an End. Otherwiſe, he was determined to certify up to the Council his Diſobedience, ſince he had himſelf been ſeverely checked for his Negligence in this Behalf. Theſe were the Contents of his Letter to the ſaid *Cornwallis*: which was to this Purport:

The Bp. of Norwich his Advice concerning him. MSS. Joh. Epiſc. nuper Elien.

‘THAT touching his Requeſt for his Kinſman, Mr. *Hare*, as the ſame was not altogether unreaſonable, the Weather conſidered, ſo could he be perſuaded for a Week or twain to defer his Repair to Mr. Chancellor. That as for his coming before him, it was but ſo much the more Travail; and no Whit the more Favour to be found. For that ſince he and ſuch other, after ſo long a Time to conform themſelves, [had refuſed] Why ſhould any ſuch, ſaid he, look for Favour from henceforth? That his Conſcience toward God, his Duty to the Queen's Majeſty, and the ſharp rebuking Letters which he had received from Men in Authority, al theſe bound him to be more diligent herein.

‘And that therefore he might be advertiſed, that Mr. *Hare*, and al others did frequent the Church and Common Prayers, with the receiving of the Sacrament, as they were moſt dutifully bounden, then might ſuch ſpare to take any Journey to him. Otherwiſe, that they muſt be contented to feel of Juſtice, without al further Favour or forbearing. And ſurely, added he, this is the Concluſion; that he would not fail to complain of al ſuch diſobedient ones, unto the Queen's moſt Honourable Council: and that without further deferring of Time. And that it was high Time, or rather more than Time: The Examples of the late Rebellion and traiterous Conſpiracies of Papiſtry, even againſt her Majeſty's moſt Royal Perſon, were moſt apparent Witneſſes. Subjoining, that his

[Sir

ANNO 1571.

'[Sir *Tho. Cornwallis's*] Kinſman ſhould do better to follow his good 'Example, in reſorting to the Church, hearing of Sermons, and 'otherwiſe conforming himſelf. So ſhould he procure to himſelf 'the Favour of God, and al that be godly, and avoid the Danger 'provided for al that be ſo wilfully obſtinate. And ſo he hartily 'left him to the keeping of the Almighty. At *Ludham*, the 25th 'of *February*, 1571. Subſcribing,

Your aſſured loving Friend,

JOH. NORWICH.

Offence taken by Puritans againſt the Biſhip of Norwich's *Sermon.*

From the Papiſts let us turn to the other Party diſaffected to the Church of *England*, and the Practice and Worſhip uſed in it. About this Time, or therabout, *Parkhurſt*, the ſaid Biſhop of *Norwich*, had preached a Sermon, (whether at his Cathedral, or at St. *Edmund's-Bury*, or elſewhere in his Dioceſs, is to me uncertain.) Wherin he endeavoured to ſatisfy and bring over to Conformity to the Church eſtabliſhed thoſe of the *Diſcipline*. But inſtead of having that good Effect, many of that Party that heard him, were offended; and taking Exceptions at divers Paſſages in that Sermon, digeſted their Scruples and Objections under certain Heads and Articles, and ſent them unto him by Way of Letter. One was, That he having quoted a Paſſage out of the Prophecy of *Jeremiah*, (*viz. What is the Chaff to the Wheat, ſaith the Lord*, Jer. xxiii. 28.) perſuaded them to be content with the Chaff, as long as they had the Wheat with it. And that ſeeing they had the Wheat, they ſhould not ſtrive about the Chaff. And that thoſe that were not content therewith, were wanton and ful, and had not the Spirit of God. That it was therefore the Obligation of the People to ſubmit peaceably to them; and added Examples of *Paul*, circumciſing *Timothy*, and of ſhaving his Head.

In ſeveral Articles. MSS. Joh. nuper Epiſc. Elien.

Another Paſſage they excepted againſt was, That alledging ſeveral Places of Scripture for his Purpoſe, to ſhew, as it ſeems, the Indifferency of the Things preſcribed, he had ſaid, he came not to defend thoſe Things; neither would he deceive one Child of God for al the Good in the World. But they took hold of this, and charged him with great *Deceit*, in alledging Scriptures and Examples, which ſeemed to make for him, and to omit ſuch as were directly againſt him. Again, that whereas he ſaid in his Sermon, that ſome had been offended, becauſe in giving Orders he uſed to ſay, *Receive the Holy Ghoſt*, whoſe Sins ye forgive, *&c.* he proved it by the Words uſed in Baptiſm, and by the Words which our Saviour ſpake to his Diſciples concerning Abſolution: That the Miniſter might ſay in Baptiſm, *I baptize thee in the Name of the Father, Son and Holy Ghoſt.* Therefore they [the Biſhops] might ſay in giving Orders, *Receive the Holy Ghoſt:* And perceiving a Man to be truly penitent for his Sins, the Miniſter may certify him, that his Iniquities are before the Face of God in Jeſus Chriſt forgiven him. Therefore Biſhops in ordering Miniſters, may ſay, *Whoſe Sins ye remit, they are remitted.* Which they ſaid were ſlender Proofs.

Again, he wiſhed, that if he were the Cauſe of this Rent in the Church, he might with *Jonas* be caſt into the Sea. But they, in their Animadverſions, wiſhed not ſo, but wiſhed that God would ſtir him up from his Slackneſs in doing his Duty, as he did *Jonas*: And that he would move him and the reſt of the Biſhops from their offenſive States, pompous Livings, and Lordly Titles.

Again, they carped at that Paſſage of the Biſhop; where from 1 *Cor.* iii. *I am for Paul, and I am of Apollos, &c.* he made it applicable to ſuch who refuſed to follow the Preſcriptions of the Church. They ſaid S. *Paul* there only blamed thoſe that preferred one with the Diſpraiſe of another; they al teaching one ſincere Truth, without any *Phariſaical* Mixture. And not fitly applied to them, who would not follow thoſe that coupled their own Devices, and Antichriſtian Remnants with the Goſpel of Chriſt. Another Expreſſion excepted againſt by them was, that the Biſhop had ſaid, as Meat was for the Belly, and the Belly for Meats; yet God would deſtroy both: Even ſo (as he went on) the Back was for Apparel, and Apparel for the Back; but God would deſtroy both. But they ſaid, Apparel was for Warmneſs, and not for Pride and Superfluity; as Woollen upon Linnen, and Linnen upon Woollen, and Silk upon Silk, *&c.* The Biſhop had ſaid, that Meat commendeth us not to God. And that if we eat, we were not the worſe; nor if we eat not, were we the better. And this the Biſhop alſo applied to Apparel. But they replied, that Exceſs or Pride in Apparel, or delight to wear *ſtrange Apparel*, as was the Habit of Antichriſt, Men did wear the ſame to the Hurt of their Brother, and ſo offend the Weak, grieve the Strong, encourage the Obſtinate, confirm the Hypocrite; and by defending the ſame, make glad the Heart of God's Enemies, *&c.* And then farther, they added, Apparel ſo uſed made a Man worſe.

And wheras he had ſaid, What is white? What is black? What is ſquare? What is round? They ſaid to this, That if he had but a Spark of that Love that St. *Paul* had, he would have ſaid with him, he would never wear White, Black, Round, nor Square, as long as the World ſtood, that he might not offend his Brother. He ſaid, Theſe were Trifles, and of ſmal Importance. They aſked him then, What ſhould move him to maintain them ſo ſtoutly? Neither ought he, if they were of no more Moment, to have deprived ſo many from their Livings, thruſt them into Priſons, and ſtopped the Mouths of ſo many learned and godly Preachers, as he had done. And wheras, laſtly, he had ſaid, that White, Black, Round, Square, were al but the good Creatures of God; they ſaid, that theſe as they then wore them, were not God's Creatures, as he created them, but as Antichriſt had formed them. From thence they received both Faſhion and Form: and ſo the Creatures of Antichriſt. But I refer the Reader to the *Appendix*, for the whole intyre Anſwer, whether the Biſhop thought fit to make Reply to al this, I cannot tel. Perhaps he thought it needed not.

Nº XII.

I ſhal here ſubjoyn two or three other Things, relating to this Biſhop, and this Dioceſs of *Norwich*.

A Caſe of Matrimony brought before the Bp. of Norwich.

A notable Caſe of Matrimony happened this Year. One Mr. *Minn* had married a young Gentlewoman, Widow to Mr. *Gray*, a Child ſcarcely twelve Years old, and dying within a few Days af-

ANNO 1571.

ter his Marriage with her. The Queſtion was, Whether ſhe ſhould by Right have a Dowry, as Widow to the ſaid *Gray*. This Caſe was referred from the Court of *Common Pleas* at *Weſtminſter* to the Biſhop of *Norwich*, in whoſe Dioceſs the Parties lived. He was earneſtly ſolicited by Dr. *Wylſon*, one of the Maſters of *Requeſts*, and his great Friend, to give it in Favour of *Minns*. But he, reſolving to be ſwayed by Truth and Right only, ſent to the Arches, to Dr. *Gibbon*, Dr. *Dale*, and Dr. *Huick*, three of the learnedeſt Civilians there, for their Judgment in this Matter: writing to them *March* 4, to this Tenor:

The Biſhop writes to certain Civilians for their Judgment. *MSS.* Joh. *nuper Ep.* Elien.

'AFTER my harty Commendations. Theſe are to let you underſtand, that I being troubled with a Matter of your Skil, am deſirous, and by reaſon of an old Acquaintance, am bold therin to requeſt your Judgment. There was in my Dioceſs a Face of Matrimony ſolemnized between a Couple; the Man (being not fully twelve Years of Age, and departing this Life within 3 or 4 Days after) to the Woman now claiming in Common Law a Dowry, by reaſon of the ſaid Marriage. It is replyed, that none is due: *Quia nunquam fuerunt legitimo Matrimonio copulati.* And her Party affirming the contrary, hath procured a Writ, to me directed: Whereby I am willed to cal ſuch as are in this Caſe to be called, to ſearch the Truth, and to certify, *Utrum legitimo Matrimonio ſint copulati, necne.* I am perſuaded by ſome learned both in the Common and Civil Laws, that this Writ, the Nature wherof you know better than I, may be ſatisfy'd to the Benefit of the Woman: and that Certificate may be made according to the Eccleſiaſtical Laws, *Partes prædictas legitimo Matrimonio copulatas fuiſſe.* My Chancellor perſuading me otherwiſe. For that the Matter is of ſome Weight, and I am willing to pleaſure the Gentlewoman in this Caſe, Law and Conſcience not offended. I earneſtly pray you to write unto me your learned and conſcionable Opinion, what I may or ought to do, for the ſatisfying of this Writ, and the Laws ſpiritual in that Behalf provided. For the which I ſhal remain to you beholden.

The Anſwer the Civilians gave to the Biſhop's Letter was as follows.

Their Anſwer.

'AFTER our humble Commendations. It may pleaſe your Lordſhip to be advertiſed, that immediately upon the Receipt of your Letters of the 4th of *March*, we have Conference together, how you might with Safety of Conſcience and Eſtimation, make your Certificate in the Caſe propounded. And to the Intent we might deal the more ſubſtantially in the Matter, we have gotten into our Hands a Copy of the Writ unto you directed: Where it doth appear of certain Faults and Imperfections noted to be in your former Certificate. And conſidering the ſame to ſtand in two Points, upon the Word *Circiter*, and upon the Word *Procuraverunt*, we think that your Lordſhip may wel certify as you did before; leaving out, for ſupplying of the ſaid Fault or Imperfection, the Word *Circiter*, making the Age certain. And for *Procuraverunt*,

'*curaverunt*, to ſay, *Inter ſe ſolemnizaverunt*: And to declare the Fact as it was in troth: Leaving the Judgment upon this Declaration of the Fact, to the Court. Which we take to be moſt agreeable to Law, Equity, and Conſcience. For it may be, (and ſo we have been informed) that the Determination of the Common Law differeth in this ſpecial Caſe, from the Law Eccleſiaſtical.

'For by the Law Eccleſiaſtical, there was not properly *Matrimonium* between the Parties named in the Writ; yet it hath been given us to underſtand, that by the Common Law, in allowance of Dowry, it is otherwiſe. Therefore, to certify in Form as aforeſaid, it ſeemeth meeteſt. For thereby no Party ſhal be prejudiced. And the Words of the latter Writ ſeems to direct therunto. And thus being ever at your Lordſhip's Commandment, we wiſh to the ſame long Life, with the Encreaſe of Felicity, to God's Honour. From *London*, the 18th of *March*, 1571.

John Gibon. Valen. Dale. T. Huick.

Then followed the Form of the Certificate to be ſent from the Biſhop to the Common Pleas Court: *viz. Venerabilibus & egregiis Viris*, Jacobo Dyer, *Militi*, &c. *Comperimus*, &c. *ex dict. Teſtimoniis, quod prædict.* Tho. Gray, *ætatis duodecim annorum, & prædict.* Elizabetha, *ætatis ſexdecim, ab omni Contractu matrimoniali, ſive Sponſalitio liberi & immunes, reſpective exiſten. nec ullo alia impedimento Eccleſiaſtico ſubſiſten. Matrimonium per Verba de preſenti contraxerunt. Ac illud in facie Eccleſiæ apud* Baconthorp. *in Comit.* Norf. *legitimè inter ſe ſolempnizarunt.*

Other Civilians to the Biſhop about the ſame Cauſe.

But this Certificate was objected againſt, as inſufficient, by four other learned Civilians, (who were engaged in the Cauſe) becauſe it was the Biſhop's Part to declare, not ſo much the Matter of Fact, as whether the Matrimony were lawful, or not. Which they aſſerted was not, becauſe one of thoſe Years could not legally give Conſent. And of this thoſe Civilians explained their Opinion in another Letter to the ſaid Biſhop, the Month after. Which take alſo as I found it among that Biſhop's Papers; with this Title,

A Letter to the Biſhop of Norwich, *from Dr.* Yale, *Dr.* Jones, *Dr.* Harvey, *and Dr.* Hammond, *concerning the Controverſy between Mr.* Nicolas Mynne *and Mr.* Gray.

Their Letter, importing the Marriage not lawful.

'OUR Duties unto your Lordſhip premiſed. Where our Opinions are required in the Caſe before you, between *Mynne* and *Gray*, both touching the Lawfulneſs or Validity of the Marriage therin alledged, and alſo of the Nature and Form uſed by the Ordinaries, in certifying in the like Caſes. Wherin, God willing, without Reſpect, we wil lay down that we think to be true, diſcharging therby our Conſciences towards God, our Fidelity towards our Client, our Credit towards the World, and our Duty towards your Lordſhip; of the Marriage between *Thomas Gray*, and *Elizabeth Drury*; the ſaid *Thomas* being at the Time of his Marriage not paſt twelve Years of Age, and departing this World within ſix Days after the ſame. We ſay, that we take the

‘Law to be plain in this Point, that the ſaid Marriage can no ways be called *Legitimum Matrimonium:* becauſe it had not *Legitimum Conſenſum*, on the Behalf of the ſaid *Thomas Gray*, being not of lawful Age to conſent. Which *Legitimus Conſenſus* can never be given, but of him that is *Legitimæ Ætatis* for Marriage. And your Lordſhip knoweth, that *Ætas Legitima* in that Caſe, is in a Man fourteen Years compleat, and not under. And if the ſaid *Thomas Gray* had lived until his lawful Age, yet without ſome other ſpecial Ratification, either by expreſs Declaration of his Conſent, or ſome Fact amplifying the ſame, the Marriage could not have been accounted lawful.

‘What Certificate the Ordinary ſhould make in this Caſe to the Queen's Writ, thus for our Skil and Experience we take it: That the Ordinary muſt anſwer the Writ and the Court, only to that which is commanded to do by the Writ; and not other Matter, or other Terms. For in this Caſe the Ordinary hath only to anſwer to the Law, and not the Fact. For the Fact were tryable by the Country, and not by the Ordinary. So that the Ordinary muſt ſay, that the Marriage is *Legitimum*, or not *Legitimum*. Other kind or manner of Certificate in the like Caſe we never learned, nor never heard of. And if your Lordſhip ſhould make other Certificate, by Declaration of any Fact or Circumſtance, leaving to expreſs the Lawfulneſs or Unlawfulneſs of the Marriage by direct Words, the Court may, at their Diſcretion, amerſe your Lordſhip from Time to Time, until you have anſwered the Writ directly, by Yea, or No.

‘And foraſmuch as a Copy of a Certificate ſent unto your Lordſhip by learned Council, as to be made by you in this Caſe, is ſhewed unto us by our Client, we cannot in Conſcience and Duty but diſcover to your Lordſhip certain Words, as we take them, not wel nor plainly placed in the ſaid Certificate, but covertly, to make White Black, and Black White. As to ſay, *Nullum aliud Impedimentum Eccleſiaſticum ſubſiſtebat*; when the ſaid Certificate declareth the Age of *Thomas Gray* to be not above 12 Years, which is *Impedimentum Eccleſiaſticum*, utterly avoiding the Marriage. And then colourably to knit it up at the End with *Legitimum inter ſe ſolempnizarunt*. Which Words are *multiplices*, and rather a *Sophiſm*, than a plain Report of a Truth. For if *Legitimum* referred to the Matrimony, then it was untrue; if it be referred to the Act of Solempnization, or to the Ceremony, then it is impertinent, and anſwereth not the Writ, as we have aforeſaid.

‘Thus, as we truſt, we neither abuſe our Duty towards your Lordſhip, our Client, nor our ſelves; as knoweth the Almighty: who ever preſerve your Lordſhip. From *London*, the 13th of *April*, 1572.

Your Lordſhip's to command,

Tho. Yale. *Henry Harvey.*
Henry Johnſ. *John Hammond.*

I do not find the Proceedings conſequent hereupon.

ANNO 1571.

The Biſhop of Norwich *informeth concerning a* Simoniacal *Patron.*

This Biſhop ſhewed his Care of his Dioceſs in reſpect of a Living, called *Wetherden* in *Suffolk*, now vacant for near ſix Months. The Fault wherof he had learned lay in a corrupt Patron. Who kept it ſo long in his Hand, to make the better Bargain for himſelf, with him who ſhould get the Preſentation from him: that is, who ſhould bid moſt: he, and ſuch like Patrons, never conſidering the greatneſs of that Truſt repoſed in them, *viz.* to provide an able, godly Perſon for the Guidance of a whole Pariſh committed to his Charge; nor regarding the Peoples Want of Divine Service, Preaching and Adminiſtration of the Sacraments, for ſome Months together. Such a Matter happened this Year in the Benefice aforeſaid, remaining void from *Eaſter* laſt, to the latter End of *October*; the next Advouſon being granted from Sir *Nicolas Bacon*, Lord Keeper, to Mr. *John Bacon* his Kinſman. The Biſhop upon this wrote to the ſaid Lord Keeper, to this Purport; ſhewing him, 'How the People of that Pariſh were deſtitute of Service: And that he upon whom the ſaid Benefice ſhould be beſtowed, was like to fal into the Danger of Perjury. [That is, be guilty of *Simony*.] Of which he knew (as he writ to that Lord) his Honour had ſpecial Care; as might appear by ſuch Articles, as he had appointed to be miniſtred to ſuch as entred any Cure.' This was dated from *Ludham* the 25th of *October*, 1571. This was the Biſhop's ſeaſonable Monition, to prevent this Abuſe.

Epiſt. Joh. *Ep.* Norvic.

The Earl of Suſſex *to the Biſhop of* Norwich *about ſelling an Advouſon.*

Simony was too common in this Dioceſs, occaſioned often by buying and ſelling Advouſons. Near about this Time, the Biſhop was concerned again about ſuch a Matter. An Advouſon of the Earl of *Suſſex*'s Patronage was paſt to and fro, from one Perſon to another. This the Earl hearing of, and it looking like buying and ſelling, thought it reflected upon him. Which put him upon writing to the Biſhop, declaring his Miſlike therof; and requiring him to deal, and provide in that Matter, as that neither Earl nor Biſhop might be blotted with allowing of *Simony*.

His Endeavours to prevent it. His Anſwer.

To this the ſaid Biſhop, 'That altho' he did utterly diſallow al ſuch Corruption too commonly uſed in Eccleſiaſtical Matters, and did put in Uſe for the avoiding therof ſuch Proviſions as he could deviſe, and more indeed than his Predeceſſor had done: Yet having uſed ſome Conference herein with ſuch as were Doctors of the Civil Laws, and other wel learned, he underſtood, that the old Civil Laws allowed not that buying and ſelling of Advouſons. But that took no Place in the Laws of this Realm. By the which al Controverſies about the Title of Right of Patronage were ruled and decided, making Patronages meerly temporal: and by common Uſe were bought and ſold: That it was not therefore in his Juriſdiction, as he ſuppoſed, to examine every Man's Right that preſenteth to a Benefice. But the Preſented performs an Oath, that he hath not procured his Preſentation by any Pact *Simoniacal*, or other Means unlawful. So as his Conveyance muſt be very cunning, and his Conſcience large, (as the Biſhop added) except *Simony* touch him, if he have committed any.

There was a Church allowed in the City of *Norwich*, for Strangers that fled thither for Religion from the Parts of *Flanders*. Which Church was ſupplyed with three Miniſters, named, *Anthonius*, *Theophilus*, *Conteſt among the Miniſters of the* Dutch *Church in* Norwich. *The Biſhop interpoſes.*

philus, and *Iſbrandus*. Theſe, falling in their Sermons upon particular Doctrines controverted among themſelves, preached ſo earneſtly in Anſwers and Confutations one of another, that the Congregation was al in Confuſion, and the Peace of the Church broken. Wherupon the Biſhop interpoſed, and enjoyned them to forbear that Manner of preaching one againſt another. But they would not obey, looking upon it as an Infringement of the Privileges of their Church, for any but the Members therof, with the Miniſters, to make any Orders for them. So that at length the Buſineſs was brought up to the Commiſſion Eccleſiaſtical at *Lambeth*. And the three Miniſters were al ſilenced; and others put into their Rooms. And ſince they were excluded, there was great Peace and Concord in that Church. This was ſome of the News that the ſaid Biſhop wrote to *Bullinger* at *Zuric*, concerning the Affairs of Religion here. See more of this Matter in the Life of Archbiſhop *Parker*. The ſaid Biſhop related in his Letter concerning ſome Members of the ſame Church, that there were 17 of them, *Novemb.* 1. expelled the City for Drunkenneſs.

Life of Archbiſhop Parker. *B.* iv. *Ch.* 7.

CHAP. XIII.

The Queen's Progreſs this Year. Treaty with France *about the Match, renewed.* Sylva *an* Italian *Phyſician in* London. *The Lord* Burghley's *Troubles, by Means of the* Spaniſh *Ambaſſador. Who charges him before the Council. Falls Sick. Marries his Daughter to the Earl of* Oxford. *Whoſe Behaviour creates great Trouble to the Lord* Burghley. *An Adulterer brought before the Commiſſion Eccleſiaſtical in* York. *Does Penance at* Bury *in* Suffolk.

NOW let us turn to the Court. We ſhal find the Queen this Summer in her Progreſs into *Eſſex*. The *Geſts* wherof were as followeth.

The Queen's Progreſs.

Aug. the 7.	At *Hatfield.*	*Sept.*	At *Hunſdon.*
Sept. the 2.	At *Audley Inne.*	*Sept.*	At *Theobalds.*
Sept. the 14.—17.	At *Markhal.*		At *S. James's.*
Sept. the 18.	At *Lees.*	*Oct.*	At *Richmond.*

The Queen ſuddenly ſick.

Which laſt Place finiſhed her Progreſs. Soon after her Return to this Place, ſhe was, *October* 19. taken ſuddenly ſick at her Stomac; and as ſuddenly relieved by a Vomit. And from thenceforth, and ſo in *December*, continued in as good a State of Health, as ſhe had been for many Years: as the Letters from the Court reported.

Treaty about the Match with France *renewed again.*

There were now, in the Beginning of *October*, Endeavours uſed of bringing on again the Match between the Queen and *Monſieur* the

French King's Brother; the Wiſeſt then in the Court concluding it the beſt (nay the only) Courſe for the Peace and Safety of her Majeſty and her Dominions, to enter into a ſtrict Amity with *France*. And ſome able Man was thought moſt neceſſary now to go thither in Quality of Ambaſſador for that Purpoſe. And none was judged more ſufficient than the Lord *Burghley*. And he was the Man nominated (*October*) for this great Buſineſs of a Treaty with *France*. But he declined it al he could poſſibly; diſabling himſelf, there being many Impediments, why he could not go thither; but the Principal was, as he modeſty ſaid, becauſe he was far unmeet to treat of any Thing out of *England*, being, as he was known, only meet to ſpeak as his Mother taught him: As he ſignified to *Walſingham*, ſtil in *France*, but in very ill State of Body; and retyring from that Court for his Cure. And ſo he procured that his Brother in Law, *Henry Killigrew*, ſhould go in that Quality, and ſupply *Walſingham*'s Abſence, while he was ſeeking Remedy for his Malady.

L. Burghley *nominated to go, declines it.*

For whom the ſaid Lord ſhewed his great Concern, knowing how uſeful a Man *Walſingham* was. There was now in *London* one *Sylva*, an *Italian* Phyſician of great Note, and thought to be more experimented in Surgery than Phyſic. The Lord *Grey* of *Wilton* was his Patient at this Time; who was afflicted with the like Diſeaſe with *Walſingham*, that required Chirurgical Skil rather than Medicinal; and ſeemed to have been cured, or eaſed this *Summer* by *Sylva*'s Induſtry and Ability. The Lord *Burghley* adviſed *Walſingham* of this: and deſired him to ſend him ſome Note or Deſcription of his Diſtemper, and therewith the Method there taken in curing him; and then he would confer with *Sylva*, and advertiſe *Walſingham* of his Opinion.

Sylva *an Italian Phyſician in* London.

The Queen was ful of Thought about the weighty Affair now taking in Hand with the *French*: and deliberated whom ſhe might depend upon as her ſincere Friends there, by whoſe Advice and Aſſiſtance ſhe might proceed. And ſhe concluded it to be thoſe of the Religion there. This was the Cauſe, that ſhe gave ſecret Inſtructions to her Ambaſſadors to confer firſt with the Admiral *Coligni*, a pious and wiſe Man of the Religion, and not to proceed without making him acquainted with their Meſſage. And that in Caſe the Admiral were not at the *French* Court when they came, they ſhould appoint ſome truſty Meſſenger, fully intruſted with al the Proceedings already paſt in the Matter, to be ſent to him, and to impart the ſame to him, with Demonſtration of the Queen's Truſt and Affiance in him; and to give her the beſt and friendlieſt Advice: and to let him know upon what Points they ſtuck, [which was the granting *Monſieur* the Exerciſe of the Maſs.] And that if upon this, they ſhould perceive that he ſeemed to be earneſt, and to allow of the Matter, and to have it go forward, that it ſhould be told him, that it was the Queen's Deſire, that he ſhould be at that Court, when Sir *Tho. Smith* was there, that he might the better, from Time to Time, be privy to their Dealings, and her Determinations alſo. For that ſhe did mean freely and frankly to impart al Things to him that ſhould concern her therin; not doubting but he would have Regard to her Majeſty's Honour, and eſpecially to ſee that ſhe were not abuſed, or ill handled by ſiniſter Practices of ſome that

The Queen depends upon the Friendſhip of the French *Admiral in her Treaty with* France.

were

ANNO 1571.

were great Enemies to this Matter. She alſo opened this her Mind to another Nobleman of *France*, Count *Montgomery*, a Proteſtant, then at the *Engliſh* Court.

Troubles to the L. Treaſurer by the Spaniſh *Ambaſſador.*

The Queen's chief Counſillor, the Lord *Burghley*, was, about the Month of *December*, in great Danger of his Life by ſome of the *Spaniſh* Faction. Who had procured an *Engliſhman* to kil him: nay and to kil the Queen too. But the horrible Treachery was diſcovered, as hath been ſhewn before. Other Troubles of this prime Miniſter from that Faction, were, that the *Spaniſh* Ambaſſador, in the Month of *December*, as he had uſed himſelf very crookedly, perniciouſly, and maliciouſly againſt the State, ſo openly againſt him: and not forbearing, but in open Council, he directed his Speech to him; and ſaid, that he had been and was the Cauſe of al the Unkindneſs that had chanced between the King his Maſter and the Queen's Majeſty. Wherunto, as it became him for Truth's Sake, [as that Lord related the Matter himſelf in his Letter to *Walſingham*] he anſwered with more modeſt Terms, than he deſerved, and referred himſelf to al the Lords in Council, to report of him, Whether any Thing had been ſaid or done of him from the Beginning of theſe Broils, concerning him or his Maſter, or the Arreſt, that had not been ordered and directed by her Majeſty in Council. Al which al the Lords did then affirm. And the Earl of *Suſſex* in the *Italian* Tongue did very plainly, and very earneſtly confirm it. But yet that *Spanyard*'s Choler would not be ſo tempered. And ſo he was diſmiſt. And Mr. *Knolls* was appointed to attend on him at his Houſe, [as though under ſome Reſtraint] and ſo he departed the Kingdom; being (as it ſeems) ſent away.

That Ambaſſador commanded to depart the Realm.

Of this Matter, thus did *Parkhurſt* Biſhop of *Norwich* write to *Bullinger*, by Way of News, about the Middle of *December*. 'A *Spaniſh* Ambaſſador carried himſelf ſo peremptorily and indiſcreetly, and was ſuch a Spy, inſtead of Ambaſſador, that he was commanded within three Days to depart the Realm, upon Pain to have his Head cut off. But whether this were true or no, he could not tel, as he added. But true it was, that he was gone.

L. Burghley *ſick of a Fever.*

Beſides theſe Troubles from without, the Lord *Burghley* was in the next Month oppreſſed with ſeveral Fits of a Fever. But yet, ſuch was his Concerns for the Public, that he ſaid, that Fear occupied him more in the Queen's Cauſe, [that is, about her Marriage with *Monſieur*] ſeeing God had ſuffered her to loſe ſo much Time, than for the next Fit. And yet (as he added) that he had more Cauſe than before Time. For that it came of a great Cold, and a Rheum fallen into his Lungs: where it was lodged, and ſo remained without moving. But in reſpect of other Things, which I ſee and ſuffer, (ſaid he, as anxiouſly careful for the Public) I weigh not with mine own Carcaſe.

L. Burghley *marries his Daughter to the Earl of* Oxford.

This Lord, in the *Chriſtmas* Holydays, married his beloved Daughter, *Anne Cecil*, to *Edward* Earl of *Oxford*; to his preſent (but not future) Joy, and made great Feaſtings with his Friends. The Queen honoured the Marriage with her Preſence, and great Favour. She was a moſt vertuous Lady, bred up at Court, and inſtructed in good Literature by one *Lewin*, afterwards a learned Doctor of the Civil Law. Who in a Letter to the Lord her Father ſpeaks of her

ANNO 1571.

Ingenii & naturæ bonitas; *i. e. Goodneſs of Wit and Nature, derived from him her Father.* She had been deſired in Marriage before this by Sir *Henry Sidney*, for his only Son, that moſt accompliſhed Man, Sir *Philip Sidney*; and afterwards by the Earl of *Shrewſbury*, for his Son: which for ſome Reaſons ſhewed before, was declined. The Earl of *Oxford* was bred up in *Burghley*'s Family. But proved an Humouriſt and unkind, and a great Embeciller of his Eſtate. And not long after his Marriage, abſented himſelf from his Wife, and went over to *Calais*, and ſo to *Flanders*, without Leave or Knowledge of the Queen.

That Earl going abroad without Leave, ſent for Home.

But the Queen diſpleaſed at his Abſence, and doubting whether his Purpoſe was to joyn himſelf with her Rebels, ſent for him forthwith into *England*. To which he ſent Word, he would obey. Upon which the Queen was graciouſly enclined towards him. Whoſe Peace by the Lord *Burghley*'s Means, was the more eaſily and ſpeedily made. For that ſhe conceived that his Obedience in his Return had fully ſatisfied the Contempt of his Departure. And the rather, through his honourable and dutiful Carriage of himſelf in Reſpect of thoſe Rebels and other undutiful Subjects in that Country. Which was an Argument of his approved Loyalty: as the Lord *Burghley* himſelf related to a Friend of his.

A ſurmiſed Cauſe of that Earl's Prodigality. Falſely attributed to L. Burghley.

It is neceſſary here to vindicate the Lord *Burghley* from an Imputation given out in ſome of our later Hiſtorians concerning him; *viz.* That the Reaſon of the Extravagances of this Earl, and his ſquandring away of his Patrimony, was a Diſtaſte taken againſt his Father in Law, for refuſing, when it lay in his Power, to ſave the Life of his beloved and intyre Friend, the D. of *Norfolk*, condemned for Dealings with the *Scottiſh* Queen. And this Story is taken up in a Book not long ago printed; and from thence in the Book called *The Baronage of England.* Whereas this is a Surmiſe and Imagination, borrowed from the Papiſts; as ſmelling of their Malice to blurr the Memory of that excellent wiſe Stateſman. They that know any thing of thoſe Matters, know that that Lord did what ever he could to bring that Duke into Favour. And did it; 'til again imprudently meddling in that Affair, the Treaſon being ſo apparent, he was condemned by his Peers. And the Queen would not pardon, ſince her own Crown and Life was in ſuch Hazzard thereby.

Athen. Oxon. Faſti. p. 727.

Afflicted for the Earl's Behaviour. Smith's *Letter therupon.*

The Earl's diſobliging Carriage, and his wild Way of living, was a great Affliction to the Lord *Burghley*, his Father in Law, who had deſerved ſo very wel of him. On which Occaſion, Sir *Tho. Smith*, the Secretary, his Friend, in the Year 1576, wrote thus to him, 'That he was ſorry to hear of the undutiful and unkind Dealing of the Earl of *Oxford* towards his Lordſhip, which he was ſure muſt very much grieve his Honour, ſince he had ſuch a Love towards him from his Childhood, being brought up in his Houſe. That his Lordſhip's Benefits towards him, and great Care for him, deſerved a far other Recompence of Duty and Kindneſs.' And he charged this Evil upon his Counſillors and Perſuaders, whoſoever they were. And concluded with this ſound Advice, *Sed hæ ſunt procellæ domeſticæ ſola Prudentia ſuſtinendæ.*

L. Burghley's *Vindication of himſelf to the Earl.*

To which I will add, what the ſaid Lord *Burghley* divers Years afterwards, (the Earl ſtil following his old prodigal Courſes, and diſcontented for want of Places and Preferment, the Fault whereof he laid upon his Father in Law) told him in his own Vindication, (when the Earl in a Letter had uſed theſe plain Words to him, *That he found himſelf but little ſtrengthened in Eſtate by him, and nothing in Friendſhip*) that he took it very ill at his Hand, being unjuſtly charged by him, as having (as he replyed) often propounded Ways to prefer him to Services, tho' his Motions took not Place, but were hindred. And for this he appealed to the Queen's Counſillors to bear him witneſs. Tho', as he added, he thought not fit to name the Hinderers, or to offend him, in ſhewing the Allegations to impeach his Lordſhip of thoſe Preferments. And then further, he avowed of his Faith before God, that at al Times, when Occaſion ſerved, he had him in Remembrance to be uſed in Honourable Service. And to clear himſelf from a Report, that one *Wotton* had made of him, as tho' he had uſed Speeches in Council to the Earl's Diſgrace, he was ſo ſtirred at this, that he tells the Earl, that he affirmed, that *he lyed*, that ſo reported. And that he was ſorry, that his Lordſhip ſhould put him in a Balance of Credit againſt him.

Two living in Adultery, brought before the Commiſſion Eccleſiaſtical.

I meet this Year with an exemplary Piece of Juſtice executed by the Eccleſiaſtical Commiſſioners at *York*, upon a wicked Adulterer and Adultereſs; He, one *Ambroſe Stone* of St. *Edmund's-Bury* in *Suffolk*, and She, the Wife of one *Page* of *Horninger*; *Grindal* being then Archbiſhop, and Dr. *Hutton*, Dean of the Cathedral. It was plotted between theſe two Sinners, that ſhe ſhould get Leave to go away for ſome Time from her Huſband; and to repair to her Friends at *London*, or elſewhere; upon Pretence to gather Money among them, to anſwer a Loſs of 10 *l.* that her Huſband had ſuſtained by ſome Default of hers. Which 'tis likely ſhe had embezziled, or ſtollen; and then to pacify him, offered to go abroad to her Friends, to beg of them to make it up. And that ſhe might paſs up and down where ſhe pleaſed, with the more Liberty, it was ſo contrived, that ſhe ſhould get a Certificate or Teſtimonial under her Huſband's Hand, of Leave and Conſent to depart from him. which ran to this Tenor:

By a Deceit ſhe gets her Huſband's Conſent to depart.

'AL Men ſhal know by theſe Preſents, That *John Page* of *Horninger* in the County of *Suffolk*, Yeoman, one of the Queen's Majeſty's Servants, for divers and ſundry Cauſes, eſpecially me moving, have licenſed one *Katherine Page*, my Wife, to repair over to her Frinds in *London*, or elſewhere; for ſo long a Time as ſhe ſhal think good; and to demand their gentle good Wills for a certain Loſs of 10 *l.* which the ſaid *Katharine* did negligently loſe: and with her Friends there to remain, as long as ſhe ſhal think good. And for that no Man ſhal hinder her in her Journey and Travail, I have cauſed this Bil of Teſtimonial to be made: And do al Men to underſtand that ſhe departed with my good Will; and this Bil of Teſtimonial to be her Diſcharge: Willing al Juſtices, Maiors, Bailiffs, and Conſtables that ſhe may quietly paſs. And alſo I have given her in Purſe 40 *s.* and a Gelding, to travail withal. In Witneſs of this

‘ Truth, I have cauſed this Bil to be made, *Aug.* 27, in the 13th Year of the Reign of our Sovereign Lady the Queen, *&c.*

The Commiſſion binds him to appear before his Biſhop.

And ſo by this deceitful Trick invented by *Stone*, *Page* allowed his Wife to depart, and ſupplied her to bear her Charges. Then did theſe two wander about, even as far as *York*. Where after ſome Months, they were taken up, and brought before the Archbiſhop and the Commiſſion; and impriſoned. And at length he gave Bond to appear before his Dioceſan, the Biſhop of *Norwich*, there to bear due Puniſhment to be inflicted on him for his Crime, and obtained one in thoſe Parts to be his Bail for Appearance.

The Condition of which Bond was, ‘ That if the above bounden *Ambroſe Stone* do preſent himſelf and Perſonally appear, as wel before the Reverend Father in God, the Biſhop of *Norwich*, as alſo before two or three at leaſt of the Juſtices of Peace of the ſaid County of *Suffolk:* and before them do confeſs and acknowledge his Fault, in uſing unlawful Company with *Katharine Page*, the Wife of *John Page:* Submitting himſelf to their Order and Correction; and wel and truly in every Behalf perform, do, fulfil, and keep ſuch Puniſhment, and Order, as they or any of them ſhal enjoyn or aſſign unto him: If alſo he doth from henceforth utterly abſtain from the Company of the ſaid *Katharine*, with whom he hath lived in Adultery in al Places whereſoever, except in Church and Market, and other open and uſed Places, in the Day-time, between Sun and Sun, and that in the Preſence of other honeſt Perſons without al Suſpicion: and if he do bring true Certificate under the Hands and Seals of the Biſhop of *Norwich*, and two of the Juſtices of the Peace aforeſaid, to the City of *York*, the 3d Day of *March*, next coming, of his Appearance before the ſaid Biſhop and Juſtices, and of their ful Proceedings or Orders taken with him: and that Day exhibit the ſame Certificate to the moſt Reverend Father in God, EDMOND, by the Permiſſion of God, Archbiſhop of *York*, Primate of *England*, and Metropolitan, and other his Aſſociates, the Queen's Majeſty's Commiſſioners for Cauſes Eccleſiaſtical within the Province of *York*, or three of them, and alſo content, pay, or cauſe to be contented and paid unto *John Mudd*, Servant to Mr. *John Eynns*, Eſq; to the Uſe of the ſaid *John Page*, the Sum of 3 *l.* of lawful *Engliſh* Money, in ful Payment of 5 *l.* due to the ſaid *John Page*, on this Side, and before the Feaſt of the *Epiphany* of our Lord next coming. That then, *&c.*

> *Capta & recognita Coram Venerabilibus Viris, Magiſt.* Matt. Hutton, D. D. *Dean of the Cathedral Church of* York, Tho. Eynns, *and* Tho. Bomton, *Eſqrs. Commiſſioners for Cauſes Eccleſiaſtical, within the Province of* York.

He does Penance.

Stone did accordingly deliver this Writing to the Biſhop of *Norwich*, *Novemb.* 28, 1571. And Penance was accordingly enjoyned him for his Sin, by the Biſhop's Commiſſary, Mr. *Brome*. Which was, to do his Penance in *Bury* Church, and alſo at *Horninger*. And alſo on the 10th of *February* following, he was adjudged by the ſaid Commiſſary, to ſtand in the Market the whole Time of the Market.

For ſome Remiſſion of this, Mr. *Ambroſe Jermyn*, a Gentleman in thoſe Parts, and probably related to this *Stone*, bearing his Name, wrote to the Commiſſary, That ſince he had ſo gently uſed himſelf, as he had done, his Truſt was, that he would remit a great Part of that Penance for that Day. After al this, *Page* intended to have the Good a-bearing againſt him.

CHAP. XIV.

A new Parliament. The Lord Keeper's Directions to them, from the Queen: particularly relating to the Doctrine and Diſcipline of the Church. Bills for Rites and Ceremonies brought in: which gives the Queen Offence. Her Meſſage therupon. Severely reflected upon by one of the Members, viz. Peter Wentworth. *For which he is ſequeſtred. The Parliament earneſt upon a Bill againſt the* Scottiſh *Queen. Daſhed by the Queen. Duke of* Norfolk; *His Vertues. His Fall. The Practices of the* Scottiſh *Queen. The Parliament's Proceedings againſt her: The Queen's Directions to them in that Matter.*

A Parliament. The Lord Keeper's Speech to the Houſes.

Concerning Doctrine.

A NEW Parliament the next Year, (*viz.* 1572. 13, *Eliz. May* the 8th) began. And herein the Lord Keeper made a long Speech by the Queen's Commandment; directing the Houſes with Affairs to enter upon. And they were of two Sorts, *viz.* Matters of Religion, and Matters of Policy. Under the Matters of Religion, (which he called *God's Cauſe*) he recommended to them both *Doctrine* and *Diſcipline*. Under the Head of *Doctrine*, he directed them to have an Inſpection on the Miniſtry: namely, for the providing, that the Miniſters of God's Law and Doctrine ſhould preach and teach, as purely and reverently, ſo with Diligence and Application: and that al Officers, having Spiritual as wel as Temporal Government, ſhould be preſerved in Credit and Eſtimation. Becauſe many of the Laity did not give that Eſteem and Countenance unto the Miniſters of God's Doctrine, as they ought of Right to have. And further, that in Reſpect of the want of Miniſters at that Time, and the Inſufficiency of many of them, he exhorted, that Biſhops ſhould do in this Scarcity of fit Men, what could poſſibly be done in that Behalf: and that with what Diligence and Speed and Care they could. And further, that Miniſters that ſhewed any ſtrange Doctrines contrary, or varying from that which by common Conſent of the Realm, was publiſhed, be ſharply and ſpeedily reformed. Thus much ſaid the Lord Keeper for *Doctrine*. But not a Word, ſuggeſted to the Parliament, to examine and look into or determine any particular Matters of Faith, and the Doctrines of Religion.

Directs them about Diſcipline.

Then he proceeded to *Diſcipline*, directing them to take Care of that: namely, that where Laws were imperfect for the Countenance of Religion, and ſundry Ordinances made for that Purpoſe, were diſuſed, or otherwiſe had not their Force; or where the Laws remained, but for their Softneſs few made Account of; that the Parliament would conſider wel for the Regulation of both. And likewiſe in Regard of the Slothfulneſs and Corruption, or Fearfulneſs of Eccleſiaſtical Miniſters and Officers, in the due Execution of thoſe Laws that were good, to provide for the due Execution of them. That ſo Men might not live diſſolutely and licentiouſly, as they liſted. Another Point of Dicipline to be regulated by the Parliament, was the better keeping and better eſteeming of the laudable Rites and Ceremonies of the Church, or pertaining to the Miniſters of the ſame, agreed upon by common Conſent; the very *Ornaments* of our Religion, as the ſaid Lord Keeper called them: mentioning alſo under this Head the great Neglect in the Country, univerſally, of coming to Common Prayer and Divine Service.

Now for the remedying of this, beſides the good Examples of the chief Perſonages both in Town and Country, he particularly left it to the Biſhops: that they ſhould divide their Dioceſes into Deanaries [meaning I ſuppoſe, thoſe called *Rural Deanaries*] and committing theſe Deanaries to Men wel choſen, and the keeping of certain ordinary Courts at preſcript Times, for the wel executing the ſaid Laws of Diſcipline,

And becauſe the Proceeding in Matters of Diſcipline and Doctrine chiefly concerned the Lords, the Biſhops, both for their Underſtanding and Eccleſiaſtical Function; therefore he added, that the Queen looked, that they being called together in Parliament, ſhould take the chief Care to confer and conſult of theſe Matters. And that if in their Conference they found it behooffful to have any Temporal Acts made for the amending or reforming of any of theſe Lacks, then they ſhould exhibit them in Parliament to be conſidered upon. And ſo *Gladius Gladium juvabit*; as beforetime had been uſed.

Bill for Rites and Ceremonies. D^r Ew's *Journal*, p. 207.

May the 19th, A Bill for *Rites* and *Ceremonies*, was read the ſecond Time, and on the next Day read the third Time; and referred (with another of the ſame Nature) to be conſidered by Mr. Treaſurer, Sir *Tho. Scot*, Mr. Attorney of the Dutchy, and others, ſaith the Journal. [Mr. *Peter Wentworth* I think, one of them, of whom more by and by.] This ſeemed to be a Bill for calling into Examination ſuch Rites and Ceremonies as were eſtabliſhed in this Church, and uſed in the public Service of God. This Bil gave ſuch Offence to the Queen, that two Days after [*viz. May* 22.] the Speaker declared from her Majeſty unto the Houſe, that her Pleaſure was, that from henceforth no Bills concerning Religion ſhould be preferred or received into the Houſe, unleſs the ſame ſhould be firſt conſidered and liked by the Clergy, [*i. e.* in Convocation.] And further, that it was her Majeſty's Pleaſure to ſee the two laſt Bills, read in the Houſe touching Rites and Ceremonies. Wherupon it was ordered by the Houſe, that the ſame Bills ſhould be delivered unto her by al the Privy Council, that were in the Houſe, *viz.* Mr. *Heneage*, Dr. *Wylſon*, *&c.* or by any four of them.

The Queen's Meſſage to the Houſe hereupon.

The

ANNO 1572.

Reported.

The next Day, being *May* the 23d, Mr. Treaſurer reported to the Houſe the Delivery of the ſaid two Bills to her Majeſty; together with the humble Requeſt of that Houſe, moſt humbly to beſeech her Highneſs not to conceive ill Opinion of that Houſe, if it ſo happened that her Majeſty ſhould not like wel of thoſe Bills, or of the Parties that preferred them. He reported further, that her Majeſty ſeemed utterly to diſlike of the firſt Bill, and of him that brought the ſame into the Houſe. And that her expreſs Wil and Pleaſure was, That no Preacher or Miniſter ſhould be impeached or indicted, or otherwiſe moleſted, or troubled, as the Preamble of the ſaid Bil did purport; yet adding theſe comfortable Words further, ‘ That ſhe, as the Defender of the Faith, would aid and maintain al ‘ good Proteſtants, to the diſcouraging of al Papiſts.

Wentworth's *undutiful Speech; he is ſequeſtred the Houſe.*

The next Seſſions, after divers Prorogations, was on *Wedneſday* the 8th of *February*, 1575. Begun 18. *Eliz.* (that I may bring theſe Matters together.) When *Peter Wentworth*, Eſq; one of the Burgeſſes of *Tregony* in *Cornwal*, for irreverent and undutiful Words uttered by him in the Houſe concerning the Queen, was ſequeſtred, that the Houſe might proceed to Conference and Conſideration of his Speech.

D'Ew's *Journ.* p. 236.

The Speech is ſet down by *D'Ews*, tranſcribed by him out of a Copy he had by him. Towards the Beginning wherof, he ſaith expreſly, that he was never of any Parliament before the laſt, and the laſt Seſſions of it. Which muſt be this of the 13th of the Queen; wherin ſhe checked thoſe that brought in the Bills about the Rites and Ceremonies, as was ſhewn before. In his Speech he ſpake of the Liberty of free Speech, that was ſo many Ways infringed, and of the many Abuſes offered to that Honourable Council; [reflecting upon what the Queen had done the laſt Seſſions, *viz.* this in 1572] as it grieved him, he ſaid, of very Conſcience and Love to his Prince and Country. And (to manifeſt what he drove at in his Diſſatisfaction about the Liberty of Speech, and that it was indeed the Meſſage ſhe ſent by the Speaker, for no Bills of Religion to be preferred or received in the Houſe, unleſs they were firſt conſidered and approved by the Clergy) thus he ſpake, ‘ That two ‘ Things did great Hurt in that Place; the one, a Rumour which ‘ ran about the Houſe; and this it was, Take Heed what you do; ‘ the Queen liketh not ſuch a Matter: Whoſoever preferreth it, ſhe ‘ will be offended with him. And the other, that ſometime a Meſ‘ ſage was brought to the Houſe of Commons, either commanding ‘ or inhibiting, *&c.* And he told Mr. Speaker, that he would to ‘ God, both theſe were buried in Hel. He meant, as he explained ‘ himſelf, Rumours and Meſſages. For wicked undoubtedly they ‘ were, and the Devil the firſt Author of them.

The Sum of his Speech.

And by what followed, it evidently appeared, it was his Offence taken at the Queen for ſtopping the Bil for Rites and Ceremonies, which the hot *Puritans* were the great Managers of, for the overthrowing of the eſtabliſhed Conſtitution of the Church, *viz.* the Liturgy and Orders of it; and alſo ſuch of the thirty-nine Articles, which they thought moſt touched them. For in the Proceſs of his Diſcourſe, he gave his Reaſons to prove theſe Rumours and Meſſages wicked. ‘ Becauſe (ſaid he) if they of the Houſe, were in Hand ‘ with any thing for the Advancement of God's Glory, [as the

‘ *Puritans*

ANNO 1572.

Puritans uſually called their Labours, to overthrow the Matters Eccleſiaſtical which they diſliked] were it not wicked, ſaid he, to ſay, the Queen liketh not of it? Or commandeth, that we ſhould not deal in it? Greatly were theſe Speeches to her Majeſty's Diſhonour. Much more wicked and unnatural were it, that her Majeſty ſhould like or command any Thing againſt God, or Hurt to herſelf and the State. That it was dangerous, always to follow a Prince's Mind. Manytimes it might fal out, that a Prince might favour a Cauſe perilous to himſelf, and the whole State.

Then after, to put al out of Doubt, that he referred to the Seſſion in the Year 1572. he makes mention of the Meſſage that Mr. Speaker brought that laſt Seſſions into the Houſe, *viz.* That they ſhould not deal in any Matter of Religion, but firſt to receive it from the Biſhops. On which he makes this ſevere Reflection, ‘ Surely this was a doleful Meſſage. For it was as much as to ſay, Sirs, ye ſhal not deal in God's Cauſes: No, ye ſhal in no wiſe ſeek to advance his Glory: [This was Freedom of Speech indeed] I aſſure you, Mr. Speaker, there were divers of this Houſe, that ſaid with grieved Hearts, immediately upon the Meſſage, that God of his Mercy could not proſper the Seſſion. Wel, God, even the great and mighty God, *&c.* was the laſt Seſſion ſhut out of Doors. But what fel out of it? Forſooth, his great Indignation was therefore poured out upon this Houſe. For he put into the Queen's Majeſty's Heart, to refuſe good and wholeſome Laws, for her own Preſervation. Which cauſed many faithful Hearts for Grief to burſt out with ſorrowful Tears; and moved al Papiſt Traitors, *&c.* who envy good Chriſtian Princes, to laugh (in their Sleeves) al the whole Parliament Houſe to Scorn.

Charges the Queen to hinder God's Glory.

He proceeded in this Manner, ‘ So certain it was, that none was without Fault; no, not our Noble Queen. Sith then her Majeſty had committed great Fault, yea, dangerous Faults to herſelf.’ That Fault was, that ſhe would not yield to the Tryal, much leſs Execution of *Mary* Queen of *Scots*, her Priſoner; which in this ſame Seſſion they were very buſy about. He went on freely and confidently charging the Queen of dealing unkindly, and abuſing her Nobility and People; and oppoſing and bending herſelf againſt them in the laſt Parliament. And by divers Queſtions, making and repreſenting the Queen as not as good as her Word to them, and leaving them open to their Enemies. Then he aſketh, ‘ Is this a juſt Recompence in our Chriſtian Queen, for our faithful Dealings? The Heathen do require Good for Good: how much more then is it to be expected in a Chriſtian Prince? And wil not this her Majeſty's Handling, think you, Mr. Speaker, make cold Dealing in any of her Majeſty's Subjects towards her again, *&c.* And prayed God to ſend her Majeſty a melting, yielding Heart unto ſound Counſil: That Wil might not ſtand for a Reaſon.

And then, as a further Proof of God's Judgment upon that Seſſion of Parliament [*viz.* this in 1572] he brought in the Biſhops: Whom, he aſſerted, God's Spirit did not deſcend upon, al that Seſſion: becauſe, as it appeared, they were not for the Bil about Ceremonies, drawn up by the Innovators. ‘ But was this al, proceeded he? No, for God would not vouchſafe, that the Holy Spirit ſhould al that

'Seſſion deſcend upon our Biſhops. So that in that Seſſion nothing was done to the Advantage of his Glory.

Reflects on the Biſhops, as backward in Reformation.

Chap. vii.

Then he proceeded with much ſhew of Bitterneſs and Diſaffection to that Holy Order; to diſparage them as Spiritual Men, that did no Good in the Church, but rather Harm. 'I have heard, ſaid he, of old Parliament Men, that the Baniſhment of the Pope, and Popery, and the reforming of true Religion, had their Beginning from this Houſe, and not from the Biſhops. And I have heard, that few Laws for Religion, had their Foundation from them. And I do ſurely think, (before God I ſpeak it) that the Biſhops were the Cauſe of that doleful Meſſage: [which the Treaſurer, Sir *Francis Knowles*, brought from the Queen.] And then gave his Reaſon for his Conjecture, *viz.* Becauſe in the laſt Parliament, when he and other Members appointed, repaired to the Archbiſhop of *Canterbury*, ſome Words had paſſed between him and the Archbiſhop. Wherin the Archbiſhop expecting that ſuch Matter relating to Religion ſhould be left to them, the Biſhops, to reform and regulate, he roundly replyed, 'That that would be to make them Popes. And that for his Part, he would make them none, whoever would; as it hath been related before. And he feared, as he added, leſt the Biſhops attributed that of the Pope's Canon to themſelves, *Papa non poteſt errare.* For otherwiſe they would reform Things amiſs.' And ſo with a great deal more Spight againſt them, blamed them particularly for ſpurning againſt God's People, that writ for reforming of Things amiſs in the Church. Al which ſhewed him to be a zealous Follower of thoſe Innovators, *Cartwright* and others, who then were in the Midſt of their writing *The Admonition to the Parliament.* And then he flings at the Queen's Meſſage again: Saying, 'That the Acceptance of ſuch Meſſages, and taking them in good Part, offended God highly, and was the Acceptation of the Breach of the Liberties of that Honourable Council.

He is ſequeſtered for his Speech.

D'Ews Journ. p. 241.

This Speech of Mr. *Wentworth*'s was ſo illy taken of the Houſe, out of the reverend Regard they had of her Majeſty, that they ſtopped him before he had finiſhed his Speech. And firſt they ſequeſtred him; and after ſundry Motions and Diſputations had, it was agreed, that he ſhould be committed to the Sergeant's Ward, as Priſoner: and ſo remaining, to be examined upon his Speech by al the Privy Council, being of the Houſe, and many others. The Report is ſet down of what was done with him; related by himſelf. For which I refer the Reader, to the Journal of this Parliament.

Examined by a Committee of the Houſe.

On *Thurſday February the 9th*, Mr. Treaſurer in the Name of al the Committees, appointed for the Examination of *Wentworth*, declared, that they al met yeſterday Afternoon in the *Star-Chamber*, according to their Commiſſion: and there examined him touching the *virulent* and *wicked Words* (as they are called) the ſame Day, pronounced by him in the Houſe touching the Queen's Majeſty: and made a Collection of the ſame Words. And he could ſay nothing for his extenuating of his ſaid Fault and Offence: and took al the Burthen therof upon himſelf. Then the ſaid Mr. Treaſurer moved for a Puniſhment and Impriſonment in the Tower, as the Houſe ſhould think good. Wherupon, after ſundry Speeches and Debates, it was ordered, That he ſhould be committed cloſe Priſoner to the

Tower for his Offence. And immediately he was brought to the Bar by the Sergeant, and received the ſaid Judgment accordingly, by the ſaid Speaker. And ſo the Lieutenant of the Tower was preſently charged with the Cuſtody of him. But by the Queen's ſpecial Favour he was reſtored to his Liberty and Place in the Houſe *March* the 12th, that is, three Days before the Prorogation of that Parliament: namely, the Parliament ſitting 1575.

One of the Particulars wherin Mr. *Wentworth* was ſo ſharp upon the Queen (as was hinted before) was her Favour to the *Scottiſh* Queen, after al the Endeavour of this Parliament to ſecure the Realm againſt her. For about *June* they had, indeed, with ful Conſent, brought a Bil to ful Perfection, to make that Queen unable and unworthy of Succeſſion to this Crown. But to this the Queen neither conſented, neither rejected; but thought fit to put it off. This Diſappointment al her Parliament took very heavily.

And what juſt Cauſe the Parliament had to be jealous of the *Scottiſh* Queen, appeared by many Things that now came to Light.

The Queen of Scots *the Cauſe of the Duke of* Norfolk's *Ruine.*

For to give ſome fuller Relation of this Buſineſs. The Apprehenſion of the Nation from the Queen of *Scots*, was one of the great Matters that took up the Cares of the Queen and Parliament this Year, after the Buſineſs of the Duke of *Norfolk* with her, had ſo opened their Eyes. That Queen was the Cauſe of bringing to his End that very worthy, uſeful, and beloved Peer of this Realm. I ſhal not rehearſe his Tryal, Condemnation, or Execution, our Hiſtorians having ſet thoſe Things down at Length. Only I ſhal recommend to the Reader a true Report of the Words and Confeſſion of that Duke at his Death, taken by me from a MS. in the *Cotton* Library, *Camden* having but a ſhort Account therof, as much as he could carry away in his Memory, being preſent; and *Hollingſhed*'s Report therof being larger, but not ſo exact.

N° XIII.

His Execution judged neceſſary by the Parliament, and ſo propounded to the Queen.

It was now five Months ſince he was condemned, the Queen hitherto, out of her Love to him, being loth to give her Warrant for his Execution. *May* 16, The Houſe joyned to ſignify to her, that it was their general Reſolution, that Execution was neceſſary to be done upon the Duke, and that it ſhould be propounded unto her, not by way of Petition to move her therunto, but as their common Opinion. This *Leiceſter*, in his Correſpondence with *Walſingham*, mentioneth; and that great Suit was made by the nether Houſe to her for the Execution: but he addeth, as knowing her Inclinations, that he ſaw no Likelihood therof. Yet, tho' ſhe ſtayed for ſome Time, ſhe yielded to it at laſt: And *June* 2. the Duke was executed, in Compliance with her Parliament, and the Neceſſity of Affairs, to her great Grief. And when but a Day after, (the Execution being on Monday) Letters on Tueſday from her Ambaſſador in *France*, were brought to her by the Lord *Burghley*: and he telling her, that he thought his Purpoſe in thoſe Letters was only to ſhew her the Opinion of wiſe Men, and her Majeſty's Wel-wiſhers in *France*, both for the Queen of *Scots*, and the Duke of *Norfolk*: She bade him open the Letters. And ſo he did in her Preſence. And in his reading them, obſerving the Queen ſomewhat ſad, and diſcompoſed at the Duke's Death, he took Occaſion to cut off the reading therof; and ſo entered into Speech concerning the Queen of *Scots*. Which ſhe did

ANNO 1572. not miſlike; and commended her ſaid Ambaſſador's Care and Diligence, in what he had writ concerning her.

This fatal ſtroke was of the more public import to *England*, ſeaſonably to prevent greater Dangers to the Kingdom, in that, 'He 'was, (as a wiſe Man and wel known in the public Affairs of thoſe 'Times, wrote in his *Memoirs*) one of the greateſt Subjects in *Europe*, not being a free Prince. For he ruled the Queen, and al that 'were moſt familiar with her. He alſo ruled (ſaith he) the Council, and ruled alſo the two Factions in *England*, both Proteſtant 'and Papiſt, with the City of *London*, and whole Land. The 'Great Men, who were Papiſts, were al his near Kinſmen: Whom 'he entertained with great Wiſdom and Diſcretion. And the Proteſtants had ſuch Proof of his godly Life and Converſation, that 'they loved him intyrely. So that he was taken and ſecured, when 'he thought al *England* was at his Devotion.' This Author tells us further of the Duke's plain Language in Behalf of the *Scottiſh* Queen; boaſting and ſpeaking out, 'That he would ſerve and honour the Queen his Miſtreſs, ſo long as ſhe lived. But after her 'Deceaſe, he would ſet the Crown of *England* upon the Queen 'of *Scotland*'s Head, as lawful Heir.' And this he avowed to Secretary *Cecil*, bidding him to go and prattle that Language again to the Queen. The Secretary anſwered, that he would be no Taleteller to the Queen of him, but would concur with him in any Courſe, and ſerve him in any Honourable Thing wherin he would employ him.

Melvil's *Memoirs, p.* 96.

The Duke's Ambitious Deſigns.

Further, that he told Earl *Murray*, Regent of *Scotland*, that he was reſolved to marry the Queen [of *Scots*.] And that he would never permit her to come to *Scotland*: nor yet that he would ever rebel againſt the Queen of *England*, during her Time. Alſo, that he had a Daughter, who would be better for the King than any other, for many Reaſons.

The Duke religious.

Upon the Death of Men of Rank and Figure, we commonly are inquiſitive into their Character. This Duke, among his other Qualifications, was himſelf endued with Religion; and had a Care for the Education of his Children therin. And as that Part of it which conſiſteth in Devotion and Prayer is proper to keep up a Senſe and Awe of God, ſo he provided that they might be converſant therin. And for that Purpoſe, in the Year 1569, he recommended to one or two of his Chaplains, namely *Dering* and *Hanſby*, to inſtruct them in this Duty of Prayer, and in order therunto, to draw up ſome proper Forms for their Uſe. Which they did, ſuiting them to divers Occaſions, according to our various Needs and Wants, to be ſupplied from Almighty God. And when they had finiſhed this Book of Prayers, they preſented it to the Duke fairly written, al of Mr. *Dering*'s own writing, with an Epiſtle in *Latin* before it, ſigned with both their Hands. Wherin they obſerve and commend his good Inclinations to Religion, and exhort and ſtir him up with much good Advice to encreaſe and make more and more Progreſs therin. And according to their Duty, being moſt bound to him and his Merits, in the Service of his Religion, they beſeeched the God of al Grace and Father of Mercy, that he who firſt put thoſe Counſils in his Mind (thoſe true Tokens of his Piety) would confirm and cheriſh

ANNO 1572.

riſh the ſame: and that from thoſe holy Roots of Immortality, might ſpring up in Time ripe Fruits, which would grow unto eternal Life. They put him in Mind of thoſe mighty Benefits and Bleſſings God had adorned him with: in what Place he had ſet him, with what great Grace, and in how great Benevolence God had furniſhed his Mind: that he had al Things beſtowed on him above his Age, above Cuſtom, nay, above Mortality. And ſo they went on, expatiating upon God's Goodneſs to him: and therefore, what Returns of Gratitude he was to make to him. And further, they added their Chriſtian Counſil, that whenſoever God, or Prayer, or Piety, Vertue, Religion, or Mortality came into his Mind, that they ſhould not be curſory Thoughts, but that he ſhould more accurately and cloſely apply them; and not be drawn from ſuch Purpoſes and Meditations, until he found and knew himſelf better. And ſo at length to ſhew himſelf, in Mind and Wil moſt thankful to God, the Author of his Salvation, that had ſo exceedingly wel deſerved of him. And then theſe good Thoughts of his would not be indeed ſure Teſtimonies of the Honours of this World, that are but the Mockeries of a ſhort Day, but of his eternal Felicity: to the great and wonderful Peace of his Mind here, and after his Departure hence, would aſſure to him Immortality. Much more ſuch pious Advice and Admonition did theſe his Chaplains, both Fellows (I think) of *Chriſt*'s College in *Cambridge*, give to this noble Duke: which may wel deſerve therefore a Place in our *Appendix*. [N°XIII.]

Sir Roger Mannours, *intimate with the Duke, ſuſpected.*

The excellent Qualities of this unhappy Duke, rendered him dear to al the honeſt Nobility and Gentry. Among the reſt to Sir *Roger Mannours*, of the Right Noble Family of the Earls of *Rutland*. Whom I mention, becauſe the Queen, tho' he had been her Servant ever ſince ſhe came to the Crown, did ſuſpect to be too familiar with him: and (as a Conſequent of that) not ſo wel affected to Religion, nor to her. Which when he came to underſtand, by ſome Mention therof after, from the Mouth of the Lord *Burghley*, he, under a great Concern, conſcious of his ſound Religion, and unſpotted Loyalty, proteſted his Mind thus unto that Lord: requeſting him to make it known to her Majeſty; 'That he had gathered by ' his Lordſhip's Speech, that he ſhould ſeem to ſtand ſomewhat ' ſuſpected both in Religion, and for the good Wil he bore to the ' late Duke. For the one it behoved him, he ſaid, not to diſſemble; ' and for the other, he would ſay Truth. He proteſted to him, that ' he abhorred al Superſtition, and Popiſh Idolatry, as much as any ' Man living. And that he judged little better of theſe Bul-Papiſts ' [meaning thoſe that ſided with the late Pope's Bul againſt Queen ' *Elizabeth*] than he did of Rebels to her Majeſty. For that he ' thought they carried the ſame Mind. And not much otherwiſe ' did he account of thoſe new fond *Puritans*. Neither could he ' judge, why any Man ſhould miſtruſt him in Religion, but one of them.

His Letter to the L. Burghl. *in Vindication of himſelf.* *MSS.* Burghl.

'Touching the ſaid Duke, he confeſſed he loved him while he ' was good: yet was he never beholden to him for any Benefit. ' But that he honoured him for thoſe Vertues, which he thought ' to be in him: and for that he believed he was a true and faithful ' Subject to her Majeſty, and as it were a very Pillar of her ' Realm. And that herein he deceived not him only, but the wiſeſt 'and the moſt Part of this Realm: who then, he was ſure, ſo believed of him. But that after he had been at his Arraignment, and heard, how he was charged, and what his Anſwers were, if I (as the ſaid Sir *Rogers Mannours* added) ſaid not to your Lordſhip, I am ſure I ſaid to ſome others of great Calling, that then aſked me, what I thought, that if his Peers had acquitted him, or that the Queen's Majeſty afterwards ſhould pardon him, I would never keep him Company: And ſince that Time, I am ſure no Man heard me any ways excuſe any Part of his Faults. For ſurely, my Lord, I never meant to love any Man longer, than I thought he loved the Queen's Majeſty: Whom God preſerve ever, as our only Safety. How deſirous I have been to underſtand Matters of State, or intermingle in that which appertained not unto me, I appeal, my Lord, to your own Conſcience. For you can beſt judge of me in that Cauſe, my Lord. I have ſerved her in the Office, which I now hold, ful fourteen Years; and I truſt, hitherunto undetected of any diſhoneſt Dealing towards any Man. Blame me not, if now it grieveth me to be ſuſpected in that wherin I did only glory, my Truth to her Majeſty, in which, if I once fail in Deed or Thought, I crave Extremity of Juſtice. In al other Things I deſire her Mercy, but not in that, *&c.* In theſe Lines and many more, did that noble Perſon and Courtier, labour to vindicate his own ſteady Loyalty to his Royal Miſtreſs and unſhaken Adherence to the true Religion, however he had loved the noble Duke; as moſt of the Nobility had done.

Twenty five of the Nobility ready to make Mary, *Queen of* England.

Melv. *Memoirs.* p. 112.

Now as to the *Great Cauſe*, as the Buſineſs of the *Scottiſh* Queen was called, that juſtly created ſo much Apprehenſion to the Queen, and the State of Religion in this Kingdom: I ſhal rehearſe ſome Things that our Records, Letters and Advices, and Manuſcript Papers do inform us of it. When Sir *Robert Melvil* returned Home from his firſt Ambaſſage in *England*, he brought the Hand-writing of twenty-five Earls and Lords in *England*, that were ready to ſet the Crown of this Realm upon that Queen's Head. The Captains in the particular Shires were named, and by thoſe Lords ſet down in that Paper: only they wanted that Queen's Opportunity and her Advertiſement, when to ſtir. And upon this Intelligence that Queen preſently writ to *France*, to her Uncle, the Cardinal of *Lorain*. Who upon her Deſire, ſent her his Secretary. To whom the *Melvils*, Sir *James* and Sir *Robert*, by her Command, declared the State of *England*, and the great Party ſhe had there, to eſpouſe her Intereſt: deſiring her Uncle to ſend his Advice, when it would be the fitteſt Time for her to ſtir; and to ſend what Help he and his Friends could procure. When the Cardinal underſtood this, he acquainted the Queen-Mother of *France* with it; and how prejudicial to the Crown of *France* the Union of this Iſle of *Great Britain* would be. That therefore it was her Intereſt to oppoſe it. And adviſed her therefore to advertize the Queen of *England* concerning the ſaid intended Plot, as the only and moſt effectual Way to prevent it.

The Queen informed therof; how ſhe took it.

But whatſoever the Queen of *England*'s Thoughts were therof, ſhe appeared to give no Credit therunto: as though ſhe looked upon it as an *Italian* Fetch, [that *French* Queen was an *Italian*] to put her in Suſpicion with her Nobility. This Account *Melvil* writes he had from the Queen herſelf.

The Parliament reſolve to touch that Queen as wel in Life as Title.

This was then the Cauſe of the Parliament's meeting: namely, the *Scottiſh* Queen's Practices with the ſaid Duke, and alſo with other the Queen's Enemies abroad: intended for the Invaſion and Deſtruction of the Realm. Therefore, a few Days after the Parliament met, the Lord Keeper ſent for the Lower Houſe, and declared to them, that it was the Queen's Pleaſure, that a certain Number of the Upper Houſe, and of the Lower, ſhould the next Morning meet together in the *Star Chamber*, to conſult and debate upon the Queen of *Scots* Matters. A Committee accordingly was appointed of Commoners, to meet with the Lords, to conſider, how to proceed in that great Cauſe. And after the Conference, Mr. Attorney of the Court of Wards made Report of that Conference. And at length it was reſolved, for the better Safety and Preſervation of the Queen, and the preſent State, to proceed againſt the *Scottiſh* Queen in the higheſt Degree of Treaſon. And therin to touch her, as wel in Life, as in Title and Dignity: and that of Neceſſity, with al poſſible Speed, by the Voice of the Houſe.

D'Ew's *Journ.* p. 207.

There be *Reaſons* ſet down in the Journal of the Houſe of Commons (which the Publiſher of that Journal met with in ſome of his Papers; and concluded that they were preſented to the Queen, *May* the 28th) to prove the Queen's Majeſty bound in Conſcience, to proceed in Severity in this Cauſe of the *Scottiſh* Queen, as being guilty in two the higheſt Crimes; both concerning God's Religion, and the Diſinheriting and Deſtruction of their Prince. Shewing, how ſhe was the only Hope of al the Adverſaries of God, throughout al *Europe*, and the Inſtrument wherby they truſted to overthrow the Goſpel of Chriſt in al Countries, *&c.* That ſhe had heaped up together al the Sins of the licentious Sons of *David*, Adulteries, Murthers, Conſpiracies, Treaſons, and Blaſphemies againſt God alſo, *&c.* And that ſhe, with her Allies, by the pretended Title, and other like deviliſh and traiterous Devices and Workings, was like to bring Confuſion to this Realm of *England*, and the People therof. Then another Reaſon was offered, perſuading, that the Queen ought to have, in Conſcience, a great Care of the Safety of her own Perſon.

Which the Queen diſlikes. Her Directions to them how to proceed.

On the 28th of *May* aboveſaid; it was ſignified to the Houſe by the Speaker, that it was the Queen's Pleaſure, that the Committees for the *Great Cauſe* ſhould attend her. When they were come, they preſented their humble Petition to her; and (beſides the Reaſons aforeſaid) Reaſons gathered out of the Civil Law by certain appointed by Authority in Parliament, to prove, that it ſtandeth not only with Juſtice, but alſo with the Queen's Majeſty's Honour and Safety, to proceed criminally, againſt the pretended *Scottiſh* Queen. But the Queen, tho' ſhe liked not of theſe Proceedings to be taken with the *Scottiſh* Queen, yet received their Meſſage very graciouſly, and ſaid, ſhe thought the Courſe choſen by the Houſe, and wherin the Lords had joyned with that Houſe, to be the beſt and ſureſt Way for her Preſervation and Safety; yet for certain Reſpects by herſelf conceived, ſhe thought good for this Time to defer, but not to reject that Courſe of Proceeding. And that in the mean time they ſhould go

ANNO 1572.

forward in the great Matter againſt that Queen: but that her Majeſty therin would not have that Queen, by any Implication or Drawing of Words, to be either enabled or diſabled, to or from any Manner of Title to the Crown of this Realm, nor touched at al. And therefore that the Bil ſhould be firſt drawn by her learned Council, and by them penned, before it were treated of, or dealt with in the Houſe.

The Queen then further declared her Judgment to the Houſe that ſhe, the *Scottiſh* Queen, ſhould be diſabled from enjoying any Pre-eminence or Dignity in this Land: and that, not ſeeking to deal with her according to her Deſerts, ſhe was contented only to have her made incapable of Princely Dignity. But the Committeee anſwered, That as to the Diſabling of that Queen for any Clauſe or Title to the Crown, they took it for a known Truth, that by the Laws and Statutes of the Land, then in Force, ſhe was already diſabled.

Their Anſwer.

The Bil of Treaſon againſt the Scottiſh *Queen.*

But notwithſtanding the Houſe finiſhed a Bil, and ſent it up to the Lords, *June* 26, wherin that Queen was declared guilty of Treaſon; and they ſolicited earneſtly with the Queen that ſhe might be executed. But the Queen not intending to proceed after that rigorous Manner, the next Day adjourned that Seſſions. And the Parliament met not again 'till Three Years after, *viz. Anno* 1575, 18 *Eliz* after divers Prorogations.

CHAP. XV.

The Thoughts of the wiſeſt Men concerning the State, by Reaſon of the Scottiſh *Queen. Her Crimes under five Articles. The Queen's Inſtructions to her Ambaſſador going to* France, *concerning that Queen.* Walſingham's *Fears of a* Bartholomew Breakfaſt. *Talk of putting the* Scottiſh *Queen to Death. Account given of her by the Earl of* Shrewſbury, *her Keeper. Linnen ſent to her, with ſecret writing on it.*

NOW while theſe Things were thus earneſtly tranſacting in Parliament, I wil ſubjoyn the Judgments and Opinions of the wiſeſt and graveſt Men, and the Obſervations that were then made by them.

The Judgment of divers Noblemen concerning the Proceedings with the Scottiſh *Queen.*

'The Parliament now aſſembled, both Nobility and People had conſidered, that the Queen's Majeſty's Surety could not be preſerved, without ſome ſevere Proceeding againſt the Queen of *Scots*. Wherunto her Majeſty had not yielded in ſuch Extremity. And ſo that Queen had more Favour indeed, than either ſhe deſerved, or than was thought meet by the whole Realm.' So the *Engliſh* Commiſſioners delivered themſelves to the *French* Commiſſioners, who required, ſhe might have ſome Favour upon the Concluſion of a Treaty.

a Treaty. Theſe Commiſſioners were, The L. Keeper, the Earls of *Suſſex* and *Leiceſter*, the L. Chamberlain, L. Treaſurer *Burghley*, Maſter Comprowler, Sir *Ralph Sadlier*, and Sir *Walter Mildmay*.

The L. Burleigh's Judgment, and Diſcouragement.

That the Queen was ſo dilatory in this great Concern with her Parliament, mightily troubled the L. *Burghley*; Opening his Mind thus to *Walſingham*, the Ambaſſador in *France*, ‘That the Parliament was earneſt; and that there could not be found more Soundneſs in the Commons Houſe, and no Lack in the Higher Houſe; but in the Higheſt Perſon ſuch Slowneſs, in the Offers of Surety, [*i. e.* The *Surety* of the Queen and Realm offered by the Parliament in ſecuring both againſt the *Scottiſh* Queen's Practices] and ſuch Stay in Reſolution, that it ſeemed God was not pleaſed, that the *Surety* ſhould proceed. That he could not forbear to lament this ſecretly. And that thereby with it, and ſuch like Events, he was overthrown in Heart, ſo as he had no Spark almoſt of good Spirit (he ſaid) left in him, to nouriſh Health in his Body; being every third Day thrown down to the Ground, ſo as he was forced to be carried into the Parliament Houſe, and to her Majeſty's Preſence. And to lament it openly, was, (as he added) to give more Comfort to the Adverſaries.

‘Theſe (as he proceeded) are our Miſeries, and ſuch as I ſee no End therof. And among other, Shame doth as much trouble me as the reſt: that al Perſons ſhal behold our Follies, as they may think: imputing theſe Lacks and Errors to ſome of us, that are accounted Inward Counſillors: where indeed the Fault is not. And yet they muſt be ſo ſuffered, and ſo to be imputed, for ſaving of the Honour of the Higheſt.

L. Burghley *to* Walſingham.

Again, in another Letter the ſame Lord thus expreſſed his Trouble about this Emergence, ſoon after the Parliament broke up. ‘For the Parliament I cannot write patiently. Al that we laboured for, and had with ful Conſent brought to Faſhion, I mean a Law, to make the *Scottiſh* Queen unable and unworthy of Succeſſion to the Crown, was by her Majeſty neither aſſented to, nor rejected, but deferred until the Feaſt of *All Saints*. But what al other wiſe and good Men may think of it, you may gueſs.’ He added, that ſome, as it ſeemed, abuſed their Favour about her Majeſty, to make herſelf her moſt Enemy, [*viz.* by diſuading her to countenance theſe Proceedings in Parliament for her Safety.] He prayed God to amend them. But he would not write, who theſe were that were ſuſpected: he was ſorry for them: and ſo would you alſo (writing to *Walſingham*) if you thought the Suſpicion to be true: meaning probably the Earl of *Leiceſter*.

Earl of Leiceſter's *Thoughts at this Juncture.*

Yet that great Courtier and Favourite uſed theſe Words to the ſaid Ambaſſador in the Month of *May*, when this weighty Matter was earneſtly debating in the News, ‘Our News is, we are preſently in hand to attaint the *Scottiſh* Queen of Treaſon. And yet we fear our Queen wil ſcant agree to it.

Walſingham's *Fears. Letter to* Leiceſter.

The Thoughts of that grave Stateſman, *Walſingham*, ſhal take up the next Place: Who upon Conſideration hereof uſed theſe Words, ‘That when he conſidered, how Things of Moment, tending to Safety proceeded at Home, he knew not what to judge neceſſary, unleſs it were for every Man to provide for the Croſs.’ And again,

upon

ANNO 1572.

upon the Solicitations made in *France* about this Time for that Queen and for her Re-eſtabliſhment in her Government, he brake out into theſe Words, 'That he feared, that as long as that Woman lived, there would never grow good Accord to *Scotland*, nor continuance of Repoſe in *England*: nor perfect and ſound Amity between her Majeſty and the Crown of *France*.

Walſingham *to Sir* T.Smith.

And when al that had been endeavoured in Parliament was not only ineffectual, but ſoon after ſhe was enlarged, and had more Liberty granted, the ſame *Walſingham* thus diſcovered his Mind to a Friend in *England*, in the Month of *Auguſt*, 'That if her Majeſty had accepted the Proviſion for her Safety by her Subjects in Parliament, and not ſo ſoon have yielded to any Enlargement, thoſe *Scottiſh* Matters (then in Debate) had been ere this accorded. [*viz.* the Civil Wars among the *Scots*, occaſioned by that Queen.] But we uſe (ſaid he) to build with one Hand, and overthrow with another: Concluding, That he could rather lament it, than hope after a Remedy. And therefore to God he committed it.

It was the quick Apprehenſion of the imminent Danger that ſtil hung over both the Queen and People of *England*'s Heads at this Time, that ſo preſſed the Neceſſity of removing the *Fomes* of Contention round about. Which cauſed the ſame Wiſe Man to utter himſelf and his Fears thus to the ſame Friend a little after, in the Month of *October*, 'That until ſuch Time as the Root of the Evil [meaning that Queen] were removed, it was rather to Dream of Remedies than to apply ſuch as the Diſeaſe required. And there being now ſome Hopes of Matters growing to an Accord in *Scotland*, by the Means of Queen *Elizabeth*, he added, 'That if the Poſtern Gate were ſhut up, [meaning *Scotland*] and other inward Medicines applyed, ſhe [the Queen] would be more eſteemed and feared. And again, That the Tempeſt that hung over our Heads, was to Man's Judgment ſo apparent, as if ſhe over-ſlipped any Remedy that might be uſed, ſhe muſt not long look to keep the State that ſhe then enjoyed. And that if *England* and *Scotland* were united, and ſuch unſound Members cut off as had been the Cauſe of inward Corruption, both her Enemies ſhould have leſs Wil to attempt any thing againſt her Safety, and ſhe remain in leſs Peril of ſuch Miſchiefs as otherwiſe were like to fal upon her: Adding, that violent Diſeaſes muſt have violent Remedies.

Queen of Scots *accuſed under five Articles.* Cotton *Librar.*

I find that Queen's Crimes reduced to five Articles, of dangerous Import to her Majeſty, and to the State of *England*: Which by certain Commiſſioners ſent to that Queen by Q. *Elizabeth*, were charged upon her. Firſt, Her Claim to the Crown of *England*. Secondly, Seeking a Marriage with the Duke of *Norfolk*. Thirdly, The Procurement of the late Rebellion in the North. Fourthly, The Relief of the Rebels after they fled. Fifthly, The practiſing of an Invaſion of the Realm by Strangers. This Paper at length tranſcribed from a *Cotton* MS. I have repoſited in the *Appendix*.

N° XIV.

But further, to enlighten this ſingular Piece of Hiſtory, wherin not only *England*, but the other neighbouring Kingdoms had their Shares; eſpecially, ſince our Hiſtorians, and chiefly *Camden*, have ſo briefly ſlipt it over. The Reaſons of the *Scottiſh* Queen's Reſtraint and Troubles, Q. *Elizabeth* gave in her Inſtructions to the L. Admiral, going Ambaſſador into *France*, to declare the ſame to that King; who had interceded for her Reſtoration: 'That it was wel known 'that ſhe [the Queen] was often wel diſpoſed to have obtained an 'Accord betwixt her and her Subjects of *Scotland*. And that al'ways, when ſhe was moſt earneſt to have done her Pleaſure therin, 'ſhe was moſt ready to practice againſt her, [the Queen] as it 'ſeemed, not ſatisfied with the Recovery of her own Country, with'out the Practice to have alſo this of *England*, as by manifeſt Proof 'they, the L. Admiral and Sir *Tho. Smith*, could avow, to be ready 'to be ſhewed. And that therupon ſhe was forced, both for her own 'Safety, and the Weal of her Realm, to take another Courſe. That 'is, to continue her Favour towards the King [the *Scottiſh* Queen's 'Son, now King of *Scotland*] having been accepted by the three 'Eſtates in ful Parliament.

The Practice of the Scottiſh *Queen againſt* Q. Elizabeth.

'That ſhe [the *Scottiſh* Queen] had of late, by ſundry her own 'Letters to the Duke of *Alva*, and by her Miniſters to the King of '*Spain*, laboured to oblige that King to attempt to break the Amity 'between the *French* King and the Realm of *Scotland*, with plain 'Aſſurance, that ſhe would not in any wiſe depend upon the *French* 'King. But had wholly given herſelf, her Son, and Realm, ſo far 'forth, as ſhe could, to the ſaid King of *Spain*. And to that End 'had done her utmoſt to move the ſame King to ſend Forces into '*England*, to joyn ſuch as ſhe promiſed ſhould be aiding therunto, 'to ſurprize her Son, and to carry him into *Spain* by Sea. And 'according therunto, the Duke of *Alva* had ſent ſeveral Men to per'uſe the Ports in *Scotland* for that Enterprize.

Her Meſſage to Spain.

'That as for the *Scottiſh* Queen, ſhe was wel treated for her Diet, 'and other Things meet for her Health, however the contrary ſeem'ed to be reported. She might at her Pleaſure take the Air on 'Horſeback; ſo ſhe did it in Company with the Earl of *Shrewſbury* '[her Keeper.] For her Diet, it was ſuch as her own Miniſters did, 'and would prepare without reſpect of Charge. Only it was pro'hibited, that no Stranger ſhould come to her, to practiſe with them, 'as ſhe had long Time uſed. And yet it was found daily that ſhe 'did not ceaſe, by Letters and Meſſages, to ſolicit al manner of 'Things for her Purpoſe: as by Interception now and then of Let'ters and Meſſages was to be ſeen. Among which were found her 'continual Labours, to procure her Son to be ſtollen, and taken 'away into *Spain*; beſides her Attempts againſt the Queen herſelf, and her Realms.

The Scottiſh *Queen, how entertained in her Confinement.*

The Eſtates then (aſſembled in Parliament) did ſolicit, as before they had done, her Majeſty, both in reſpect of herſelf, and whole Realm, to proceed againſt the *Scottiſh* Queen, by Order of Juſtice. Wherin her Majeſty was ſo perplexed with inceſſant Clamour, and Requeſt of her People in that Behalf, as ſhe was marvailouſly therewith troubled. As of her own Nature ſhe had been found, (even in her moſt private Cauſes, and where her Perſon had been in Danger) not given to ſhew any Vehemency, or to purſue Revenge; ſo to refuſe the univerſal Motion, the general Advice and Exhortation of her States, ſhe thought it no ſmal Hazard of their Love.

The Parliament ſolicite the Queen againſt her in vain.

And in theſe Things moreover did this Queen diſoblige Q. *Elizabeth*. Firſt, her ſecret ſeeking of Marriage with the Duke of *Norfolk*,

How ſhe had diſobliged Q. Elizabeth.

ANNO 1572.

folk, without her Majeſty's Knowledge, even at that Time that her Majeſty was travailing to compound her Cauſes with her Subjects. And after that her Majeſty had impriſoned the ſaid Duke for that Attempt, and that her Practices in the ſame were diſcovered; and therewith it was not unknown to the Queen, what Comfort ſhe had given to her Majeſty's Subjects to enter into Rebellion, as they did, [*viz. Anno* 1569] but being ſubdued and forced to fly, they were openly maintained in *Scotland*, by the *Scottiſh* Queen's Means. Moreover, it was notorious how the Queen, by ſundry Solicitations, partly of herſelf, and partly of the *French* King, and his Miniſters, was content as it were to bury the former notable Injuries: and did newly enter moſt earneſtly to treat with her Subjects for Reſtitution: and left no good Turn uneſſayed, neither by Requeſt, nor Threatnings, to move them to accept her Majeſty's Earneſtneſs then with the Nobility of *Scotland*, profeſſing Obedience to the King her Son: That her Majeſty plainly charged them, that if they would not condeſcend to her Motions for her, ſhe would utterly abandon them; and rather be a Party againſt them. Wherupon they were entred into ſuch hard Terms, as they anſwered, that they would ſo perſiſt in their Obedience to their King, as they would venture their Lives in the Quarel.

And yet finally, by ſome Perſuaſions, they were induced to accord with her Majeſty; That a Parliament ſhould be holden with as much Speed as might be. And there theſe her Majeſty's Motions were propounded. And certain Perſons ſhould have Authority to treat therof with her Majeſty's Counſillors. Wherupon her Majeſty did look for ſome good Succeſs. But before it could be granted therunto to proceed, her Majeſty diſcovered daily moſt dangerous Attempts of Treaſon, both againſt her Perſon and Realm, wholly and only ſet forth by the ſaid *Scottiſh* Queen. And ſhe found theſe new Treaſons intended, and almoſt brought to their miſchievous Perfection; by not only renewing the former Meſſage with the Duke of *Norfolk*, but by giving Order for a Rebellion and Invaſion of this Realm. Al which was by her deviſed, ſet forth, and delivered to be executed, even in the very ſame Time, that her Majeſty did deal ſo earneſtly for her with her Subjects; and was in Hope to have obtained ſome reaſonable End for her.

So alſo had ſhe now diſcovered the Truth of her former Practices, in ſtirring of the firſt Rebellion, only to have by Force obtained the Marriage, and with the ſame Force ſought the Crown. This wil give a true Light into the Diſpleaſure of the Queen and this Parliament againſt Queen *Mary*, and open the juſt Reaſons therof; being the Contents of the Inſtructions given to the Earl of *Lincoln*, L. Admiral, to ſhew the *French* King and his Mother; who had fervently ſolicited the Queen to be favourable to her. The ſaid Admiral, together with theſe Declarations concerning that Queen's Practices, ſhewed the *French* King a Letter in Cipher, which ſhe [the *Scottiſh* Queen] wrote to the Duke of *Alva*, of the Matters before mentioned.

The Princes Catholic move to reſtore her.

And yet notwithſtanding, ſoon after the *Paris* Maſſacre, that happened but ſome Months after, they began to talk in *France*, that it would be a Deed of Charity for the Princes Catholic, not only

to

ANNO 1572.

to ſet the Queen of *Scots* at Liberty, but alſo to reſtore her to her Right: Wherupon *Walſingham* the Ambaſſador there, wrote to Secretary *Smith*, that her Majeſty was not ignorant what he had written, touching the Opinion of wiſe Men, what was to be done in that Behalf, for her own Safety. 'If the Sore be not ſalved, I fear, 'ſaid he, we ſhal have a *Bartholomew* Breakfaſt, or a *Florence* Banquet: that is, that ſuch a bloody Maſſacre was like to enſue in *England*, as thoſe were.

Fears of a Maſſacre.

A Talk that the Scottiſh *Queen muſt ſuffer.*

And ſo, indeed, in the Month of *December*, there was much Talk that this Queen muſt die, the Nation, both Queen and Subjects, having been terrified with the late Barbarity in *Paris*, againſt the Proteſtants, and ſhe continuing her Practices. And ſo *De la Mot*, the *French* Ambaſſador in *England*, advertiſed, That her Majeſty's Meaning was, that that Queen ſhould ſuffer; and that the Matters found againſt her were ſo great, that it was generally talked of, and thought, that ſhe ſhould have been executed. Which when the Report therof was brought to *France*, they, her Friends there, diſcourſed among themſelves, that it were good to ſtay the Noblemen that ſhould be ſent thither by her Majeſty to Chriſten that King's Son, to ſtand Proxies for her, (as that King had deſired of the Queen) as a Pledge for that Queen's Safety: For ſo *Walſingham* hinted to the L. Treaſurer, *Decemb.* 28. For now, after the Maſſacre in *France*, and the Queen of *Scots* holding Correſpondence with the Pope and *France*, and the ſecret falſe Dealing of the *French*, more ſevere Thoughts were taken up againſt that Queen; and ſhe was very dilligently watched by the Earl of *Shrewſbury*, to whom was committed the Keeping of her.

Earl of Shrewſbury, *the* Scottiſh *Queen's Keeper, gives Intelligence of her to Court.*

Epiſt. Com. Salop. *in Offic. Armor.*

This Nobleman was very truſty and faithful: and took diligent Notice of Letters ſent her, and many other Correſpondencies from abroad: and had alſo frequent Diſcourſes with her. Of which he gave Intelligence to the L. Treaſurer *Burghley*, from Time to Time. In one of his Letters he writ, 'That ſhe ſeemed much diſcontented, 'that having ſundry Times written to the Queen's Majeſty, ſhe was 'neither anſwered, nor ſuffered to receive Money out of *France*, nor 'Things needful for her Uſe. So that ſhe could not with good Patience write to her Majeſty at this Time. That within a few Days 'ſhe was become more melancholic than of long Time before, and 'complained of her Wrongs and Diſhonour: And for Remedy therof, ſeemed not to truſt her Majeſty, but altogether hoped of foreign Power. That by her Talk ſhe would make appear, that 'both *Spain* and *France* ſtood her and her Son's Friends: and that 'to keep them both her Friends alike, forbore to write to any of 'them. That ſhe would perſuade, that *Spain* in *Ireland*, and *France* 'in *Scotland*, intended ſome Attempts. For to *Ireland*, ſhe ſaid, the 'Pope long ſince gave Licence for the King of *Spain*, as his Right. 'He added, That this Speech of hers was not without her accuſtomed Threatning; nor that ſhe ſhewed leſs Enmity than of old.

He proceeded, 'My Lord, this ſudden Diſpoſition to talk ſo fairly 'of theſe Matters, wherof ſhe a long Time had ſcarcely ſeemed to 'think, (no Occaſion therof being given by me) preſumeth ſome 'intended Practice of hers lately overthrown. For ſure I am, her 'Melancholy and Grief is greater than ſhe in Words uttereth. And 'yet rather than continue this impriſonment, ſhe ſticks not to ſay, ſhe wil give her Body, Son, and Country, for Liberty. And here ſhe infers, that .... This ſhe gives out, to move ſome Fear. God preſerve the Queen's Majeſty long in Health.

Diſcourſe between the Earl and her, about Monies received by her.
Epiſt. Com. Salop. *ubi ſupra.*

And in another Letter by the ſame Earl, written in *February* this Year, upon a Letter from the *French* Ambaſſador to her, (which the L. Treaſurer had ſent the Earl, to deliver to her) and which ſhe read in his Sight, he writes, that ſhe ſaid therupon, 'How ſhe perceived, that Ambaſſador was informed of great Sums of Money received out of *France* into this Realm to her Uſe, as 40000 Crowns, known by ſome Means of the Duke. Truly, ſaid ſhe, I received not ſo much. But if the Duke ſaid ſo, quoth ſhe, I wil not deny it. Then ſhe made a long Diſcourſe of the Money ſhe ſpent by the Biſhop of *Roſſe*, termed her Ambaſſador, and the Biſhop of *Gallway*, with other her Commiſſioners, and Gifts alſo to her Servants: Which by her long Tale, amounted, I dare ſay (writeth the Earl) to double the ſaid Sum. He [the Earl] told her then plainly, that he had heard by ſundry Reports of divers Sums of Money to be ſecretly conveyed from Time to Time into this Realm, to be employed for Practices, to her Uſe. Which being found true, or any Part therof, he ſaid, ſhe was of good Reaſon to blame her own ſelf for her Wants, and none other. Nay, ſaid ſhe then, let them never be afraid (which ſhe repeated divers Times) of any Money, that I wil have come into *England*. For I have given ſure Order, that al which I can make ſhal be employed in my Service in *Scotland*: which ſhal not be defeated, for ought they can do.

'The Earl ſaid again, that he ſpake not for any Fear that was any Way to be had in the Matter. And that if ſhe thought ſo, ſhe was much deceived: but his ſpeaking of thoſe Reports was, to move her the better to conſider with herſelf, where the Fault was, if ſhe wanted. Wherunto ſhe replyed not. But entred then into her wonted Conjectures, and ſaid, I ſee now they go about ſome Exploit, to be done in *Scotland* againſt me. And therefore would find Means to hinder the coming of Money to me, as out of *France*. But ſaid ſhe, I have taken ſure Order for their Relief in *Scotland*. And that the ſame may be the more large unto them, I wil ſpend on myſelf here as little as I can.

'The Earl aſked her if ſhe knew of any ſuch Intention, or Act, in doing in *Scotland* againſt her. But he could not perceive by her Anſwer, that ſhe underſtood any thing either of the preſent Sieges, or otherwiſe of Weight; but only occupied herſelf with Suſpicion, according to her old Cuſtoms.

'As concerning her ſending into *France*, or the coming of any from thence unto her, he could not but think much Danger in either of them. For that certainly whatſoever ſhe pleaded of Wants for herſelf and hers, her very Meaning and Deſire is of Intelligence and Practice for her Purpoſe, not tolerable. Albeit, if her Majeſty of her Pleaſure wil needs grant Licence for one of theſe two Ways, his Opinion was, that the ſending thither of ſome ſuch her Servants were moſt meet for providing her Apparel and Receipt of Money neceſſary: ſo that they be not ..... For ſometimes Diſcourſes were of leſs Danger, than the coming of 'ſome expert Perſons from thence, that could not upon the ſudden be judged of, as wel known here. But ſeeing ſuch Dangers 'to be, either in ſending or coming, he muſt, he ſaid, of good Reaſon conclude with his Lordſhip, the beſt Way to be, that ſhe might 'be licenced to have ſome Money brought from *France* to her, to 'ſerve for her Neceſſaries. And that her Majeſty was now the 'more inclined to be ſuſpicious of her Doings, he could not but 'think ſhe had great Cauſe ſo to do, not only remembring that which 'is paſt, but alſo expecting the Return of the Cardinal of *Lorain*, 'with the reſt of that Houſe, and herſelf alſo principally; with 'the cruel Intentions of every of them, wel known to be toward 'her Majeſty, and the State of this Realm, if they had Power and 'Liberty to ſerve to their Wills. This was dated from *Sheffield* Caſtle the 20. of *Febr.* 1572.

And by way of Poſtſcript, he writes, That when he was about to ſeal up this Letter, ſhe ſent for him, and at his coming braſt out with Complaints of her Eſtate; eſpecially, how ſhe was not wel uſed in *France*, by ſuch as ſhe had put in Truſt touching her living there: Saying, that her Uncle, the Cardinal, who chiefly pretended good Wil unto her, did ſo diſpoſe her Profits and Caſualties there, at his own Liberty, as nothing therof came to her neceſſary Uſe. Wherefore ſhe deſired, that her new Officer, whom ſhe had lately put in Truſt about her Living, might have Licence to come and declare her State unto her. The Name of this her new Officer ſhe ſaid, was *Monſieur De Verge*. This ſeems to have been her Device, to let in ſome Intelligence from *France* unto her.

Linnen ſent to the Queen: with ſecret writing in it.

And good Reaſon there was for theſe Suſpicions of Meſſengers from *France*, ſince the State had Experience before this, of the Dangers of Meſſages brought to her from thence. One wherof was in the Month of *December*, when Information was given by *Walſingham*, Ambaſſador then in *France*, That there was Linnen to be ſent to her from thence: and that he had diſcovered one that carried the Box wherin it was put; which within three or four Days departed thence. And communicating this to the L. Treaſurer, he told him, that he thought they would ſee ſomewhat written in ſome of the Linnen, contained in the ſame Box, that ſhould be worth the reading: and cunningly adviſing, that her Majeſty, under Colour of ſeeing the Faſhion of the Ruffs, might cauſe the ſeveral Pieces of Linnen to be holden before a Fire, whereby the Writing might appear. For that he judged, there would be ſome Matter diſcovered: which made him the more willing, as he ſaid, to grant the Paſſport.

ANNO 1572.

CHAP. XVI.

A League Offenſive and Defenſive with France. *Deliberation about the Aſſiſtance of the Prince of Orange. Duke* Montmorancy *comes over Ambaſſador. His Reception. Sir* Philip Sydney *goes into* France *with the* Engliſh *Ambaſſador. A Motion made by the* French *Ambaſſador for Duke* D'Alenſon's *matching with the Queen. His Qualities. L.* Burghley's *Thoughts and Advice concerning it. The Queen irreſolute. Sir* Philip Sydney's *Letter to her, againſt the Match with* France. *Caſes of Conſcience in reſpect of marrying with a Papiſt: and ſuffering Maſs to be ſaid. Anſwered favourably.*

WE wil now return a little backward towards the Beginning of this Year, to take a View of the weighty Affairs between *France* and *England.*

A League made with France.

Sir *Thomas Smith* and Mr. *Walſingham* were both now in *France,* ſoliciting a good League between the two Kingdoms; and in the Month of *April* effected it. Which was looked upon as an happy Effect for this Land. *Smith* certified the L. Treaſurer, that at laſt they had concluded the League. In this League the *French* obliged themſelves not to aſſiſt the *Scottiſh* Queen; being content to make no Mention of her; or of being her Friend and Ally: but gave her over to the Queen's Majeſty, whatſoever Demands they had made for her before. And in al Things they relented to her Majeſty's Deſire; as *Smith* wrote; ſo that they might have Colour to ſave the King their Maſter's Honour. And hereupon the ſaid Ambaſſador added, he hoped and truſted, it was the beſt League that ever was made with *France,* or any other Nation, for her Majeſty's Surety. And within a Day or two after, they hoped to ſign the Treaty. This was writ *Apr.* 17. And *Apr.* 20. *Smith* writeth the ſame from *Blois* to the Queen.

The Terms and Conditions of it. Cott. *Libr.* Julius *F.* 6.

The *French* King's Commiſſaries at this Treaty were, *Francis* Duke of *Montmorancy, Renatus Byragus, Sebaſtian de Laubeſpine, Epiſcop. Lemovicenſis,* and *Paulus de Foix.* The Queen's were, the ſaid *Smith* and *Walſingham.* This was a Confederacy, League, and Union, for mutual Defence, againſt al Perſons of what Order ſoever; who under any Pretence whatſoever, and any Cauſe, none excepted, do invade, or ſhal invade, the Perſons, or Territories by them poſſeſſed. And this League to remain firm, not only between the ſaid Princes, while they live, but alſo between their Succeſſors; if the Succeſſor ſhal ſignify to the Survivor within a Year, by Ambaſſadors and Letters, that he receiveth the ſame Conditions. Otherwiſe the Survivor ſhal be underſtood to be free of the Obſervation of this League. And that the *French* ſhould innovate nothing in *Scotland.*

The Benefit of this League.

In the next Month, *May* the 7th, the ſaid Ambaſſador, *Smith*, reflecting upon the Benefit of this League, uſed theſe Words, 'That 'now it could not be ſaid, her Majeſty was altogether alone, having ſo good a Defence, of ſo noble and courageous a Prince, and 'ſo faithful of his Word, and ſo near a Neighbour, provided for, 'and beſpoken beforehand againſt any Need, partly that [of the '*Scottiſh* Queen] and partly the Troubles in *Flanders*. Which God, 'he ſaid, had provided to deliver his poor Servants there, from 'the Antichriſtian Tyranny.' But our Ambaſſador, however wary enough, and ſuſpicious of that Court, ſaw not yet the Diſſimulation of that *French* Potentate.

Deliberation for Aſſiſtance of the Prince of Orange.

But as this ſuppoſed good Underſtanding with *France* was now effected for *England*, ſo it wanted Defence from another implacable and more formidable Enemy, the powerful Monarch of *Spain*. In Order to which another great Matter was now in hand and under Conſultation; namely, concerning aſſiſting the Prince of *Orange:* Who headed the free People of the *Low Countries*, intolerably oppreſſed, and tyrannized over by Duke *D'Alva*, the King's great Officer there. And becauſe *France* equally with *England*, was in Danger from that inſulting Prince, it was laboured, that both Kingdoms ſhould aſſiſt the ſaid Prince of *Orange*.

Walſingham *moves it to the L.* Burghley; *in order to the Safety of* England.

Walſingham is (now in *May*) perſuading the Lord *Burghley* to joyn with them in their Reſiſtance of that oppreſſive Duke, and for aiding them of the *Low Countries*. He ſent a Meſſenger that Month, throughly inſtructed touching the State of that Country, and the Proceedings in *Flanders:* and that he hoped, after that he had throughly debated the Matter with him, it would manifeſtly appear unto him, that upon the good or evil Succeſs of this common Cauſe of Religion, and without the ſame wel proceeded, her Majeſty could not promiſe to herſelf any great Safety, having ſo dangerous a Neighbour. Whoſe Greatneſs ſhould receive no ſmal Encreaſe, if he overcame this Brunt. And in another Letter, he writ, that he perceived, that if there were no Aſſiſtance given under Hand by her Majeſty, they ſhould be driven to ſuch Inconveniences as ſhould be layd upon them by the Nation of *France:* And further, that they ſhould be forced to conſent to have *Strozzi* [a Sea Commander belonging to the *French*] in *Zealand*; unleſs they might have ſome Supplies elſewhere.

That it concerned France *and* England *to joyn in aiding the Prince.*

And in *July* he acquainted the ſame Lord, That one of great Credit, (ſent thither [*i. e.* to *Paris*] as it ſeems, from the Prince of *Orange*) told him, that it behoved the Queen and the *French* King, to conſult joyntly, in maintaining of that Prince's Enterprize. For that otherwiſe, he ſaw many Reaſons to induce him to think, that it would be dangerous to them both: eſpecially, to her Majeſty, conſidering the Practices that reigned in her own Country.

Walſingh. *to* Leiceſter, *to the ſame Purpoſe.* July 26.

Walſingham ſhewing his Zeal in this Cauſe, wrote alſo in this aforeſaid Month, to the great Earl of *Leiceſter* to the like Purpoſe. 'That to ſuffer that Prince to miſcarry, knowing our own 'Danger, were to lack both Policy and Magnanimity. That we 'could not deny, but upon that, that lately was diſcovered, if 'God had not raiſed up that Prince of *Orange*, to entertain *Spain*, 'a dangerous [Flame] ere this Time had been kindled in her own

‘ Home. To aſſiſt him therefore, added he, was to aſſiſt our ſelves. ‘ For that we were to run one Fortune with him. The Difference was, ‘ that by Miſcarriage the Miſchief ſhould firſt touch him, and then ‘ conſequently, as many of us, as profeſs one Religion with him. ‘ For the Supply that was given by the Pope, *Florence*, and divers ‘ Catholic Princes in *Germany*, ſhewed, that the Quarrel was mixt, ‘ and conſiſted as wel of Religion, as of State. That they failed ‘ not to make Diſtinction therof. And therin, ſaid he, they ſhewed ‘ their Courage and Zeal. But contrariwiſe, we [*i. e.* of the *Engliſh* ‘ Court] do nothing under hand; and thereby we did diſcover both ‘ Lack of Zeal and Courage.’ And here he made an Obſervation: That ‘ no Counſillor's Enterprize accompanied with Fear, had ever good ‘ Succeſs. For there could be no greater Enemy to ſound Counſil, ‘ than Fear.’ And then, ſpeaking of the Endeavours of thoſe of *Flanders*, made to the *French* King, to aſſiſt that Prince, and about the Queen's joyning with that King therin; ‘ Surely, ſaid he, tho’ ‘ it import that King very much to look to it, yet that it more im‘ported her Majeſty, and to look for nothing elſe (*Spain* overcoming ‘ this Brunt) than the Extremity of ſuch Miſchief, as he could ‘ work her. And ſo he excites the Earl of *Leiceſter* to forward this ‘ Cauſe.

The Pope's Intention againſt England.

And that theſe Apprehenſions of *Walſingham* were not groundleſs, in the Month of *May*, he ſent over from *France* to the Lord *Burghley*, a Gentleman, and with him certain Advices out of *Germany* and *Switzerland*, which he had received, and that Gentleman was privy to. Whereby his Lordſhip might perceive, that the Holy Father's Intention was, not only to trouble *England*, but al other Places that profeſſed the Goſpel. But now to return to this laboured Friendſhip with *France*.

The Commiſſioners ſent for the ſigning of it. Mon. Battaile.

This League was afterwards confirmed and ſigned by very Honourable Ambaſſadors ſent over on both Sides; *viz. Montmorancy* from *France*, and the Lord Admiral from *England*. There were other Commiſſioners appointed to go with *Montmorancy*. One wherof was *Monſieur De Battaile*, who dyed before he went. Of whom, this may *en paſſant* be mentioned: That having diſſembled his Religion, either for Fear or Intereſt, before his Death he much lamented the ſame; and gave his Advice to thoſe about him, to reſort to the Reformed Churches, and to bring up their Children in the Religion profeſſed by the ſame; as *Walſingham* thought fit to impart in one of his Letters from *France*.

The Reception of Montmorancy *here.*

Great Expectation there was of the coming of theſe Ambaſſadors; the Queen being determined to receive them very ſplendidly. At *Dover* were her Officers of the Houſehold; and Proviſions there made for them. The Earl of *Pembroke*, Lord *Windſor*, Lord *Buckhurſt* were there alſo with great and mighty Trains. And the Delay of the *French* (who made ſome Stay) in their coming, put the Queen to vaſt Charges. To Court alſo at this Time, came flocking ſuch Levies of Ladies to attend, as their Huſbands curſed the Delay, as the Lord *Burghley* ſaid between Jeſt and Earneſt. Duke *Montmorancy* with al his Train, to the Number of forty, was received with great Honour, being entertained for Meat and Drink, each in their Degrees; as it was to be affirmed, (as the Lord *Burghley*

ley writ) the like had not been ſeen in any Man's Memory. That Honour alſo done to him, was ſuch as her Majeſty could not do more, namely, in her courteous uſing of him, and by appointing ſundry Sorts of the Nobility to attend him. The Earl of *Leiceſter* feaſted him. And at *Midſummer* the Lord Treaſurer alſo feaſted him and al his Gentlemen, with a Collation of al Things, that he could procure, being not Fleſh; to obſerve their Manner.

His Reward, (tho' not ſo great as the Lord Treaſurer could have wiſhed) was a Cupboard of Plate gilt; a great Cup of Gold of 111 Ounces: And *Monſieur De Foix*'s was, a Cupboard of Plate.

Sir Philip Sidney *goes into* France, *to travail.*

The Admiral that now went to *France*, was accompanied with many young *Engliſh* Gentlemen; and among the reſt, Sir *Philip Sidney*, then but young, about 18. The Earl of *Leiceſter*, his Uncle writ to *Walſingham* at his going, tenderly, concerning him, to this Tenor: 'That foraſmuch as his Nephew, *Philip Sidney*, was licenced to travail, and did preſently repair unto thoſe Parts with the Lord Admiral, he had thought good to commend him by thoſe his Letters friendly unto him, as unto one he was wel aſſured, would have a ſpecial Care of him, during his Abode there. That he was young and raw, and no doubt, ſhould find thoſe Countries, and the Demeanour of the People ſomewhat ſtrange to him. And that therefore his [*Walſingham*'s] good Advice and Counſil ſhould greatly behove him for his beſt Directions. Which he [the Earl] did moſt heartily pray him to vouchſafe him with any friendly Aſſiſtance he ſhould ſee needful for him. That his Father and he [the Earl] did intend his further Travail, if the World were quiet, and he [*Walſingham*] ſhould think it convenient for him. Otherwiſe they prayed him, that they might be advertiſed therof; to the End the ſame (his Travails) might be therupon directed accordingly.' What Experience this young Gentleman learned in *France*, and the ſmal Eſteem he had for that Court, we ſhal hear by and by.

A Motion of a Match between the Queen and Duke D'Alençon.

While *Montmorancy* was here, tranſacting and confirming the Treaty, another very weighty Matter was in Hand; namely, an earneſt Motion made by him for the Queen's matching with Duke *D'Alençon*, the *French* King's younger Brother: (who was now but 17 Years of Age.) A Matter very acceptable to many of the Queen's Subjects; and of the wiſeſt and carefuleſt Sort. Of thoſe were the L. *Burghley* and *Walſingham*. By the latter of theſe he was deſcribed advantageouſly, the better to recommend him to the *Engliſh* Court. That for his Stature and Proportion, he left it to be expreſſed by Word of Mouth by Sir *Tho. Smith*, Mr. *Killigrew*, and others, who had been lately in *France* and ſeen him. That as for his Conditions, generally, this Opinion was conceived of him, that he was of as good and tractable a Diſpoſition as any, either Prince or Gentleman in *France*: and withal, both wiſe and ſtout, and ſubject to the *French* Lightneſs. So that they did apply to him the *French* Proverb, *Quil a de plume en ſon cerceau*. That he was confirmed in it (beſide the general Opinion) by the Admiral [*Coligni*] Count *Rochefoucault*, *Tilligny*, and others of the beſt Judgment of the Religion,

His Qualities and Conditions.

with their earneſt Proteſtation: So that he could not but credit the ſame.

Admiral Coligni *is earneſt for it.*

The Admiral debated with *Walſingham*, (as he farther related to the Lord *Burghley*) in this Matter; and proteſted ſundry Times to him, calling God to Witneſs, that he would not adviſe the Queen unto it, if he thought it would not prove both honourable, profitable, and comfortable, and for her Safety. And for his Religion, they had great Hope grounded upon good Conjecture, that he was eaſy to be reduced to the Knowledge of the Truth. *Walſingham* added, that for his Part, he had many great Reaſons to induce him to think, that if there were no other Impediments than the Uſe of his Maſs, that he would be eaſily induced to embrace the ſame.

His Religion.

His Affection towards the Queen.

And touching his Affection towards the Queen, *Walſinghmam* was informed, that where it had been objected to him, that he would be glad to have the Title of a King; he proteſted, that if he were not moved with a great and honourable Report of her Majeſty's rare Virtues, more than at any Deſires he had to a Kingdom, he would never have deſired the King, nor the Queen his Mother, to have made any Mention therof.

The Inclinableneſs of his Servants.

Touching the Devotions of his Followers and Servants, towards the propounded Match, *Walſingham* tells, how he was informed, that they alſo earneſtly deſired the ſame; eſpecially, thoſe whoſe Advice he chiefly uſed. Who tho' they were not of the Religion, yet were not Enemies to the ſame; and rather inclined that Way than otherwiſe. Of the which a Dozen of them were diſcharged of his Brother's Service, in Reſpect therof.

L. Burghley's *Enquiries: and Thoughts of this Match.*

Al this was in Anſwer to what the Lord Treaſurer *Burghley* had writ to *Walſingham*; being willed by the Greateſt to require the ſaid Ambaſſador to uſe al good Means poſſible to underſtand what he could of that Duke, *viz.* of his Age, his Stature, his Conditions, his Inclination to Religion, his Devotion this Way, the Devotion of his Followers and Servitors. And hereof her Majeſty ſought ſpeedily to be advertiſed. That ſhe might reſolve within a Month. For the Ambaſſadors upon their going Home, did what they could in that Matter. Wherunto they had neither Yea, nor Nay, but Delay only for a Month. That wiſe Lord's preſent Thoughts were, (as he ſignified in his Correſpondence to that *Engliſh* Ambaſſador) that he could not ſee in her Majeſty at that Time, any Lack towards this, but in Opinion for the Age. Which Defect, if it might be ſupplied with ſome Recompence, it were meet to be thought of. He wiſhed we might have *Calais* to the Iſſue of their Bodies: And he to be Governor therof during his Life: ſo as the *Engliſh* might have Security for their Staple there. He wiſhed alſo, that ſecretly the Queen's Majeſty might be aſſured, that (altho' there be no Contract therefore) that he would hear no Maſs after his Marriage.

The Difference of Age diſliked by the Queen.

But however this Lord and that Ambaſſador laboured to bring this Marriage about, the Queen, it appeared now by the Month of *July*, had little Inclination unto it. The Difference of Age undoubtedly might be one Cauſe. And thus did that Lord expreſs his Mind in this Matter to that Ambaſſador in the Month aforeſaid:

‘ That

ANNO 1572.

‘ That the Queen found the Marriage to be neceſſary for her: ‘ and yet the Opinion of others miſliking of that Party, for the *Perſon*, did more hinder her Purpoſe than her own Conceit. And ‘ that he ſaw ſuch Difficulties on both Sides, that he could make no ‘ Choice for no Marriage. That al Evils muſt be lookt for: And for ‘ Marriage without Liking, no Good could be hoped thence. Therefore to God he left it. He ſaw, as he added, his Negotiations ‘ there ful of Perplexities: and prayed God to direct him. For he ‘ found the Queen very irreſolute.

Surely al this preſent Negotiation about Marriage, was rather to blind the Queen's and every *Engliſhman*'s Eyes, againſt the bloody Maſſacre that was now hatching, and the next Month executed. And further to blind her Eyes, a Meſſenger was ſent this Month to the Queen, to tel her of the intended Marriage of the Lady *Margaret* with the King of *Navarr*; as tho' it was going now to be fair Weather with the Proteſtants.

Sir Philip Sydney *to the Queen, diſſuading her from Marriage.*

These *Amours* were continued both this Year and the next. I wil draw what I find more of it into this Place. In the midſt of this woeing happened the barbarous and inhumane Maſſacre in *France*, which juſtly put a Stop to it. The *Engliſh* Nation abhorring the Action, and al thoſe that were concerned in it. Among the reſt, young *Philip Sydney*, that was at *Paris* at the Execution, took the Freedom to expreſs his Mind to the Queen not long after, in a private Letter, ſhewing his Diſſuaſion from matching there, tho' with al humble and dutiful Addreſs. The Contents wherof, and ſome remarkable Sentences, I have met with among ſome Papers of Sir *Michael Hicks*, ſometime Secretary to the L. *Burghley*: which I ſhal here ſet down, (in the Want of the compleat Letter) both to give a Light into this Matter, and to preſerve any Remainders of that incomparable Man.

MSS. Mich. Hicks, *Eſq.*

‘ To arm an Excuſe with Reaſons, were to acknowledge, that I ‘ did willingly amiſs. It were folly to lay on fair Colours, where ‘ Judgment is ſo ready to diſcern of the Thing itſelf, *&c.* Therefore bearing no other Olive Branch of Interceſſions, than my unfeigned good Wil, nor uſing any other Information, *&c.* A Matter ‘ of great Importance, importing both the Continuance of your ‘ Safety, and the Joys of my Life; ſhallow Words, ſpringing from ‘ the deep Well of Affection. Having travailed long Time in Thought ‘ do now declare; not able to ſuppreſs it any longer, it ſtriveth ſo ‘ vehemently to diſcover itſelf. —— Nothing can be added to your ‘ Eſtate, being already an abſolute born, and accordingly reputed ‘ Princeſs. As the *Iriſh* are wont to ſay, *What need have they to do* ‘ *any thing, that are rich and fair?* So, What need have you to ‘ change the Courſe of your Eſtate, ſettled in ſuch a Calm. —— To ‘ ſo healthful a Body to apply ſo unſavoury a Medicine. —— What ‘ Hope to recompence ſo hazardous an Adventure, as to alter ſo wel ‘ a maintained and approved Trade? —— Sudden Change in Bodies natural, dangerous; much more in Politic. Hazard, then ‘ meeteſt to be regarded, when the Nature of the Agent and Patient ‘ fitly compoſed to occaſion them. —— The Realm Patient, Majeſty ‘ Agent. —— A true inward Strength reſiſteth outward Accidents. ‘ An inward Weakneſs doth not lightly ſubvert itſelf without foreign

ANNO 1572.

‘reign Force. —— The Treaſure, the Sinews of the Crown: the League the Love of the Subject.

‘Two Factions [the Papiſt and the Proteſtant] irreconcileable. — By your Dealings at Home and abroad, againſt our adverſe Party, you are ſo enwrapt to the other, that you cannot pul yourſelf out. As a Ship, altho' it be beaten with Waves and Tempeſts, yet there is no Safety but within it. —— The Proteſtant the chief, if not your ſole Strength. They cannot be, nor look for better Eſtate than that they be. —— Their Hearts galled, if not aliened, when you marry a *Frenchman*, and a Papiſt: The Son of the very *Jezebel* of our Age: altho' fine Wits excuſe it. His Brother [the *French* King *Charles*] made Oblation of his Siſter's Marriage [with the Proteſtant King of *Navarr*] that he might maſſacre of al Sexes. —— Himſelf, contrary to his Promiſe and Gratefulneſs, having his [Dependence] and chiefeſt Eſtate by the *Hugonots*, ſacked *La Charitè*. This maketh al true Religious to abhor ſuch a Maſter, and to diminiſh that Love they have long Time born you.

‘The Papiſt Spirits ful of Anguiſh, forced to [take] Oaths [of Allegiance, *&c.*] they counted damnable. —— Ambition ſtopt. — [Layd] in Priſon, Diſgrace, Baniſhment of their beſt Friends. — Some think you an Uſurper. Some think the King [your Father] is rightly diſallowed by the Pope. —— Burthend with the Weight of their Conſciences. —— [They conſiſt of] greater Numbers, and Riches, becauſe they have not Offices laid upon them. —— [They have] united Minds, as al oppreſſed are.

‘Joyn to theſe diſcontented Perſons; either for Want: *Quibus opus eſt bello Civili*; as *Cæſar* ſaid: Or ſuch as have high Minds, and are not advanced. Theſe Men moſt dangerous. They embrace al Eſtates; and ſtay but Advantage of Time.

‘I am glad, I may ſay, they did not prevail. For if they had, it had been no Time now to deliberate. —— Theſe People want but a Head, and ſuch a Head [as *Monſieur*] wanteth but a few of their Inſtructions. —— That Occaſion, with a ſmal Shew of Title [*i. e.* King of *England*] wil do for a Turn. Remember *Warbeck*; and *Lewis* the *French* King's Son in *Henry the Third*'s Time. That *Monſieur* is to be judged by his Wil and Power. His Wil is as ful of high Ambition as is poſſible. *French* Diſpoſition. His Education is in conſtant Attempts againſt his Brother. His thruſting into the *Low Countries*. —— Sometimes Suitor to the King of *Spain*'s Daughter: ſometimes to You. —— Carried away with every Wind of hope. —— Taught to love Greatneſs any Way gotten. —— The Motioners and Miniſters of his Mind, only young Men; that have ſeen no Commonwealth. Defiled with odious Murther: Apt to Rebellion.

‘How wil he be content to be the ſecond Perſon in *England*, that cannot be in *France*, and Heir apparent? His Power great. —— The Way wil be made for him. Who needs nought, but an Head to draw evil Humours —— Of great Revenues. —— A populous Nation of the World; eſpecially of Soldiers, that have learnt to ſerve without Pay, where their Hope is the Spoil. —— His Brother ready to help for old Revenges: As alſo to keep him occupied from troubling *France:* And alſo to carry naughty Fellows out of his Country.

ANNO
1572.

‘ King *Philip* and Queen *Mary*, al of one Religion. The Houſe of *France* ready to impeach any his Attempts. And yet, what might have been the Event of that Marriage, your gracious Reign hath made void. —— Your Realm ready to receive Hurt. M. [*Monſieur*] ready to [take hold of] the Occaſion to hurt [us in our] Peace, and the Fruits of Peace.

‘ There cannot happen any thing more ful of evident Danger to your Eſtate Royal. —— Your Perſon the Scale of our Happineſs. What Good can come to balance with the Loſs of ſo honourable Conſtancy? —— I wil not ſhew ſo much Malice, as to object the Doubts of the Unhealthfulneſs of the whole Race. —— His Proceedings in his Suit, agree like Hot and Cold. —— I wil temper my Speeches from any particular Diſgrace, tho' never ſo true. —— If he come, either [he muſt] have the Keys of your Kingdom, or live in lower Reputation than his Mind wil bear: or depart far off, diſpleaſed more than before. —— If it be unprofitable for your Kingdom, and unpleaſant for you, ['tis] too dear a Purchaſe for Repentance. —— You can have by him no Bliſs but Children. —— He cannot enrich you: for he hath not: or elſe to beſtow otherwiſe. —— To eaſe you of the Cares of Government, is as much as to eaſe you of being Queen. This may hurt: If not, at the beſt, it cannot help.

‘ The Mention of Charges; [*viz.* from] foreign Fears, and the *Low Countries*. Thoſe Buildings moſt firm, that ſtand upon their own Foundation. —— A true *Maſſaniſſa*. —— It were not fit to contrary the Enterprizes of mighty *Carthage*. And if it were, how can this be applied to M. [*Monſieur*] —— Strongeſt Leagues are made between ſuch as are joyned by a vehement Deſire of a third Thing: Ours a vehement Fear —— Parallels can never joyn truly; becauſe they maintain different Ends. —— Contrary Principles cannot beget one Doctrine. —— He a Papiſt; and if he be a Man, muſt needs have that Manlike Proportion, to deſire al to be of his Mind. He deſirous to make *France* great. Your Majeſty meaneth nothing leſs, than that it ſhould grow ſo, eſpecially by *England*. —— He by his own Fancy, and youthful Governours, embraceth al ambitious Hopes; having *Alexander*'s Image in his Hall, ill painted.

‘ Your Majeſty [taught] by Vertue, if you ſhould hope; by Wiſdom, what you may hope. —— Your Council renowned over al *Chriſtendom*, for their Tempers and Minds: having ſet the uttermoſt of their Ambition in your Favour, and the Study of their Souls in your Safety. —— No Example in the World fit to blazon you by. —— No Men ever weary of a good Prince. For either Men never ſaw other [than you] or are too old to have Joy, to ſeek other. —— Abuſe in Government ruineth of itſelf. Our Neighbours Fire giveth us Light to ſee our own Quietneſs. —— Examples of good Princes [ſhew] the longer they reign, the deeper they ſink in the Subjects Hearts. The Subjects willingly grant, and dutifully pay Subſidies, and al Impoſitions demanded. Leſs troubleſome to you now, in making Requeſt [for them] than in the Beginning of your Reign.

‘ For

ANNO 1572.

‘For *Succeſſion*, albeit I have caſt the uttermoſt Anchor of my Hope; yet for *England*'s Sake, I wil not ſay ought againſt any ſuch Determination. —— That uncertain Good ſhal bring Conteſt to [obtain] good, beyond al Reach of Reaſon. —— The *Riſing Sun* firſt uſed by *Scylla* to *Pompey*. *Riſing* and *falling* dependeth upon a Popular Choice. —— In a Lineal Monarchy, when the Infants ſuck, where there is the Love of their rightful Prince, who would leave the Beams of ſo fair a Sun, for the dreadful Experience of a divided Company of Stars? —— Vertue and Juſtice [are] the Bands only of Love. —— By your Loſs, al Blindneſs light upon him that ſeeth not our Miſery. ['Tis Time] to look after the Ship brought, after we ſee we cannot be ſafe in the Ship [wherin we are.] —— The beſt Rule is to do ſo, as they may not juſtly ſpeak evil of you. *Auguſtus* the Emperor [ſaid] *But let them ſpeak evil, ſince they cannot do much Hurt. Charles* V. when one ſaid, *Hollandois portent mal*, anſwered, *Mais ilz patient bien* — Care not for the barking of Curs, being carried upon the Wings of Innocence.

‘I durſt with Blood avow, never Prince was had in more precious Account of her Subjects. Some looſe Wretch may defile ſuch a Name, but cannot raze out the Impreſſion of Love you have made in ſuch a Multitude of Hearts. Their Love cannot fade, if you keep in your own Likneſs, and alter not yourſelf in other Colours. *Metus in authorem redit.*

‘He can bring no more Good than any Body elſe: Evil he may [*i. e. Monſieur.*] —— Either Fear of that which cannot happen; or by him cannot be prevented. —— You have ſtood alone a great while. Take it for a ſingular Honour God hath done you, to be the only Protector of his Church. And ſo may continue for Worldly Reſpects, if you continue, and make Religion your Strength. And thoſe whom you find truſty, to be employed in the Affairs, to be held up in the Eyes of your Subjects.

‘This Man, as long as he is but *Monſieur*, in Might cannot ſtead you; and being a Papiſt, he wil not. And if he be King of *France*, his Defence wil be like *Ajax*'s Shield; that rather weighed down thoſe that bear it, than defended them.

Two Caſes of Conſcience concerning this Marriage.

For beſides the Diſproportion of Age, which was one of the Queen's great Objections, another Obſtacle to the current Proceeding of this Marriage was the Matter of Religion; it being lookt upon as a Matter of Conſcience. Which was reduced to two Caſes. The one was, Whether it were lawful for a Proteſtant to marry with a Papiſt. And the other, Whether the Queen might permit to have Maſs ſaid in her Kingdom. For the better informing of the L. *Burghley* in both theſe, being the Queen's greateſt Counſillor, and in whoſe Advice ſhe chiefly repoſed herſelf, ſome learned Divines were employed to write their Judgments according to the Word of God. There are ſeveral Tracts I have met with among that Lord's Papers, written in Reſolution of both theſe Queſtions; ſome Negatively, and ſome Affirmatively. Wherin Objections were anſwered that made it unlawful: And a Book writ to that Purpoſe confuted, in favour of the Match. Theſe Tracts I look upon as valuable, conſiſting of the Arguments then made uſe of among the Learned, in the Points of Difference between the Church of *Rome* and the Proteſtants. They that are minded to conſult them, may read ſome of them in the *Appendix*. But by aſſailing of the Arguments and Objections made againſt the Marriage, it appears, how inclinable and deſirous the chief Men generally were for the accompliſhing therof.

N° XV, XVI, XVII, XVIII.

L. Burghley's *Cares for the Public, in reſpect of this Match.*

Compl. Amb.

I add to the reſt, what the L. Treaſurer wrote in *March* to *Walſingham* in *France*, as the Reſult of his ſerious Thoughts of this weighty Matter: 'That he ſaw the imminent Perils to this State: 'And namely, how long ſoever ſhe ſhould by Courſe of Nature 'live and reign, the Succeſs of this Crown ſo manifeſtly uncertain, 'or rather too manifeſtly prejudicious for the State of Religion; 'that he could not but ſtil perſiſt in ſeeking for Marriage for her 'Majeſty. And finding no Way, that was liking to her but this 'with the Duke, he did force himſelf to purſue it with Deſire; 'and did flatter himſelf with Imaginations, that if he [the Duke '*D'Alençon*] ſhould come hither, her Majeſty would not refuſe him. 'And for his Religion, methinks, added that Lord, if he were 'otherwiſe liked, he would not loſe a Queen with a Kingdom, for 'a Prieſt's Bleſſing of a Chalice.

CHAP. XVII.

The Maſſacre at Paris. *Many Nobles and others of the* Engliſh *Nation preſerved in* Walſingham'*s Houſe there. Among the reſt Mr.* Philip Sydney. Walſingham *about departing Home. The King relates to him the Reaſon he took this Courſe.* Walſingham *writes of theſe Matters into* England. *The* French *Ambaſſador comes to the Queen. Her excellent Speech to him of the Admiral's Murther: And her Advice to the King. Some Account of the Maſſacre. Nothing but Extremity towards thoſe of the Religion.* England *now upon its Guard.* Roulard *a Catholick, murthered.*

The Maſſacre at Paris *happens about this Time of Treaty with* France.

BUT that hideous inhumane Maſſacre of the King's Proteſtant Subjects in *France* in this very Juncture, broke off that pretendedly good Underſtanding and Friendſhip with him, that the Queen and her Court were too credulous to believe and to take a Satisfaction in. For by this horrible Act, they might plainly ſee, how abhorred al thoſe that profeſſed the true Religion were to *France*.

The Engliſh *fly to the Ambaſſador, and eſcape the Maſſacre.*

Walſingham the Queen's Ambaſſador was at this Time in *Paris*. And it was a wonderful Eſcape he had, that in that hot Zeal for Popery, he was not murthered undiſtinguiſhed, with the reſt. For whether it were by ſome Order from the King, or otherwiſe, not only himſelf, but thoſe of the *Engliſh* Nation that could eſcape to his Houſe, were preſerved. And among the reſt was one *Tim. Bright*, *Abridgment of the Book of Martyrs, by* T. Bright. *Quarto.*

Doctor of Phyſick. Who divers Years after, *viz. Anno* 1589, publiſhed an Abridgment of *John Fox*'s Book of Martyrs: and in his Dedication which he made to Sir *Francis Walſingham*, he remembred that great Benefit that both he and many others, *Engliſh*, and of other Nations too, Strangers then in *Paris*, received; being preſerved in his Houſe from being maſſacred.' 'And ſo the Benefit was common to many. And 'that his Lordſhip's Houſe at that Time was a very Sanctuary not 'only to al of our Nation, but even to many Strangers then in *Paris*, 'that were vertuouſly diſpoſed to true Religion. So was it ther'fore the moſt memorable Deliverance, and far more honourable, 'and bound him, as he ſaid, with great Obligations of Thankful'neſs: who therby had Cauſe to rejoyce not only for his own Safety, 'but for ſo many of his Countrymen, partly of his Acquaintance, 'and partly of Noble Houſes of this Realm: who had al taſted of 'the Rage of that furious Tragedy, had not his Honour ſhrowded 'them.

Among the reſt, Mr. Philip Sydney.

Several of the Privy Council declared themſelves beholden to *Walſingham* for the harbouring theſe Gentlemen: many wherof were related to them; as they did wiſely in retyring thither. And in this Emergence, they deſired the Ambaſſador, to adviſe thoſe Gentlemen to return Home, as their ſafeſt Courſe, having ſeen enough of *France*. And particularly for the Lord *Wharton*, (whoſe Schoolmaſter was ſlain) and Mr. *Philip Sydney*; to procure the King's Licence and Conduct to come thence. And further, adviſed him, that if he could get Leave from the King, to come Home too, til Matters were better ſettled there: (and that ſo was the Queen's Mind) leaving a Secretary there. But the Queen afterwards was unwilling yet to ſend for him. The Lord Treaſurer and Secretary *Smith* (knowing the Worth of the Man, and the Danger he was in) had been Suitors to her Majeſty, more than once, for his Return. Which ſhe at length granted; and then ſtrait revoked; the Letters being written, and immediately called back. So that in a Letter to him dated *September* the 12th, the Secretary told him, he ſaw, he muſt endure there for a Time which he truſted, would not be long.

The Queen upon ſending for her Ambaſſador Home.

Walſingham's *Danger told by ſome come from thence.*

About this very Time came to the Court three Gentlemen, *viz. Fawnte*, *Argol*, and *South*, from *France*. Who did amplify the cruel Diſorders there; and therupon *Walſingham*'s Danger that was talked of in every Man's Ears. Wherof his Friends made Relation to the Queen. The Effect was, finally, that ſhe was content to write her Letter for his Return, to the *French* King, dated from *Woodſtock*. Which Letter when the ſaid Ambaſſador had delivered to the King, he would not yield to the Revocation: ſaying, that he muſt then recal his Ambaſſador at the *Engliſh* Court: which would look as if the Amity were broke. And therefore prayed *Walſingham* to ſpeak no more of it. And ſo he continued there ſtil.

His Meſſage to the King upon the Maſſacre. With the Anſwer.

But to look a little upon this Maſſacre, and the Behaviour of the King after it was done, and the Conſequences and Effects of of it, with Reſpect to the *Engliſh* Court. But a Day or two after, *viz. Aug.* 26.) *Walſingham* ſent his Secretary to the Queen-Mother, willing him in his Name, to thank her and the King, for the great Care it pleaſed them to have of his Safety, and for the Preſervation of the *Engliſh* Nation in this laſt Tumult. And that he would not fail to make honourable Report of it unto the Queen's Majeſty, his Miſtreſs. And the Secretary was to add, that ſince there were divers Reports made of the late Execution there, and that he [the Ambaſſador] would be very loth to credit Reports; that it would pleaſe their Majeſties to ſend him the very Truth: to the End he might accordingly advertize the Queen's Majeſty. The Anſwer of the Queen-Mother was, that the King and ſhe gave ſpecial Command, that good Regard were had of him, and al the *Engliſh*, as a Thing that tended to the Preſervation of good Amity between the King and the Queen's Majeſty. And that if he could deviſe any better Means for his greater Safeguard, he would give them Underſtanding therof. To the ſecond Meſſage, ſhe ſaid, That *Monſieur la Mot*, the *French* Ambaſſador had, ſhe doubted not, advertiſed the Queens Majeſty of the late Accidents there. Nevertheleſs, to gratify him, ſhe would cauſe Secretary *Pinart* to ſend him an Abſtract of that which the King before had ſent to his Ambaſſador there reſident. This Abſtract *Walſingham* received, and ſent it to *Smith* encloſed in this Letter, wherin he informed him of al this. And added, That the Duke of *Nevers* had ſhewed himſelf much affected to the *Engliſh* Nation: who ſpared not to come and viſit *Walſingham* in his own Perſon, with Offer of al kind Courteſy, not only to him, but to divers other *Engliſh* Gentlemen. And beſides, entertained three *Engliſh* Gentlemen, that otherwiſe had been in great Jeopardy of their Lives.

The King ſends for Walſingham.

Soon after, *viz.* the Firſt of *September*, the King (whoſe Buſineſs now was to excuſe his Barbarity as wel as he could) ſent for the *Engliſh* Ambaſſador, and withal ſent two Perſons of Eminency, and a Dozen other Gentlemen, to conduct him ſafely. Being come into his Preſence, he told him, he ſent for him to ſatisfy him of the late Execution; wherof he ſaid, Men might judge diverſly: And that he had for the ſatisfying of the World, cauſed the Proceſs to be made of the Admiral [*Coligni* murthered in his Bed] and the reſt of the Conſpirators. And that aſſoon as it ſhould be finiſhed, he would not fail to ſend it unto her Majeſty, his good Siſter. Who, he did aſſure himſelf, would interpret in good Part his Doings. He being conſtrained to his great Grief, to do that which he did for his own Safety ſake: And which if he had not done, both he himſelf, his Mother and Brethren had been in Danger of their Lives. And that he deſired nothing more than to continue, or rather encreaſe, Amity with her Majeſty. And therefore hoped, that ſhe would not take Occaſion upon this late Proceeding, to ſuſpect the contrary. To which *Walſingham* gave a prudent and agreeable Anſwer to the King. And then he made the King acquainted, that three of this Nation were ſlain, and that divers were ſpoiled. For which when the King ſhewed himſelf to be very ſorry, and ſaid, that if the Offenders of that Party could be produced, there ſhould be exemplary Juſtice uſed; *Walſingham* ſaid, it would be hard to produce them, the Diſorder being ſo general, and the Sword being committed to the common People.

Diſcourſe between them.

Afterwards the Queen-Mother, to diſguiſe the Matter, ſent a Writing to him, to be ſent to the Queen, expreſſing the Summary

mary of this Fact. Which ſeemed to be deſcribed in a diſguiſed Method, to cover the execrable Manner therof. And being in her Preſence, ſhe ſhewed him, that the King's Meaning was, that the Heads of the Conſpirators being now taken away, to continue the Edicts, and that every Man ſhould live in Repoſe and Liberty of his Conſcience. But this was only ſtil to blind the poor Proteſtants, that they being now ſecure, might in greater Numbers fal into the Hands of the Butchers; and not ſtand upon their own Guard, nor to revenge themſelves.

The Queen-Mother's Diſſimulation concerning the Proteſtants.

That they ſhould have the Liberty of their Conſciences.

For *Walſingham* in his Correſpondence with Secretary *Smith*, let him underſtand in a Letter dated *September* 13. That albeit it was ſhewn him, that the Heads being taken away, the meaner Sort ſhould enjoy, by Virtue of the Edicts, both Lives and Goods and Liberty of their Conſciences: which notwithſtanding alſo was aſſured by Print [which Print he encloſed in his Letter] yet nothing therof was performed: but al Extremity uſed. Which Manner of Proceeding was by the Catholics themſelves utterly condemned, as he added. And that they deſired to depart thence out of ſuch a Country, to quit themſelves of this ſtrange Kind of Government. For that they ſaw none could here aſſure themſelves, either of Goods or Life.

The Cruelties in Lyons, Burdeaux, *and* Orleans.

He further gave him Intelligence. That even ſtil at *Lions*, *Bourdeaux*, and *Orleans*, great and moſt barbarous Cruelties had been executed. And that at *Orleans*, divers of the *Almains* had been ſlain, and ſpoiled. The moſt Part of them put to the Ranſome. For that ſince Juſtice took not Place there, they forbore to require Redreſs, but departed thence with great Deſire of Revenge. And further, that they were preparing the *Baſtile*, for ſome Perſons of Quality. And it was thought it was for the Prince of *Conde* and his Brethren. Marſhal *Montmorancy* was commanded, as it was ſaid, to keep his Houſe, and to forbear to make any Aſſembly.

News brought hither of the Maſſacre.

The Queen's Care for Walſingham.

The News of this Cruelty was ſoon brought to *England* by ſeveral firſt, that eſcaped from *Diep:* bringing the News of the Admiral's Murther, with a great Multitude of the Religion, on the 24th of *Auguſt*, in a moſt cruel Sort: as upon the firſt Intelligence therof the Lord Treaſurer, the Earl of *Leiceſter*, and others of the Privy Council wrote *September* 9, unto *Walſingham:* and that it gave to her Majeſty no ſmal Cauſe of Grief: and ſo much the more, in that ſhe could hear no Manner of Certainty therof from him. Of whoſe Perſon alſo in ſuch a horrid Time, her Majeſty was very careful. And notwithſtanding the *French* Ambaſſador affirmed to her, that he was in Safety, ſhe was not quiet in Mind for him, until his own Servant came; who had ſtayed long in *Bulloin* for a Wind.

La Mot's *Account to the Queen of the Cauſe of this Execution.*

In the mean Time the King aſſoon as might be, ordered *La Mot* to repreſent this bloody Fact of his, as fair as might be: namely, that he was of Neceſſity, for Safeguard of his Life, forced to cauſe ſuch Execution to be done upon the Admiral and his Accomplices. For that he and they had conſpired his Death. Of which Matter the King was very wel able to make a Verification. And that her Majeſty ſhould ſhortly ſee, by the Proceſs of the Admiral then in making

king. And that nothing was meant by the King againſt the Cauſe of Religion.

To prevent a deſperate Conſpiracy to ſeize the King.

For thus he related the Matter to the Queen and Council, when he came to the Court; That when his Maſter the King heard, that the Admiral was wounded, (which he was two Days before, being ſhot out of a Window) he was greatly grieved therat, and that he determined to have done due Juſtice upon the Authors of it. In which Mind he continued until Saturday [two Days after] late at Night. At which Time Advertiſement was given him, that the Admiral and his Friends had concluded not to expect the Order of the King for the Puniſhment of the Fact, but would avenge themſelves; and that they would certainly ſeize the Perſon of the King, Queen Mother, and his Brethren. And ſo his Perſon, and theirs ſhould be in Danger; and a new War ſhould thereby be begun. And to make this to be true in the King's Sight, it was alſo informed, that ſome ſuch as were of this Confederacy with the Admiral, had for Conſcience ſake diſcloſed the ſame. And that it was made the more probable to the King, by reaſon of certain bold Speeches uſed by *Teligny* [the Admiral's Son in Law] to the King. Wherupon, ſaid the Ambaſſador, the King was ſo daunted with the preſent Fear of his own Perſon, and his Mother and his Brethren, and of the imminent Danger of a new Civil War; and being thus overcome with this Extremity, and having no Time, long to deliberate therupon; (ſcarce the Space of an Hour) he was in this Manner forced to yield to another Extremity: Which was, to ſuffer the Parties that were Enemies to the Admiral, to proceed to the Execution of him: altho' not with ſuch a general Fury, as was uſed.

After the Ambaſſador had made this fair Story, he prayed the Queen to ſhew her Compaſſion of the King, rather than to condemn him; making great Aſſurance of the King's Innocency herein; for the Intention of his own Part, being only for his Defence and Safety, againſt the Perils diſcovered to him by the Informers. And that the King might find Comfort of her, in condoling with him for this ſo miſerable and lamentable an Accident.

But al this was but a ſecond Invention to palliate this Crime, and a Purpoſe of committing more. For the King's firſt Report of it to the Queen, by his own Letters, was quite different: whereby the *Engliſh* Court concluded al to be but Fable, with Intent to put a falſe Covering over that horrible Fact, For thus did the L. *Burghley* declare the Matter in his Correſpondence with *Walſingham*.

A Fable invented to cover the Murther of the Admiral.

'The *French* Ambaſſador, in his Negotiation, did ſeek to perſuade 'us, that the King was forced, for Safety of his own Life, to cauſe 'that Execution to be done, as it was; and that therof we ſhould 'ſee the Proofs by the Admiral's Proceſs. And then added, you 'may imagine, how hard a Thing it is for us to be perſuaded againſt 'our natural Senſes. And how they wil accord theſe two Jarrs, 'we know not. For the King's Letters firſt written after the Admiral's Death, did declare it to be done in manner of Sedition, 'and privately, by the Houſe of *Guiſe*. Who were afraid that the 'Admiral and his Friends would purſue againſt them the Avenge for 'his Hurt [by ſhooting him.] And that the King's own Guard '[which he ſent to be] about the Admiral, was forced; and the

‘ King himſelf driven to hold the Guards about him in the *Louvre*, ‘ for his Defence. And now yet it muſt needs be notified, that the ‘ King did, for his own Security, cauſe the Execution to be done.

The Queen's prudent Anſwer to the French Ambaſſador.

But this latter Pretence, the aforeſaid Privy-Counſillors, in their Letter ſoon acquainted *Walſingham* with; Namely, how that Ambaſſador diſguiſed the black Buſineſs, and made a fair Tale of the Admiral's Intention to ſeize the King, the Queen Mother, and his Brethren. The ſaid Counſillors did then ſhew him, how very wiſely and princely the Queen anſwered the Ambaſſador: *viz.* to this Effect, ‘ That altho' upon the firſt Report of the general Mur‘ther of ſo many, being al under his Protection in the principal ‘ City, it was very hard to conceive wel of the King; yet it had ‘ been her former Opinion of the ſingular integrity of his Actions; ‘ and namely, of his many outward Favours that he had, ſince the ‘ Time of the Admiral's coming to his Preſence, ſhewed him and ‘ his Friends, that howſoever this Fact of itſelf, with the Circum‘ſtances of ſo many horrible Murthers, did outwardly charge the ‘ King with al manner of Diſhonour, that might touch a Prince; ‘ yet ſhe, particularly for Reverence of his princely State, for her ‘ Love ſhe bare him; and finally, for that ſhe had not yet received ‘ the Information from him; did determine with herſelf not to ‘ pronounce any evil Judgment of the King; nor yet to conceive ‘ that which the moſt Part of al others did conceive of him.

‘ But now that ſhe had heard (as ſhe proceeded) by him, the Am‘baſſador, in what Sort the King had willed him to declare the Pro‘ceſs thereof, ſhe did much deſire the Conſideration of the King's ‘ Honour, and the Continuance of the Amity with him. And that ‘ ſhe moſt heartily willed, that he might ſo uſe the Matter in Time, ‘ as the World might find him excuſable, in one of theſe two Sorts: ‘ That is, that either it might be made manifeſt to indifferent Per‘ſons, (that is, to ſuch as were not known to have born deadly ‘ Malice to the Admiral and his Party, now murthered) that if the ‘ Confirmation, that was given to the King, of the Admiral's Evil ‘ Intention and Conſpiracy againſt him, were grounded upon Truth, ‘ and not upon Malice or Pretext; and if the Information might be ‘ verified; Then might the King be excuſed in ſome Part, both to‘wards God and the World, in permitting the Admiral's Enemies ‘ by Force to prevent his Enterprizes. Altho', indeed, the ſame In‘formations had been true, yet the Manner of the Cruelty uſed (as ‘ ſhe went on wel) could not be allowed in any Kingdom or Go‘vernment; and leaſt in that Place, where the King might, by Or‘der of Juſtice, have done due Execution, both to the Admiral, ‘ and al others that ſhould have proved Offenders. For (as ſhe ſaid) ‘ it could not be denyed, but the ſame Force that murthered ſo ma‘ny Multitudes, might more eaſily have attached them al, or the ‘ Principals: and brought them to anſwer to Juſtice, when the King ‘ would. And of al other the Admiral, being on his Bed, lamed ‘ both on his right Hand, and left Arm, lying in Danger under the ‘ Care of Chirurgeons: being alſo guarded about his private Houſe ‘ with a Number of the King's Guards; and ſo might have been, by ‘ a Word of the King's Mouth, brought to any Place, to have an‘ſwered, When and How the King ſhould have thought meet.

Her Diſcourſe with him about the Murther of the Admiral, &c.

‘ But

ANNO
1572.

'But the Fault therof, (as ſhe continued) as to the Diſorder of proceeding, however the Information had been true, ſhe forbore to impute to the King : but left the ſame to the Burthen of others about him : whoſe Age and Knowledge ought in ſuch a Cauſe to have foreſeen, how Offenders ought to be puniſhed with the Sword of the Prince, and not with the bloody Swords of Murtherers, being alſo, the mortal Enemies of the Party murthered. The Information wherof, for the Recovery of the King's Honour (which was by the Facts of others herein greatly touched) ſhe left to the King to be conſidered ; and willed him Opportunity to do, what ſhould be to God's Honour, and to his own Praiſe.

Her ſerious Advice to the King on this Emergence.

'But on the other Side (as the Queen more cloſely ſuggeſted) if ſuch Information, ſo ſuddenly given to the King againſt the Admiral, ſhould not be duly and manifeſty, without Subornation, proved true, (as therin ſurely the Manner of the Circumſtances did lead al indifferent Perſons to think the ſame not only falſly forged, of private deadly Malice to the Admiral and his Party, but alſo perilouſly deviſed to weaken the King's Eſtate, and to deprive him of the great Honour and Surety that daily was growing unto him by Counſils or Services of the ſaid Admiral, and his Friends, now murthered) her Majeſty then found the Cauſe of ſo great Importance to be pitied ; Wiſhing him to have Grace to uſe his Power, by faithful Counſillors and Servants, to make an Example to the World of the ſame Manner of Puniſhment on ſuch deteſtable traiterous Attempts. Whereby his Honour, which was then much blemiſhed, might be ſaved ; but principally himſelf and his Perſon and Surety be in good Time provided for. And further ſhe added, that if it ſhould pleaſe him therin to require the Uſe of her Advice, and of her Aſſiſtance ; ſhe ſhould not fail, but to ſhew herſelf in this Time a perfect Friend to him, by al good Means that were in her Power.

The Queen's Thoughts of the Proteſtants taking up of Arms.

Then particularly, as to the Admiral, ſhe ſubjoyned, 'That ſhe was very ſorry for his Death ; as for one, whom ſhe thought a very good Miniſter, to continue Amity between them two. And for the reſt of the Noblemen, ſhe had Reaſon to bewail them for the like Cauſe. And that as he, the *French* Ambaſſador, could wel tel, ſhe could never allow of the taking up of Arms contrary to the King's Commandment. But now perceiving of the King's receiving them to Grace, and taking them to his Protection : and that it was by Conſequence of Things manifeſt, that the taking of Arms was not againſt the King's State or Perſon, but to defend themſelves in the Profeſſion of their Religion, according to the King's own Edicts and Grants ; ſhe did greatly lament their Deaths ; and that ſhe did ſurely perſuade herſelf, that if the King ſhould not uſe his Power to make ſome Amends for ſo much Blood, ſo horridly ſhed ; God, who ſaw the Hearts of al, as wel Princes as others, would ſhew his Juſtice in Time and Place : When his Honour ſhould therin be glorified, as the Author of al Juſtice, and the Revenger of al Blood-ſhedding of the Innocent.

I could not abridge this noble and admirable Admonition of the Queen, to that King's Ambaſſador, ſhewing both her Wiſdom and Piety ; and intimating this Treachery to be too broad to be covered from

ANNO 1572.

from her by any Pretences; and forewarning that King of Divine Juſtice and Revenge; which indeed, as a Propheſy, fel upon him moſt remarkably but the next Year.

The Proceſs againſt the Admiral not yet ſent to the Queen.

It may be obſerved here by the Way, that when the Queen had deſired for her Satisfaction, that ſhe might underſtand particularly the Conſpiracy of the Admiral, which was made the Ground of the Maſſacre: And which both the Queen-Mother and the King had promiſed, *viz.* that the Proceſs againſt him ſhould be tranſmitted to her, as was related before: it was not done *Octob.* 8. pretending it was not yet ready. And then *Brulart* that came from the King to *Walſingham* told him, it ſhould be ſent to the Queen aſſoon as it was finiſhed: Tho', he added, the King had hoped, that without further Suſpence, ſhe would have given Credit to him, as he would have done in the like Caſe to her.

An Account of the Maſſacre. Hiſt. of France. *Chap.* ix. *p.* 256

It would be too tedious to relate al the Particulars of this Maſſacre. Only that this Age may have ſome *Idea* of ſuch a never to be forgotten Wickedneſs, brought about by Popiſh Zealots, take it from a *French* Hiſtorian that writ the Hiſtory of *France*, from the Reign of *Henry* II. to *Henry* IV. *French* Kings, tranſlated into *Engliſh*. The Beginning of it was thus. 'The Palace Clock ſtruck. Then 'a Noiſe was heard about the Streets of *Paris*, that the *Hugonots* 'were in Arms, (they being in their Beds) and meant to kill the 'King, *&c.* The Gentlemen, Officers of the Chamber, Governors, 'Tutors, and Houſhold Servants of the King of *Navarr* and Prince 'of *Conde*, were driven out of their Chambers, where they ſlept 'in the *Louvre*; and being in the Court, maſſacred in the King's 'Preſence. The like was done to the Lords and Gentlemen that 'lay about the Admiral's Lodgings: and then throughout the Town, 'in ſuch Sort, that the Number ſlain that Sunday Night, and the 'two Days enſuing, within the City of *Paris* and the Suburbs, was 'eſteemed to be about 10000 Perſons; Lords, Gentlemen, Pages, 'Servants, and of al Sorts, Juſtices, Scholars, Lawyers, Phyſicians, 'Merchants, Artificers, Women, Maids, Boys; not ſparing little 'Children in the Cradles, or in their Mothers Bellies.

The Numbers Maſſacred.

Accuſed ſlanderouſly of Conſpiracy againſt the King.

The Courtiers of the King's Guard, and Strangers, that maſſacred the Gentlemen belonging to the King of *Navarr* and Prince of *Conde*, ſaid, that in one Day, by Weapons, they had ended thoſe Proceſſes, which Pen, Paper, Sentences of Juſtice, and open War, could not find the Means to execute in twelve Years Space. Theſe honourable Lords and Gentlemen Proteſtants, ſlanderouſly accuſed of Conſpiracy and Practice againſt the King, being ſtark naked, thinking only upon their Reſt, ſcarce awakened, unarmed, in the Hands of infinite cruel, crafty, and treacherous Enemies, not having ſo much Leiſure as to breath; were ſlain, ſome in their Beds, others upon the Roofs of Houſes, and in whatever other Place they might be found.

The Admiral's Head ſent to Rome.

The Admiral's Head was carried and preſented to the King, and to the Queen-Mother. And then embalmed and ſent to *Rome*, to the Pope, and the Cardinal of *Lorain*. The Common People cut off his Hands, and his Privy-Members; and drew his Body for the Space of three Days about the City. Which done, it was born to the Gibbet of *Montfaucon*, and there hanged by the Feet.

The Number and Cruelty of the Cut-throats.

‘ Let the Reader herein conſider, (ſaith that *French* Author) how ſtrange and horrible a Thing it was in a great Town, to ſee at leaſt 60000 Men, with Piſtols, Pikes, Courtlaſſes, Ponyards, Knives, and other ſuch bloody Inſtruments, run, ſwearing and blaſpheming the Sacred Majeſty of God, through the Streets, and into the Houſes: where moſt cruelly they maſſacred al whoſoever they met, without Regard of Eſtate, Condition, Sex, or Age. The Streets paved with Bodies cut and hewed in Pieces: the Gates and Entries of Houſes, Palaces, and public Places, dyed with Blood: ſhoutings and hallowings of the Murtherers, mixed with continual Noiſes of Piſtols and Calivers diſcharged: the pitiful Cries and Shrieks of thoſe that were murthered: ſlain Bodies caſt out at Windows upon the Stones, drawn through the Dirt, with ſtrange Noiſes and Whiſtlings; breaking of Doors and Windows, with Bills and Stones, and other Furies; the ſpoyling and ſacking of Houſes; Carts, ſome carrying away the Spoils, and others, the dead Bodies: which were thrown into the River of *Seine*, al now red with Blood, which ran out of the Town, and from the King's own Palace.

The Vengeance of God for this Blood remarkable.

And hence the aforeſaid Writer makes this Obſervation: ‘ Since that Time, by that which happened to that *French* King, *Charles* IX. his Brother and Succeſſor, his Mother, his Baſtard Brother, the Houſe of *Guiſe*, the Town of *Paris*, and al the Realm of *France*, in the Space of twenty Years after this Maſſacre, it ſufficiently appeared, that God revengeth the Blood of Innocents, and that their Death is precious in his Sight.

Nothing but Extremity meant towards thoſe of the Religion.

But this Slaughter of thoſe of the Religion ended not ſo. For there was nothing meant but Extremity towards them. On the 14. of *September*, as the Ambaſſador there wrote to Secretary *Smith*, the young Princeſs of *Conde* was conſtrained to go to Maſs, being threatened otherwiſe to go to Priſon: and ſo conſequently to be made away with. The Prince of *Conde* yielded alſo to hear Maſs upon Sunday enſuing, being otherwiſe threatned to go to the *Baſtille*: where he would be not like long to abide. And yet the Friday before, the Queen-Mother told him, [*Walſingham*] *No Bodies Conſcience* ——— [So writ undoubtedly to be filled up in Words at length, after this Manner] *ſhould be conſtrained or forced.* For, ſaid ſhe, Here is the King of *Navarr*, the Prince of *Conde*, and divers others in this Court, that live with Liberty of Conſcience; and ſo ſhal continue. And then after ſome Ciphers, *Walſingham* adds, ‘ And therefore I hope her Majeſty wil ſtand upon her Guard, and ſtrengthen herſelf with the Amity of the Proteſtant Princes of *Germany*. Who, as he heard, were awakned, and marvaillouſly ſtomached this late Cruelty: and thought that the Danger therof would reach to themſelves, if they did not ſeek to prevent it. And then by ſome other Ciphers he ſeems to reflect upon the Queen of *Scots*, and the Queen's Danger by means of her. And adviſes, that ſhe would not ſuffer herſelf to be abuſed by her fair Speech, having ſo late Experience of her faithleſs Dealing: And that when once the King was poſſeſt of *Rochel*, which he hoped to have ſhortly, *Strozzi* was then to go directly for *Scotland*.

The Proteſtant Princes of Germany awakned.

Walſingham's *Advice.*

England provides for itſelf upon theſe Popiſh Practices. L. Treaſurer's Letter, Sept. 19.

And indeed this Warning the *Engliſh* Court took: and upon this News, immediately put itſelf into a Poſture of Defence, reckoning that this Practice looked over hither. Thus the L. Treaſurer piouſly and providently ſpake to his Correſpondent in *France*: 'I ſee the 'Devil is ſuffered by Almighty God for our Sins, to be ſtrong in fol'lowing the Perſecution of Chriſt's Members. We are vigilant in 'our own Defence againſt ſuch treacherous Attempts as have lately 'been put in Uſe there, in *France*. And alſo cal ourſelves to Repen'tance. A National Faſt being appointed on this Occaſion. Al the 'Sea-Coaſt was put in Defence, and the Queen's Navy ſent to Sea 'with Speed. Which was ſo to continue, until they ſaw further 'wherunto to truſt. And this was to ſecure themſelves againſt a Fleet preparing by *Strozzi*, (as *Walſingham* had informed.) Altho' the *French* Ambaſſador told the Court, that the King willed him to aſſure her Majeſty, that his Navy ſhould not any ways endanger her. On which that wiſe Lord ſaid, We have great Cauſe in theſe Times to doubt al fair Speeches.

Al the Hugonots *Lands to be ſold.*

To ſhew further the Extremity uſed towards the *Hugonots*, *Walſingham* gave Intelligence, that al their Lands (amounting to many Millions) were to be ſold; and employed in the Conqueſts of Countries. But he added, that he hoped in God it would prove an Account without the Hoſt: if God do not blind the Eyes of the PrInces of the World. Who joyning together, ſhould be able to make their Parts good againſt any of thoſe that had Will to do them Harm.

One Roulart, *a Catholic, murthered in Priſon.*

Nay, one *Roulart*, a Catholic, Canon of *Noſtre Dame*, and alſo a Counſillor in the Parliament, uttering certain Speeches in Miſlike of theſe lawleſs Kind of Proceedings without Juſtice, was apprehended and committed to Priſon: and in Priſon murthered, as diſorderly as any of the reſt. Wherewith divers of the Catholics themſelves were offended. On which Occaſion *Walſingham* reported, that this Manner of Proceeding bred general Miſtruſt in them of the Nobility, and every Man feared God's Vengeance.

ANNO 1572.

CHAP. XVIII.

The Motion renewed for the Marriage. Walſingham *declares his Scruples to that Court. An Interview deſired between the Queen-Mother, and Queen* Elizabeth. *The Jealouſy conceived therof. Declined. The* Frenches *Diſſimulation.* Walſingham*'s Letter therupon. The Reſentments of the* Engliſh *Court. Stil more Bloodſhed. The King hurt. Two put to Death as Conſpirators: Unjuſtly. The* French *King ſends to the Queen, to Chriſten his Daughter. Her excellent Anſwer.* England *a Harbour for the perſecuted* French *Proteſtants. The Queen protects them.*

The Match with the Queen moved again.

BUT notwithſtanding this cruel Execution, the King and the Queen-Mother were ſoon after for putting forward the Marriage between Duke *D'Alençon* and the Queen; and called upon the *Engliſh* Ambaſſador to further it: and in Order to that, for an Interview. But he ſhewed what little Stomach he had now therunto. And the Queen-Mother aſking him the Reaſon, he replyed, that this laſt ſtrange Accident had bred in Men Diſcourſes, Opinions, and Miſtruſts: among the which he was not free from his Doubts and Suſpicions. And that touching the Scruples he had of the King's and her ſincere Meaning in Reſpect of the Marriage, he had three Reaſons, as he frankly told them, that moved him therunto.

Firſt, the violating of the late Edict, [whereby the King granted the *Hugonots* the free Uſe of their Religion] and the preſent Severity uſed againſt thoſe of the Religion. Secondly, the ſtrange Dealing in the firſt Match propounded [with his other Brother, the Duke *D'Anjou.*] And Thirdly, certain Diſcourſes then given out concerning conquering *England* and *Ireland*.

The Scruples now made to it by the Ambaſſador.

Touching the Firſt, he ſhewed the Queen-Mother, that the chiefeſt Cauſe that moved the Queen, his Miſtreſs, to make Account of the Amity of that Crown was, that the King ſuffered certain of his Subjects to enjoy, by Vertue of his Edict, the Exerciſe of the ſame Religion her Majeſty profeſſed. Which was, he ſaid, the chiefeſt Ground of the League. Which being taken away, that Amity could not but grow doubtful. And that the Matter of an *Interview* was ſuſpected but to ſerve for an Entertainment. To the Second, he ſhewed how this late Accident gave vehement Suſpicions, that the firſt Match propounded was but a Kind of Entertainment, to abuſe thoſe of the Religion. And that the *Diſcourſes*, tho' they did but move mean Perſonages, (and he hoped their Majeſties were free from any ſuch Intention) yet the Strangeneſs of the late Accident could not altogether reſt free from it.

ANNO 1572.

His Fears of War from Proteſtant Princes.

After ſhe had made him ſome Reply, he added, that he feared this late Severity executed there, in *Paris*, would make al Princes of the Religion to repute the ſame a general Denunciation of War againſt them: and which he feared, would prove as bloody as ever War that happened: wherof he thought the Benefit would chiefly grow to the *Turk*.

What the Queen directed to be ſaid to the French *King.*

And further, the Queen inſtructed him to declare her Mind now to that King on this Juncture; that for the King to deſtroy and utterly root out of his Realm al thoſe of that Religion that ſhe profeſſed; and to deſire her in Marriage for his Brother [at this Time] muſt needs ſeem to her at the firſt a Thing very repugnant in itſelf: eſpecially, having before confirmed that Liberty to them of that Religion, by an Edict of his, perpetual and irrevokable.

The Queen-Mother moves for an Interview.

But to look a little more upon the *Interview* before-mentioned. Notwithſtanding the late bloody Buſineſs, the Queen-Mother had the Confidence, but the next Month, *viz.* in *September*, and almoſt in the Midſt of the Tragedies in *France*, to propound this Interview between Queen *Elizabeth*, and herſelf; hoping that by Speeches with her to do more in forwarding this Match with her younger Son, than by any other Way of Ambaſſage; and to make a quicker Diſpatch. And for that End, the cunning and intriguing Queen offered to come with her Son as far as *Calais* or *Bulloign*; and Queen *Elizabeth* to come to *Dover*. But ſhe began now juſtly to be more wary and ſuſpicious of the *French*. And ſo in her Inſtruction, wrote this Month to her Ambaſſador, ſhe ſignified: directing him to tel the King, that ſhe muſt needs deal plainly, that this Murthering of the Admiral, and of ſo general Slaughter of them of the Religion, had made ſuch Alteration in her Majeſty, and moved ſuch Doubts in her Mind, that ſhe knew not how to interpret of the Offers of this Marriage, and of this Interview: eſpecially, ſince the King alſo had ſaid nothing concerning it. The Queen-Mother's Motion was, that they might have a Communication upon the Sea between *Dover* and *Calais*, or *Bulloign*: a Matter that ſeemed ſtrange to the Queen: and the more, ſince the *French* Ambaſſador had moved the Queen, that the Queen-Mother with her Son, was willing to come into the Realm at ſuch Place, and with ſuch Numbers, as her Majeſty ſhould allow. And that the Queen had ſaid, ſhe would be better adviſed by her own Ambaſſador; who ſhould have Charge afterwards, to underſtand her Mind and the King's. And that upon Knowledge therof, ſhe herſelf wonld come to a further Reſolution.

The French *King hath a Navy abroad, and ſpoiled ſome* Engliſh *Merchants Ships.*

In ſhort, the Queen ſuſpected Treachery herein. For the King at this Time kept a great Navy and Army near *Burdeaux* and *Rochel*, under the Command of *Strozzi*. Whereby her Majeſty's Merchants, who were wont al the Year; and eſpecially about this Time, [of Vintage] to traffic that Way for Wines and other Commodities; divers of them had been of late ſpoiled therabouts by *Strozzi*'s Band, not only of Victuals and Munition, but of Money and Merchandizes; and ſome of them alſo of their Lives. And therefore the Queen bade her Ambaſſador to require the King to let her underſtand, what the Meaning might be of that Navy.

ANNO 1572.

A Motion again for an Interview; declined.

In the next Month, *viz.* *October*, a Motion was made again by the Queen-Mother of *France*, for an *Interview* to be before the Twentieth of that Month: and the Place to be the Iſle of *Jerſey*. Which the Lord *Burghley* by Word of Mouth, told the Ambaſſador, ſeemed to her Majeſty to be ſo ſtrange, both for Time and Place, as that if the Ambaſſador had not ſhewed the Letters from the Queen there and the Queen-Mother to that Effect, ſhe ſhould either not have believed it, or concluded that the Ambaſſador had miſtaken the ſame. Thus plainly did ſhe ſhew her Diſguſt and juſt Jealouſy of theſe Invitations.

Suſpicion of Treachery againſt the Queen.

'For, as the ſaid Lord by the Queen's Order, proceeded with that Ambaſſador, the Twentieth of *October* was not fourteen Days off from the Time of the Motion, nor one Month from the Date of the King's Letter to that Purpoſe. And *Jerſey* was a Place ſo far diſtant, as never King of this Land would venture to ſail unto for many Cauſes; nor yet any Merchant would take upon him to paſs thither almoſt in that Time. Beſides, that the late Proceedings in *France*, to the Deſtruction of al Sorts of her Majeſty's Religion, (which alſo was not ceaſed, as the Queen underſtood) could not but argue this Manner of Motion very abſurd: And beſides, would engender in the Subjects of this Realm ſuch Conceits, as it were a dangerous Thing for Counſillors to be ſo careleſs of their Prince, as to give Ear to ſuch Motions. And that it was ſtranger, now to make this Motion, which the *French* Ambaſſador did ſay at *Reading* to the Queen's Majeſty there, that the Queen-Mother was content to come into any Place of this Realm: which was now ſtrangely changed, that the Queen's Majeſty ſhould come over her own Seas to the Coaſt of *France*.' Al this looked as if the *French*, could they have got the Queen upon the Sea, had intended to entrap her.

French Diſſimulation.

For indeed, by this Time the *French* Diſſimulation became more and more diſcovered. This, *Walſingham*, that then was among them, ſhewed in his Letters ſent over: That the more he obſerved their Doings there, the more his Jealouſy encreaſed of their evil Meaning. And that they never ſpake more fair to the Admiral, than a few Days before he dyed. Nothing was demanded by him that was not granted. Inſomuch, that *Tiligni* ſaid to a Gentleman, a Friend of his, a few Days before the Execution, that their liberal granting of Requeſts without any Denial, did make him to ſuſpect ſome unſound and hollow Meaning: and therupon to alledge an *Italian* Proverb to that Purpoſe. He added, that the *French* never uſed fairer Words than now they did, nor greater Proteſtation of Amity. And that becauſe it was more than was accuſtomed, and being now at ſuch a Time, as the *Engliſh* had Cauſe to ſuſpect the contrary: he could not but be jealous of her Majeſty's Safety.

The Ambaſſador to the Queen's Council hereupon.

The ſame Ambaſſador (who had been very apt to think the beſt of the *French* Court, and the Benefit accruing to *England* by Friendſhip with it) ſpeaks his Judgment now in another Strain, in a Letter to the Queen's Council. 'He confeſſed, he was deceived by the Diſſimulation of that Court. That he was ſorry he could not yield that Aſſurance of Amity that heretofore he had done; wherin he might ſeem to have dealt over confidently. But he knew their Honours would conſider, that his Error in that

Walſingham's Lett. Sept. 24.

'Behalf, was common in a great many wiſer than himſelf. And that 'now there was there [at the Court] neither Regard either to Word, 'Writing, or Edict, were it never ſo ſolemnly publiſhed; nor to 'any Proteſtation made heretofore to foreign Princes, for the Performance of the ſame: ſeeing the King proſecuted that Religion 'with al Extremity that her Majeſty profeſſed; and was now like 'to be an Inſtrument to execute any thing by that People offered 'unto him, to the Prejudice of her Majeſty: ſeeing that they now 'that poſſeſſed his Ears, were ſworn Enemies to her Majeſty; and 'that the Nouriſhers of the late Amity were ſeparated from him: 'ſeeing that the King's own Conſcience (ſo common a Companion is 'Fear with Tyranny) made him to repute al thoſe of the Religion, 'as wel at Home as abroad, his Enemies; and ſo conſequently, not 'to wiſh one of them alive: he left it to their Honours now to judge, 'what Account they might make of the Amity with that Crown. 'And that, if he might without Preſumption or Offence, ſay his 'Opinion, conſidering how Things preſently ſtood, he thought it 'leſs Peril to live with them as Enemies, than as Friends.

Bloody Hypocriſy. Letter to L. Burghley. Oct. 8.

Again, 'The Cruelty here executed is void of al juſt Defence, 'writeth the ſame to the L. *Burghley:* and therefore in God's juſt 'Judgment is like to receive juſt Puniſhment. And if the ſame doth 'not happen, ſo ſoon as we deſire, our Sins are the Let. —— They 'here are ſo far embrued in Blood, as there is no End of their Cruelty. For no Town eſcapeth, where any of the Religion is found, 'without general murthering and ſacking of them. And yet they 'proteſt al this to be done againſt their Wills, tho' it is evident, it is 'done by their Commandment.

The Ambaſſador now undeceived in the French *Proteſtations.*

Again, How much in Danger the Queen was by this Hypocriſy, which was not before diſcovered, thus he ſubjoyned, 'That he had 'not heretofore been ſo ready to commend their Sincerity, as he 'was forced now to ſet down their Infidelity. Surely I cannot ſee, 'that al their fair Speeches and friendly Offers, tend to any other 'End but to abuſe. —— Adding, that it was the Opinion there of 'al Men of Judgment, that her Majeſty was to look for any Miſchief, that either *Spain* or that Country [*i. e. France*] could yield. 'And therefore, that if ſhe ſhould now ſeek to quiet herſelf [by 'not preparing for her own Defence, but ſitting ſtil] they did not 'ſee any Reaſon for her to hope to keep the Crown upon her 'Head.

The Reſentment of theſe French *Matters in the* Engliſh *Court.*

But now at length let us ſee the Reſentment of our Court, and of the wiſe Men about the Queen. Secretary *Smith* expreſſed his Thoughts in this Manner: 'If the Admiral, and al thoſe murthered 'on the bloody *Bartholomew* Day, were guilty, Why were they not 'apprehended, impriſoned, interrogated and judged? Is this the 'Manner to handle Men, either culpable or ſuſpected? But grant 'they were guilty that dreampt Treaſon that Night in their Sleep, 'What did the innocent Men, Women and Children at *Lions?* 'What did the ſucking Children and their Mothers at *Roan*, deſerve? 'At *Caen*; at *Rochel?* Wil God, think you, ſtill ſleep? Wil not their 'Blood ask Vengeance? Shal not the Earth be accurſed, that hath 'ſucked up the innocent Blood poured out like Water upon it? —— 'I am glad, added he, you ſhal come Home; and would wiſh you out

'of

ANNO 1572.

‘ of that Country ſo contaminate with innocent Blood, that the Sun ‘ cannot look upon it, but to prognoſticate the Wrath and Vengeance of God.

The Earl of *Leiceſter* related the News of this Maſſacre in a Letter to the Earl of *Shrewſbury*, dated *September* 6, with his Deteſtation of it, to this Tenor: ‘ That he doubted not but his Lordſhip had ‘ been advertiſed at large of the tragical News out of *France*: which ‘ had been uſed with that Cruelty, that he thought no Chriſtian, ‘ ſince the Heathen Time had heard of the like. And that it was ‘ the more horrible, for that it ſeemed it was done with the Conſent ‘ of that Prince, who had given his Faith, and layd his Honour in ‘ Pledge for the contrary before. But the ſame God, proceeded he, ‘ that had ſuffered this Puniſhment to fal upon his People for their ‘ own Sins, would find Time to revenge it upon his Enemies, for ‘ his own Cauſe ſake. God defend our Miſtreſs from the hidden ‘ Practices layd for her, among theſe open Facts committed, ſo nearly to touch her. For ſhe, as he added, is the Fountain and the ‘ Wel-Spring of the Griefs that procure this Malice. And tho' ‘ others ſmart, yet ſhe is the Mark they ſhoot at. And ſo muſt ſhe ‘ think; and accordingly muſt ſhe provide. Or elſe al wil be naught. ‘ But his Truſt was, that the ſame Lord that had al this while preſerved her, would alſo put into her Heart to do that which ſhould ‘ be beſt for her own and her People's Safety, *&c.* Dated from ‘ *Woodſtock*.

The E. of Leiceſter *writes to the E. of* Shrewſbury *this News out of* France. *MSS. in* Offic. Armor.

Theſe fearful Slaughters of the King's Subjects continued from one City and Town to another. Near a Month after that at *Paris*, Report came to Court, that there was a general Effuſion of Blood at *Roan*, of al that could be imagined Proteſtants: So that the Chanels of the Streets ran down with Blood. And this happened there, when the *Engliſh* Court thought al the bloody Work was done. The ſame Letters certified, that *Diep* (where many *Engliſhmen* and Merchants were) was kept cloſe: and the ſame Execution of the true Chriſtians, (as *Smith* writ to *Walſingham*) expected there. Notwithſtanding *Sigoigne* [the Governor of that Place] did warrant al the *Engliſh* to be out of Danger, and encouraged them not to be afraid. ‘ But, ſaid *Smith*, what Warrant can the *French* make, now ‘ Seals and Words of Princes are but Traps to catch Innocents, and ‘ bring them to the Butchery?

Maſſacre at Roan, *and* Diep, *kept cloſe.*

And indeed the King was now grown ſo bloody-minded, as they that adviſed him at firſt to theſe bloody Courſes did repent (as *Walſingham* wrote) and did fear, that the old Saying would prove true in Reſpect of themſelves, *Malum conſilium conſultori peſſimum*. And every Body looked out for ſome dreadful Accident to happen to him; and reckoned it ſome Plague of what would follow, that in the Month of *December*, the King was hurt by another Man's Sword; receiving a little Hurt in his left Arm. Which was not great: But that every ſmal Hurt is great to a Prince; as *Walſingham* ſaid: and he might have added, a Token of more of his Blood to be ſhed.

The King grown bloody. He is hurt by a Sword.

And this Paſſage is worthy to be added to that King's horrible Guilt of Iniquity and Blood-ſhed, related alſo by the *Engliſh* Ambaſſador. That to make the pretended Plot ſeem the truer, they added

Two upon the pretended Conſpiracy tryed in Form of Juſtice, and executed.

added the Blood of two innocent Perſons, Proteſtants, named *Bricquemont* and *Cavannes:* who, in the Month of *October*, underwent a formal Tryal of Juſtice; as Perſons that had been concerned in the late Conſpiracy. And were executed on the 22d Day of that Month, being the ſame Day that the Queen of *France* was brought to bed of a Daughter. Whoſe Nativity, as that Ambaſſador obſerved, was conſecrated with Blood. The former (who was one of the King's eldeſt Soldiers) was aſked by the Under-Provoſt, who was ſent to him to know, if he could ſay any Thing touching the late Conjuration: which if he would confeſs, he ſhould ſave his Life; wherunto he ſaid, That the King had never a more faithful, nor truer Subject. But this I know, added he, proceedeth not of himſelf, but of evil Counſillors about him. And ſo lifting up his Eyes to Heaven, he ſaid, 'O! my God, at whoſe Tribunal Seat I ſtand, 'and whoſe Face I hope ſhortly to ſee, thou knoweſt wel, that I 'know nothing; nor did not ſo much as once think of any Conju'ration againſt the King, nor againſt the Eſtate. Tho' contrariwiſe 'they have untruly put the ſame in my Proceſs. But I beſeech my 'God, that he wil pardon the King, and al thoſe that have been 'the Cauſe of this my unjuſt Death, even as I deſire Pardon at thy 'Hand for my Sins and Offences.' He would have ſpoken to the King, (who was preſent at this Spectacle) and ſaid he had ſomewhat to utter unto him. But he ſaid, he ſaw he might not uſe any further Speeches. And ſo ſhrunk up his Shoulders. He was a Gentleman, and yet was hanged: a Thing very rare in *France:* Eſpecially, he being reputed of his Enemies to be innocent of the Thing that had been laid to his Charge.

The King and Queen Mother, &c. preſent at theſe Mens Deaths.

His Death was bewailed of many of the Catholics, that were Beholders of the ſame. As were alſo the King, the Queen-Mother, the King of *Navarr*, with the King's Brethren, and Prince of *Conde*. Which was generally miſliked; as a Thing unworthy of the Heads of Juſtice, to be at the Execution of Juſtice. They were hanged about 5 or 6 in the Evening, by Torch Light.

They made them ſign Blanks, to acknowledge a Conſpiracy. *Lett. to* Burgh. Dec. 5.

It is remarkable alſo what *Walſingham* writ into *England* concerning this Matter unto the L. *Burghley*, That they cauſed theſe two, a little before their Deaths, to ſubſcribe certain Blanks. Which they filled up with ſuch Matter, as might beſt prove, that there was ſuch a pretended Conſpiracy. Which Blanks ſo filled up, they ſent by two Meſſengers into *Germany*, to ſhew unto ſome Princes there, for the better juſtifying of the late Execution.

The Queen ſent to, to chriſten the French *King's Child.*

Another Piece of *French* Courtſhip of the Queen at this wretched Time, was their Invitation of her to Chriſten the *French* King's Daughter. It was the Beginning of *November*, that the *French* Ambaſſador ſent Word to the L. *Burghley*, that the *French* Queen was brought to bed of a Daughter; and to know whether her Majeſty would chriſten it with her own Name; and to ſend either the Earl of *Leiceſter* thither, or the L. *Burghley*, for that Purpoſe, as her Proxy. Perhaps it was to catch one of thoſe chief Counſillors of the Queen's. But the prudent Anſwer the Queen gave was, that ſhe would not deſire to chriſten it: nor would ſhe ſend either of thoſe Lords. But that if the Queen would deſire her to be Godmother, ſhe would not refuſe it: and would ſend ſome Perſon qualified. The

King afterwards ſent an Agent to invite her to be Goſſipe with the Empreſs and the Duke of *Savoy*. But the Ceremony was not performed before the Month of *January*.

The Queen's excellent Anſwer, upon the French King's *Ambaſſage to her.*

The King, for the greater pretended Honour to the Queen, ſendeth in *December*, *Mauveſire*, Ambaſſador to her, Firſt, For Continuance of Amity. Secondly, To be Godmother to the Infant, his Daughter. And laſtly, To purſue the Requeſt of Marriage with the Duke *D'Alençon*. The Anſwer ſhe then made by her Ambaſſador there; (to round him in the Ear again by a ſecond Meſſage, for his Cruelty, and the many Aggravations of it) was to this Tenor: 'That ſhe was ſorry to hear what ſhe had heard of her good Brother, (the which ſprung from her good Will to that Amity.) Firſt, that great Slaughter made in *France*, of Noblemen and Gentlemen, unconvicted, and untryed, ſo ſuddenly, as it was ſaid, at his Command, ſeemed ſo much to touch the Honour of her good Brother, as ſhe could not but with Lamentation, and with Tears of her Heart, hear it of a Prince ſo near allied unto her, and in a Chain of indiſſoluble Love, knit unto her by League and Oath. That being after expoſed by a Conſpiracy and Treaſon wrought againſt her good Brother's Perſon, (which whether it were true or falſe, being in another Prince's Kingdom and Juriſdiction, where ſhe had nothing to do, ſhe minded not to be curious, yet that) they were not brought to anſwer to Law and Judgment, before they were executed, ſhe heard it marvellouſly ill taken; as a Thing of a terrible and dangerous Example. And was ſorry that her good Brother was ſo ready to condeſcend to any ſuch Counſil, whoſe Nature ſhe took to be more humane and noble. But that when more was added unto it; that when Women, Children, Maids, young Infants, and ſucking Babes, were at the ſame Time murthered, and caſt into the River; and that Liberty of Execution was given to the vileſt and baſeſt Sort of the Populace, without Puniſhment or Revenge of ſuch Cruelty, done afterwards by Law upon ſuch cruel Murtherers of ſuch) this encreaſt her Grief and Sorrow in her good Brother's Behalf: that he ſhould ſuffer himſelf to be led by ſuch inhumane Counſillors.

'And now ſithence it did appear by al Doings, both by the Edicts, and otherwiſe, that the Rigour was uſed only againſt them of the Religion Reformed, whether they were of any Conſpiracy, or no; and that contrary to the Edict of Pacification ſo often repeated, they of the Reformed Religion were either driven to fly, or dy, or to recant, or loſe their Offices; whereby it did appear by al Accords now uſed by her good Brother, that his Scope and Intent did tend only to ſubvert that Religion that ſhe did profeſs, and to root it out of the Realm. At the leaſt, al the Strangers of al Nations and Religions did ſo interpret it. As might appear by the Triumphs and Rejoycings, ſet out, as wel in the Realm of *France*, as in others. Which made, that it muſt needs ſeem ſtrange, both to her, and to al others, that her good Brother ſhould require her to be Godmother to his dear Child, ſhe being of that Religion which he did now perſecute, and could not abide within his Realm. And that if ſhe ſhould believe the Perſuaſion of others, and the Opinion of al Strangers, her Friends, who were not her

‘ Subjects, ſhe ſhould in no Caſe condeſcend to any Aſſociation in ‘ that, or any other Matter.

‘ But as ſhe had always hitherto, as ſhe concluded, had a ſpecial ‘ Love to her good Brother in his younger Age, and a Deſire to the ‘ Continuation of his good Eſtate and Quietneſs, which ſhe had in‘ deed manifeſtly ſhewed, never ſeeking any Advantage of Trouble ‘ againſt him, *&c.* [And ſo going on with much *Doulceur*, ſhe endeth] ‘ That notwithſtanding that Doubt and Impediment before ‘ mentioned, ſhe intended to ſend a worthy Perſonage, a Nobleman ‘ of her Realm, to repair to his Court, to viſit the King, her good ‘ Brother, and the Queen-Mother; and to do that Office which ‘ was required. Wiſhing that theſe Spiritual Alliances might be to ‘ their Comfort, and to the Conſervation of the Amity begun be‘ tween them.

England *a Harbour for ſuch as eſcaped. The Queen receives the* Vidame, *fled hither. And writes in his Behalf to the* French *King.*

England was now very hoſpitable to ſuch of the Religion as could eſcape, and had got over hither. And among the reſt one was a great Nobleman of *France, viz.* The *Vidame* of *Chartres*. For whom the Queen had a great Senſe of Pity. Inſomuch that Secretary *Smith* uttered his Tenderneſs alſo, by acquainting the Queen's Ambaſſador there, that it did him good to ſee the Princely Compaſſion that was in her Majeſty towards the poor *Vidame*, who was eſcaped by good Fortune into *England.* For whom the Queen had, at his humble and lamentable Suit, written to the King in his Favour. Which he bade her Ambaſſador deliver with as good Words as he might; and to require his Anſwer.

The King's Anſwer to the Queen.

To which Letter the King gave this Anſwer, ſending the Meſſage by her ſaid Ambaſſador, That as he was glad any way to gratify her Majeſty, ſo he could not grant this her Requeſt, without Touch of his Honour; to ſuffer any of his Subjects to live in a foreign Country, without a kind of Defyance of his Sincerity, *&c.* Yet he could, for gratifying her Majeſty, be content that the *Vidame* ſhould return home, and enjoy his Livings there, with ſuch Surety as he ſhould not have Occaſion to doubt his Safety.

The King's Demand of her.

But the *Vidame* dared not to truſt himſelf there, notwithſtanding this Proteſtation; his Hypocriſy by this Time being wel ſeen through. And the *French* Proteſtants fly ſtil to *England* on al Opportunities. Which occaſioned the *French* King to demand, that the Queen ſhould admoniſh, or rather command them to avoid the Realm, as Rebels to the *French* King.

Her free Anſwer, in Behalf of thoſe that fled into her Dominions.

Upon which the Queen gave the Earl of *Worceſter*, (who was then her Ambaſſador there) theſe Inſtructions, to return to that King in Anſwer, ‘ That ſhe did not underſtand of any Rebellion ‘ they were ever privy to; and that ſhe could perceive nothing but ‘ that they were wel affected to their Prince. But when ſuch com‘ mon Murthering and Slaughter was made throughout *France*, of ‘ thoſe who profeſſed the ſame Religion, that it was natural for eve‘ ry Man to flee for his own Defence, and for the Safety of his Life. ‘ And that it was the Privilege of al Realms, to receive ſuch woful ‘ and miſerable Perſons, as did flee to it only for Defence of their ‘ Lives. And that as for their Return, ſhe inſtructed him to ſay, ‘ that the chiefeſt of them had been ſpoken unto; And they made ‘ their Anſwer, That the ſame Rage of their Enemies, which made 'them firſt to flee hither, did ſtil continue the Cauſe of their tarrying here. For as they did then kil with Fury, as it might appear, the greateſt Number of thoſe that were killed, without the Commandment or Avow of the King; ſo it was moſt like they would execute ſtil their Malice, if the Perſons were there. Againſt whom it was then, and yet was inflamed, notwithſtanding any Letters Declaratory, or other Prohibition by the King. As it was manifeſt and notorious, that very many had been publicly, and were almoſt daily ſlain and murthered in *France*, that were of their Religion, ſith theſe contrary Edicts were publiſhed, and cryed by Sound of Trumpet.

'And that therefore, until they might ſee, that the Quiet of the Realm were better eſtabliſhed, the Fury of the People, and the bloody Murtherers appeaſed; they would live here, and obey the King's Edicts. That they thought themſelves unſure there, and had prayed the Queen of her Mercy to have Compaſſion on their Miſery. And if ſo be the King would ſuffer them to enjoy their Revenues, whether they remained here, or went into any other Country, the Earl was inſtructed to ſay, that ſhe ſuppoſed, they would be as faithful Subjects to him as any other in the Realm. For others, ſhe eſpouſed none of them. And that if ſhe could perceive at any Time, that they were otherwiſe minded, or ſhould attempt any Thing for the Diſquietment of his Perſon or Realm, ſhe would not ſuffer them to remain within her Realm.

Pitied by the better Sort of the Engliſh, *grutched at by others.*

The better Sort of the Queen's Subjects were very kind unto theſe poor Proteſtants: and glad to ſee them retired unto more Safety in this Country. But another Sort (divers of the common People and Rabble, too many of them) behaved themſelves otherwiſe towards theſe afflicted Strangers, Men and Women, who grudged at their coming hither, and would cal them by no other Denomination than *French Dogs*. This, a *French* Author ſometime afterward took Notice of in Print; to the Diſparagement of the *Engliſh* Nation, and their Inſenſibleneſs of the Miſery of others that ſuffered for Righteouſneſs ſake. But *George Abbot*, D. D. afterwards Archbiſhop of *Canterbury*, could not let this Reflexion paſs, without taking Notice of it in one of his Morning Lectures, preached at *Oxford*; vindicating our Kingdom from a Charge that lay only upon ſome of the meaner and worſt Sort. Speaking thus upon this Occaſion, 'How that it greived his Soul at the Unkindneſs of our Nation, (thoſe of the common Sort) that had, by Occaſion of the handling of their laſt great Maſſacre, noted it to Poſterity, that by a moſt inhoſpitable Kind of Phraſe, our *Engliſh* uſed to term them no better than *French Dogs*, that fled hither for Religion, and their Conſcience ſake. To which the Preacher joyned alſo the many Conſpiracies, which by ſome of the meaner People in one City of this Land [*i. e. London.*] had been oftentimes intended againſt Outlandiſh Folks [in Riſings and Inſurrections againſt them.] But thoſe, ſaid he, that were wiſe and godly, uſed thoſe Aliens as Brethren; conſidering their Diſtreſſes, with a lively Fellow-feeling: holding it an unſpeakable Bleſſedneſs, that this little Iſland of ours ſhould not only be a Temple to ſerve God in, for ourſelves, but an Harbour for the Weather-

Lectures upon Jonah, *by Dr.* G. Abbot. Printed 1600.

ANNO 1572.

beaten, a Sanctuary to the Straunger, wherin he might truly honour the Lord: remembring the preciſe Charge which God gave to the *Iſraelites*, To *deal wel with al Straungers*; becauſe the Time once was, when themſelves were Strangers in that cruel Land of *Ægypt:* And not forgetting, that other Nations to their immortal Praiſe, were a Refuge to the *Engliſh* in their laſt bloody Perſecution in Q. *Mary*'s Days: And in brief, recounting, that by a mutual Viciſſitude of God's Chaſtiſements, their Caſe might be our Caſe. Which Day, he prayed, the Lord might long keep from us.

Levit. 19. 33.

It was near this Time, that another of our Authors could not refrain his Pen from reproaching thoſe of this Nation (or at leaſt many of them) for this inhoſpitable Temper: which he called, *The inveterate Fierceneſs and cankered Malice* of the *Engliſh* Nation againſt Foreigners and Strangers. ‘It is, ſaith he, worthy the Conſideration, to cal to Memory what great Tragedies have been ſtirred in this Realm, by this our natural Inhoſpitality and Diſdain of Strangers, both in the Time of K. *John*, *Henry* his Son, K. *Edward* II. K. *Henry* VI. and in the Days of later Memory, *&c.* wiſhing, that whatſoever Note of Infamy we have heretofore contracted among foreign Writers, by this our Ferocity againſt Aliens, that now at the laſt, having the Light of the Goſpel before our Eyes, and the perſecuted Parts of the afflicted Church as Gueſts and Strangers in our Country, we ſo behave ourſelves towards them, as we may both utterly rub out the old Blemiſh: and from henceforth ſtay the heavy Hand of juſt *Jupiter Hoſpitalis.* Which otherwiſe muſt needs light upon ſuch ſtubborn and uncharitable Churliſhneſs.

Lambard's *Perambul.* of Kent, *p.* 388. *Edit.*

CHAP

CHAP. XIX.

The Earl of Worceſter *goes into* France, *to aſſiſt at the Chriſtening of the* French *King's Daughter. The Earl a* Roman-Catholic: *but Loyal. The Proteſtants fly to* Rochel: *And hold it againſt the* French *Army. The new Star in* Caſſiopeia. *Divers of the Murtherers ſlain before* Rochel. Rochel *ſtil holds out. Some others of the Murtherers ſlain. Some* Engliſh *offer to raiſe an Army to go to* Rochel. *Books ſet forth to palliate the Maſſacre. How the* Scots *reſent the Maſſacre. Now more inclinable to an Amity with* England. France *falſe to* England *in* Scottiſh *Affairs: And to the Religion. That King and* Spain *privately conſpire. A Plot hatching to invade* England. *The Pope's Legate in* France, *practiſing.*

The Queen ſends the Earl of Worceſter *to chriſten the Fr. King's Child.*

THE Earl of *Worceſter* was now (in the Month of *January*) in *France*, ſent thither by the Queen, in the Quality of her Ambaſſador, partly to be her Proxy, to ſtand in her Room for Godmother to the *French* King's Daughter, as ſhe had promiſed, and partly to concert the Matter of Duke *D'Alençon*. Being arrived, he was magnificently entertained at that Court. But it is to be noted, that in the Queen's Inſtructions, ſhe would not ſuffer the Earl to be preſent at the Maſs, when the Child was to be chriſtned, tho' he were a Papiſt himſelf: and a Favourer of the Q. of *Scots*; otherwiſe a good ſimple Gentleman, (as *Leiceſter* gave his Character to *Walſingham*.) For thus ran the Inſtructions, 'If the Emperor's Ambaſſador hold the Child himſelf, you may alſo do it. But that if you ſhal perceive, that any Device, or other ſiniſter Means ſhal be gone about to bring you to their Maſs, or any other ſuperſtitious Ceremony, which the Order of our Realm doth not allow, you ſhal not conſent, nor aſſiſt in it: but rather abſent yourſelf. And underſtanding that before, he ſhould with honourable Excuſe, require the Queen-Mother, that the Queen of *Navarr* (to whom ſhe had in this Caſe written her ſpecial Letters) ſhould be her Deputy for him. Or in the Abſence or Let of her, any other Princeſs or Noble Woman: whom it ſhould pleaſe the Queen-Mother to appoint to it.

The Child was named *Mary*, *Elizabeth*, the Empreſs and the Queen's Majeſty both, giving the Name: as the Earl of *Leiceſter* wrote to the Earl of *Shrewſbury*, in his Correſpondence, among other Things. One more wherof was, the Accident that befel the ſaid Earl of *Worceſter* in his Voyage to *France*. Where, near *Bulloign*, where he landed, he was robbed by Pyrates: who were very numerous at that Time upon the Seas, and had taken many Merchants Ships. Which cauſed the Queen to ſet forth ſome of her Fleet, to take and diſperſe them. The Succeſs of which (as the ſame Earl

The ſaid Earl robbed by Pyrates.

ANNO 1572.

wrote) was, that in the Downs, Mr. *Holdſtock*, that went out for the Admiral, and had taken on him that Charge, had taken ſeven great Pyratical Ships: and in them 400 Men: and in the Weſt, there were three or four more ſuch Ships taken. So that in ſhort he truſted the Sea ſhould be ſcowred: and hoped they that robbed the Earl were ſome of them.

Some Account of this Nobleman.

The Queen had prudently fixed upon this Earl for this honourable Ambaſſage; a Perſon of great Honour, and of the *Roman* Catholic Religion, as one like to be the more acceptable to that Court. For notwithſtanding the ſlight Character *Leiceſter* gave of him, the Lord *Burghley* recommending him to *Walſingham*, in Order to his Reception of him, when he ſhould come to *Paris*, told him, that he ſhould find him a Nobleman of great Gentleneſs and Thankfulneſs. And that he ſhould ſee good Reaſon to ſhew him al good Offices and Favours. And adding, that in very Truth, [ſuch was his Merits] that he loved him dearly. And this Paſſage is remarkable of him, that tho' he were of the *Romiſh* Religion, ſuch was his Loyalty and Love to the Queen, that being come to *Paris*, the Counteſs of *Northumberland*, who was his Siſter, ſent unto him a Meſſenger, ſignifying her Intent to viſit him. This he made *Walſingham* privy to. And tho' ſhe were ſo nearly related to him, yet in Reſpect of his dutiful Carriage towards her Majeſty, he did look upon her but as a mere Stranger: and ſo meant, he ſaid, to do, until ſuch Time as her Peace was made. Nor would he ſo much as vouchſafe to give Ear to any Meſſenger or Meſſage from her. And therefore willed the Meſſenger to forbear to repair unto him. And ſo did *Charles Somerſet*, [his Brother, as I ſuppoſe] behave himſelf, in Regard of the Meſſage brought to him, utterly refuſing to ſpeak with the Bringer. This *Walſingham* ſignified to the ſaid L. *Burghley*.

The Proteſtants fly to Rochel, *and hold it.*

But now to ſee a little the Iſſue and Event of theſe cruel and unjuſt Counſils of *France*: and what Troubles it drew upon itſelf preſently; according to Accounts of them written in private Letters of our own Stateſmen. Many of the *Proteſtants*, in the Midſt of theſe Slaughters fled away, and got to *Rochel*; which they kept, and defended themſelves there: and held out, and raiſed conſiderable Forces at *Languedoc*: while the King was troubled to raiſe Men againſt them. For at a Diet in *Switzerland*, they agreed to allow no Man to be ſent as a Soldier to *France*; fearing to be ſerved as they had ſerved the Proteſtants there. And the *Germans* (whence alſo they uſed to have their Supply of Men for the Wars) anſwered the Kings Meſſengers roughly; who were ſent to raiſe Men there: according to *Walſingham*'s Intelligence ſent hither.

Some Engliſh *go thither to aſſiſt them.*

The *Rochellers* took the Iſle of *Ree* in *December*: whereby they had the Haven free, and might receive ſuch Succours as came unto them by Sea. Divers *Engliſh* alſo came thither to give them their Aſſiſtance. Inſomuch, as in *January*, *Mauveſire* let the *Engliſh* Ambaſſador at *Paris* underſtand, that the King was informed, there ſhould be certain Ships (to the Number of fourteen) preparing to repair to *Rochel*. And that tho' *Frenchmen* and *Flemings* bare the Name of them; yet they were not unfurniſhed of ſome *Engliſh* Mariners. And that therefore the King and Queen-Mother deſired, the Queen would give Order for the Reſtraint of them.

In

ANNO 1572.

Several Overthrows of the King's Side there.

In *February* Secretary *Smith* wrote to the Earl of *Shrewſbury*, that the *French* King made great Preparations for the beſieging of *Rochel*; but made no great Haſte thither, [for want as it ſeems, of Men.] And that when they came before it, to beſiege it, the *Rochellers* gave them divers Overthrows. And that al Kinds of Victuals were extremely ſcarce in *France*. So that great Suit was made for ſome Wheat from hence.

Troubles begin in France. Walſingham *portends God's Revenge.*

The *French* Court was much aggrieved, as wel in this, as in other Matters: that Things framed ſo untowardly, and went backward with them, as *Walſingham* made his Obſervation: and the wiſeſt Sort ſticked not to ſay, that the greateſt Troubles were now but a Beginning. And if it ſhould prove true that was written out of *Germany*, that the Marqueſs of *Brandenburgh* was like to be choſen King of *Poland*, they might perhaps have juſt cauſe to repent their late Dealings. But however, added that ſame Ambaſſador, that it fel out ſo, that we ſhould ſee that God would work ſomewhat, whereby it might appear that the Blood of his Saints was dear to him. And then added, as it were prophetically, 'Perhaps we did 'build too much upon the Courage and Wiſdom of them that be 'dead, [*viz.* the Admiral, *&c.*] but God can raiſe up Stones to ſet 'forth his Glory. So that we need not doubt to ſee his Revenge, 'unleſs our Sins be the Let. Thus did that good Man portend what indeed came to paſs ſoon after.

And ſo doth Smith, *from the New Star.*

And ſo did another, namely, Secretary *Smith*, (in Abhorrence of the Thoughts of this enormous Act) expreſs his Mind upon the Appearance of a new Star, in his Letter to *Walſingham*, dated *December* 11. Writing, 'That he was ſure he had heard of, and did 'think he had ſeen the new Star Comet, but without Beard or 'Tayl. Which had appeared theſe three Weeks on the Backſide 'of the Star of *Caſſiopeia*, and on the Edge of the *Via Lactea*. The 'Bigneſs wherof was between the Bigneſs of *Jupiter* and *Venus*; 'and kept there to his Appearance: he having no Inſtrument to ob'ſerve it; and becauſe of the cold Weather alſo was dark. Which alſo 'obſerved the preciſe Order of the Fixed Stars, ſuch an one, he ſaid, he 'had never obſerved [who yet was a great Aſtronomer] nor read of. 'And prayed *Walſingham* to let him know, what the wiſe Men of '*Paris* judged upon it. He knew, he ſaid, they would not think 'it the Admiral's Soul; as the *Romans* did of the Comet, next ap'pearing after the Murther of *Julius Cæſar*, that it was his Soul. 'But it may be, added *Smith*, it may be *Aſtræa*, now peeping out 'afar off in the North, to ſee what Revenge ſhal be done upon ſo 'much innocent Blood ſhed in *France* at a Marriage Banquet, and 'Rere-Suppers after it.

Life of Sir Tho. Smith.

But upon ſo wondrous a *Phænomenon*, what further Obſervations the learned *Smith* made, and what his Enquiries were, may be ſeen in his Life written by me.

Rochel *holds out. Two of the Murtherers ſlain.*

Rochel ſtil in the Month of *March*, was held by the Proteſtants, and bravely was maintained of them againſt al the Forces of the *French* King hitherto. And two of the chiefeſt Executors of the late Murther in *Paris* were ſlain in a Skirmiſh happening between the King's Camp, and thoſe of *Rochel*, *viz.* Duke *D' Aumale* and *Schaviger*. The Queen's Ambaſſador ſent a Meſſenger on Purpoſe

ANNO 1572.

Innocent Blood revenged.

to relate to her the Particularities therof. And had this Paſſage in his Letter concerning this remarkable juſt Bloodſhed upon the Shedders of Blood, That God of that good Beginning gave them ſome Hopes, that the Blood of the Innocent ſhould not be unrevenged. The Marſhal *Tavannes*, one of the greateſt Perſecutors at the Maſſacre, dyed the next Year, eaten up of Lice. And one *Beſme*, who murthered the Admiral *Coligni* had the ſame Year his Thigh ſhot off with a Cannon at this Siege: as Dr. *Dale*, Ambaſſador there at *Paris*, in the Year 1573, wrote to the Earl of *Suſſex*.

The Queen wil not let the Engliſh *go to* Rochel.

Many of the *Engliſh* Nation, both Noblemen and Gentlemen of Antienty, and great Quality, offered now at their own Charge to find an Army of 20000 Foot, and 2000 Horſe, for ſix Months in *Gaſcoine*. And ſo earneſt they were, that it was already known to themſelves, both where the Men were to be had; and the Money too. And they only deſired a Permiſſion from the Queen. And the Queen had much ado to detain them from adventuring themſelves thither: ſhewing herſelf much offended therewith; and that with great Charge under Pain of her high Indignation. This the Lord Treaſurer ſignified to *Walſingham*; and that this was told the *French* Ambaſſador. Who confeſſed he had Underſtanding of the ſame: and was conſtrained to confeſs, how much his Maſter was bound unto her Majeſty. This alſo the ſaid L. Treaſurer writ to *Walſingham*, and told him withal, that he might notify it to the King, and amplify it; for that it was true, and meet to be uttered.

Books ſet forth to cover the late Murthers.

Thus did theſe wicked Counſils and Courſes begin to create Work and Trouble enough for *France*. And one Part of their Labour was ſtil to ſmother the Villany with Lyes. Books were ſet forth for that Purpoſe. A leud Letter was written by one *Carpenter*, an Apoſtate, in Defence of the late Doings; (which *Walſingham* ſent to the L. Treaſurer) written originally in *Latin*, and then tranſlated into *French*. Divers of them in *Latin*, were ſpread ſtudiouſly into *Germany*. But the Author's Lewdneſs was ſo wel known, as it would but little help their Cauſe. They were alſo ſent into *Poland*; Labour being now made for *Monſieur*, the King's Brother, to be choſen King there. For the Biſhop of *Valence* had writ that the late Accident would be one of the greateſt Lets to that they were ſeeking for.

The Queen pacifies the Wars in Scotland.

SCOTLAND was now in Civil Wars; the Queen of *Scots* Party on one Hand, and that of the *Kirk* (who had ſet up her young Son for King) on the other, labouring to overpower each other. It was now Queen *Elizabeth*'s Care to ſet both Parties at Peace with each other. Which in the Month of *Auguſt*, ſhe had pretty wel effected. Both Parties, (as Secretary *Smith* informed *Walſingham* in their Correſpondence) had ſubſcribed and ſealed to it: and both likewiſe had written Letters of Thanks to her, for the Pains taken by the Marſhal of *Berwic* [*Drury*:] And likewiſe profeſſed to ſtand to that Order; which was very Honourable both to the *French* King, and the Queen, and not diſhonourable to the *Scotch* King, *viz.* That in his Infancy ſuch] a noble Perſon ſhould accord to make Quietneſs in that Realm. But however, this Abſtinence from War was not ſo wel kept by the King's Party, as Reaſon would; the Town of *Edinburgh* being wholly at the Direction of the Regent;

gent; and contrary to the Covenant, he kept the Men of War there. Wherof they of the Caſtle complained: as the Lord Treaſurer ſoon after informed the ſaid *Walſingham*.

The Scots *Affection alienated from* France.

But now, a little Time after, let us look over into *Scotland* again; and ſee what Effects this *French* Maſſacre had upon them; otherwiſe before, not very friendly to *England*. It opened their Eyes, and they began to abhor the *French*, and to abate the good Opinion of them, or truſt to have any Help from them. The Lord *Levingſton*, and divers other *Scotch* Gentlemen, were now in *France* ſoliciting their Cauſe there. But ſeeing no Way to enjoy the Liberty of their Conſcience, deſired Paſſeports of the *Engliſh* Ambaſſador there, to return Home. Wherin he was leſs difficult to grant their Deſire, than before he was, ſince they ſeemed, as he ſaw upon the late Accident, to deſire moſt perfect Amity between the two Crowns of *England* and *Scotland*, in Reſpect of the common Cauſe of Religion.

Inclinable to a better Underſtanding with England.
Walſingham*'s Advice.*

And the ſaid Ambaſſador did ſuppoſe, that by their paſſing by that Way, [*viz.* by *England*] and receiving good Entertainment at her Majeſty's Hand, they would rather do Good than Harm at Home; that is by making them in their Country underſtand what had paſſed in *France*; and the Danger that was like to follow without perfect Union between the ſaid Crowns. Adding, that ſome of the wiſeſt Sort that were there [in *France*] and that were before Enemies, and now become Friends, did wiſh that her Majeſty would ſeek to make Reconciliation between Earl *Morton*, and Lord *Liddington*: and that ſhe, by ſome Penſion, make both him and others aſſured to her. And that they thought, that by diſburſing 2, or 3000 *l.* a Year, ſhe might ſave the diſburſing of many thouſands; beſides the avoiding of many dangerous Practices, that were like to grow that Way: *viz.* from *Scotland*. *Walſingham* backed al this with the Conſideration of the Circumſtances of the preſent Time: which rendred this Device reaſonable.

Smith*'s Approbation therof. The* Scots *in* France *terrified with thoſe Beacons.*

To which Advice, I find Secretary *Smith*, in the Month of *October*, giving this Anſwer from *Windſor*, in Approbation therof, that the *Scots* were awakned by thoſe Beacons in *France*; and that the Lords in *Scotland* drew nearer and nearer to accord. So that now it was rather in Hope than in Diſpair, [as it was before.] And that theſe Cruelties in *France* had helped not a little; and now continuing, would much more. And that he [*Walſingham*] had given good Advice, that al *Scotch* Men ſhould not be ſtayed [that were minded to come Home from *France*, where they were practiſing.] And laſtly, he added, that ſome of the late Commiſſioners [about *Scottiſh* Affairs with *England*] had given the reſt in *Scotland* a good —— [Jogg] to make them awake.

France *treacherous to* England *in* Scottiſh *Matters.*

What little Confidence the Queen might put in her late League with *France*, did before now appear in their underhand Dealings in *Scottiſh* Matters. Meſſengers, that were *Engliſhmen*, often came to *Paris* from *Spain* and *Flanders*, to tranſact Matters privately, to blow the Coals in *Scotland* againſt the Queen of *England*. *Standen* (of whom before) in the Month of *November*, arrived at *Paris* in Poſt out of *Flanders*; and ſtayed there only five Days, having daily Conference with the *Scottiſh* Ambaſſador; together with another *Engliſhman* of the ſame Strain, one *Liggons*, who at his Return (which was by Poſt) accompanied him into *Flanders*. Whereby a *Scottiſhman* there, that wiſhed Continuance of Quiet in his own Country, feared hereby, that there was ſome dangerous Practice in Hand. And *William Seers*, another *Engliſhman*, and Servant to the Earl of *Weſtmoreland*, (that headed the Rebellion in the North) arrived there, at *Paris*, likewiſe, *Novemb.* 24. ſent thither by the ſaid Earl. Immediately upon his Arrival, *Viracque* went with him to the Court. And he reported, that in the North Country and *York*, to the Borders, al the whole Country was at the Earl's Devotion. So that a few Men employed there by the King, [the *French* King, to whom this Meſſage was brought] might aſſure him, that her Majeſty [Q. *Elizabeth*] ſhould be kept ſo occupied, as ſhe ſhould have no Leiſure to ſend any Supply to *Rochel*. Which was ſuſpected by *France*.

The Scottiſh Queen's Ambaſſador's private Acceſs to the Queen Mother.

And the *French* alſo in the mean Time laboured to keep up Diſtractions in *Scotland*: Thereby to conſult the better for the *Scottiſh* Queen's Advantage, now in Hold in *England*. It was obſerved by *Walſingham*, in this Month of *November*, that the *Scottiſh* Ambaſſador did daily repair to the Court, and had often Conference with the Queen-Mother at an extraordinary Time in the Morning; whenas commonly no Ambaſſador had Acceſs but in the Afternoon. And that before, in Talk apart with his Friends, he ſaid, that if the Troubles of *Scotland* had not been, his Miſtreſs had been at Liberty, and perhaps had enjoyed a better Crown than *Scotland* was. And ſaid further, that if his Miſtreſs had as many good Friends, in *Scotland*, as ſhe had in *England*, ſhe had not long remained in Priſon, as ſhe did. And knitting up al in the End of this Relation, he concluded, Thus you ſee, ſaid he, what a dangerous Gueſt her Majeſty harboureth. Inſomuch that the ſaid *Walſingham* aſſerted, that the *French* alſo had a ſecret Underſtanding with the *Spanyard*, in order to the deſtroying of the Religion every where: Saying, ſurely there is a great Miſchief a brewing. And that he was aſſured, that within theſe eight Days, $\boxed{1}$ [Meaning by that Cipher, probably, the *French* King] proteſted, that he would never be quiet as long as the Exerciſe of Religion continued in any Place of Chriſtendom. He added, that he knew further particularly, that their King had ſaid, he would never forget *Newhaven*, until Revenge were made: So that the ſaid *Walſingham* profeſſed, that he never knew ſo deep a Diſſembler as that King. And that he was ſure, that the Murther of the Admiral ſhould have been executed at *Blois*, [where the League of Peace and Amity was made, and the greateſt Friendſhip pretended] but that they ſaw him too wel accompanied, [to be aſſaſſinated there.] Yet his further Intelligence was, That it was agreed, that both he and *Spain*, ſhould, for avoiding of Suſpicion of the Legate's Coming, entertain the $\boxed{3}$ [Q. *Elizabeth*'s Ambaſſador, as that Cipher ſeems to import] with good Words: And that *Spain* ſhould make ſome Shew, to be glad to come to ſome Accord.

The Queen dares not truſt the King.

That King, by theſe his Practices, received another Diſappointment of a Deſire he made to the Queen; by her diſtruſting him, and not daring to venture upon his Word: A Mortification to him. For when, in *October*, the *French* Ambaſſador ſignified to the Queen, that

ANNO 1572.

that it was his Deſire, that ſhe would ſend over either the L. Treaſurer, or the Earl of *Leiceſter*, to confirm the League on the Queen's Side, that was made between him and her: The Anſwer was, 'That the Queen was ſorry, that there was ſuch an Alteration of 'Occaſion of doing ſuch an Office. For as her Majeſty before had 'Intention to have ſent either one of them, or ſuch other as ſhould 'have been as agreeable to the King; ſo now there was to all the 'World one great Cauſe, that her Majeſty might not with Honour, 'nor with Law of Nature, ſend any whom ſhe loved, to be in Dan'ger, as it ſeemed they might be, tho' the King had never ſo good a 'Meaning. For by the Death of ſo many, whom the King did not 'avow, nor yet puniſhed the Murtherers, what could Strangers ex'pect: eſpecially, when the King pretended, as by his own Letters 'it appeared, that it was the Fury of the Catholics againſt thoſe of 'the Religion?' 'Tis very likely theſe prime Counſillors of the Queen were deſigned to be butchered, could they by this Wile have got them there.

A private Plot carrying on in France *againſt* England, *to invade it.*

The ſecret ill Deſigns of *France* againſt the Queen, did now appear more and more. And their Favour to the *Scottiſh* Queen was learned, notwithſtanding their hypocritical Pretences, and Concealments of their Minds. The vigilant *Walſingham* gave private Intelligence, That *January* 19, there was a great ſecret Council, (preſent only the Cardinal of *Lorain* and two others) for delivering that Queen. Which was, that they ſhould for the preſent maintain Peace with thoſe of the Religion at *Rochel*, and other Places: Becauſe, until ſuch Time as *England* might be kept occupied, there could grow no thorow Redreſs in *France*, without hazarding the whole State; therefore, it was requiſite to yield to them of *Rochel*. After that was done, the Marqueſs of *Maine* ſhould bring a Thouſand Shot into *Scotland*, in reſpect that he was the Queen of *Scots* Kinſman, (But this to be diſavowed by the King.) And ſo to joyn the Queen's Party. And then to repair to *Edinburgh:* where *Liddington* and *George Kirkaldy* had promiſed to deliver up the Caſtle to ſuch as the King ſhould appoint: Upon Recompence to receive ſome Living there, in *France*. And there a ſufficient Garriſon, ſhould fortify other important Places, beſide *Dundee*, and at *Haymouth*. This done, the Duke of *Guiſe* ſhould come over with Forces, to procure the Delivery of the Queen of *Scots*. And ſuch of that Queen's Friends that were in *England*, would incontinent take Arms. Who gave out to them in *France*, that her Party and Forces were ſo great, that having good Leaders and Munition, they ſhould be able to make their Party good enough, and to deliver that Queen, in Deſpite of her Majeſty.

The Pope's Legate in France *practiſeth with the King againſt* England.

The Pope's Legate now in *France*, opened the Scene ſtil more, it being learned by the induſtrious *Engliſh* Ambaſſador there, that among other Articles of his Inſtructions (as the ſaid Ambaſſador wrote over *Decemb.* 28.) he was commanded earneſtly to commend the Queen of *Scots* Caſe to the King, and to deviſe with him ſome Means for her Deliverance. Whereby it might come to paſs, that *England* might be reduced to the Catholick Faith. The *Scottiſh* Ambaſſador had more often Recourſe to him, than any other Ambaſſador there: Which made the *Engliſh* Ambaſſador, as he ſaid, the rather to doubt ſome Practice. And *Hamilton*, Brother to him that killed the Regent in *Scotland*, ſent this Meſſage to Duke *Chaſteauherault*, *viz.* to do what he might to keep the Caſtle of *Edinburgh*, and to maintain his Party, until *Whitſuntide* next; aſſuring him, that by that Time they ſhould have Aſſiſtance, both from the Pope, *Spain*, and that Crown [of *France.*] This Intelligence *Walſingham* had from the Meſſenger himſelf, who was to carry it: as he wrote to the Lord Treaſurer: That the Party himſelf that was to do this Meſſage made him acquainted with it, who was then departed toward *Scotland:* and had promiſed to declare no leſs to Mr. *Randolph*, [the Queen's Agent in *Scotland*] who knew him. Perhaps this Meſſenger was *Steward*, a *Scot*, that *Walſingham* ſometimes mentioned in his Letters.

CHAP. XX.

A Libel printed in France *againſt the State of* England. *The Queen would ſee Duke* D'Alenſon *: who ſtill Courted her. Her Reſolutions. The* Scots *move for a League with Q.* Elizabeth. *The* Papiſts *hope for a* Golden Day. *Maſſmongers practiſe Conjuring. Several of them taken, and ſent up. The* Diſciplinarians *buſy.* Admonition to the Parliament. *Divers deprived upon the Act,* 13. Eliz. *Divers diſaffected to the Government of the Church.* Chark, *of* Peter Houſe, *expelled for a* Clerum *at* S. Maries. *His Appeal to the Chancellor of the Univerſity.* Dering, *Reader of* S. Paul's, *writes a reflecting Letter to the* L. Burghley. *His Anſwer to it. And* Dering's *Vindication of what he had writ.*

Libels printed in France, *againſt the Lord Treaſurer*, &c.

WHAT elſe, but *French* ill Will to *England*, could be gathered from a moſt malicious lying Book, that was now printed in *France*, about the Month of *January*; aiming chiefly againſt the Queen's two great Miniſters, *viz.* The Lord Keeper of the Great Seal, and the Lord High Treaſurer: Wrote by ſome *French* Rancorous Perſon, having his Inſtructions from ſome crafty rebellious Papiſt of *England*. Who, tho' he meant it maliciouſly againſt the whole State; yet he vented his Choler and Deſpite chiefly againſt thoſe two, by Nicknames. The good L. *Burghley*, L. Treaſurer, was ſo moved at his Slander, that he uttered theſe Words, ‘God amend his Spirit, and confound his Malice. And for my Part, if I have any ſuch malicious or malignant Spirit, God preſently ſo confound my Body to Aſhes, and my Soul to perpetual Torment in Hell.

The Subject of this Book was concerning the Queen of *Scots*, and the Caſe of the Duke of *Norfolk*. Concerning the former, it would be ſaid by her Friends in *France*, that it was but Reaſon that

Anſwer ſhould be made to ſuch Books as were publiſhed for the condemning of that Queen. But to have the Duke of *Norfolk*'s Caſe brought in Queſtion [a Subject of *England*, and condemned by public Juſtice] by thoſe that were Counſellors to the Queen, to be ſo maliciouſly and falſly calumniated, might not wel ſtand with the Terms of the Amity profeſſed: as that Lord wrote to the *Engliſh* Ambaſſador. Who had a great Mind to underſtand who the Author was. And deſired him to make his Enquiry: adding, that if by Means of the Printer, it might be found out, he would beſtow a Reward upon the Diſcovery. But that if it could not, then he wiſhed that ſome Means might be uſed, as of himſelf, to the Queen Mother, that the Print might be deſtroyed. For that otherwiſe they ſhould think themſelves, conſidering the Places they held in this Eſtate, not wel conſidered by that Eſtate. He added, that this Licentiouſneſs, to inveigh againſt Men by Name in printed Books, who did not themſelves uſe by Books to provoke any, was in al good Eſtates intolerable. And then he added, by Way of Proteſtation of the Integrity and Faithfulneſs of both their Services: 'God, ſaid he, ſend this Eſtate no worſe meaning Servants in 'al Reſpects, than we two have been. Who indeed have not ſpared Labour nor Care to ſerve our Queen and Country. And if 'we had not, we might truly avow, neither our Queen nor Country 'had enjoyed that common Repoſe that it hath done.

Endeavours to diſcover the Author.

The Courtſhips of Duke *D'Alençon* ſtil went on notwithſtanding; it being now the Month of *March*, when the Queen's Reſolutions about it, (as the L. Treaſurer imparted to her Ambaſſador in *France*, in order to his acquainting the King and the Queen Mother therewith) were, That ſhe could not conſent any Perſon to be her Huſband, that with her Authority and Aſſent ſhould uſe any Manner of Religion in open Exerciſe, that was in her Conſcience contrary and repugnant to the direct Word of Almighty God: and ſo conſequently prohibited by the Laws of the Realm. And that ſhe could not accord to take any Perſon to her Huſband, whom ſhe ſhould not firſt ſee. That if therefore *Monſieur Le Duc* would obtain her for his Wife without Sight of him, her Majeſty could not ſo be had. And yet, that ſhe was very loth, that he ſhould think that ſhe deſired his Coming, but as himſelf ſhould find it meet, by the Advice of the King his Brother, and the Queen Mother. To whom ſhe remitted the Conſideration therof. With this Aſſurance, that ſhe meant in good Faith to marry with him, if upon his Sight the one might like of the other. And that for the Cauſe of Religion, he and ſhe might ſo accord, as that which he ſhould demand were aſſented to, without Offence of her Conſcience, and without Trouble of her Eſtate. And that that Point of Religion was thought meeteſt to be left at large, to be communed upon between themſelves. So as if it ſhould miſhap, that if one of them might not fal in like of the other, as to a Concluſion of Marriage, that the Refuſal, or breaking up, might be imputed to the Cauſe of Religon. And ſo either Party might honourably be diſcharged to the World, and no Occaſion grow thereby of Unkindneſs between them.

The Queen's laſt Reſolutions about D'Alençon.

ANNO 1572.

D' Alençon's *Perſon not like to be acceptable to the Queen.*

The Buſineſs then coming to this Iſſue, the Duke's Perſon was a Stay to the Match, he being it ſeems, no very perſonable Man, whereof take this Account from the Queen's Ambaſſador himſelf. Who, when the Lord *Burghley* had requeſted him to ſhew, what his private Opinion was of that Marriage, gave him this Anſwer, 'That 'the great Impediment he found, was the Contentment of the Eye. 'That Gentleman, he ſaid, was void of any good Favour, beſides the 'Blemiſh of the Smal Pox. Adding, that when he weighed the ſame 'with the Delicacy of her Majeſty's Eye; and conſidering alſo, that 'there were ſome about her in Credit, (who in Reſpect of their par- 'ticular Intereſts, having neither Regard unto her Majeſty, nor to 'the Preſervation of our Country from Ruin) would rather encreaſe 'the Miſliking, by defacing of him, than by dutifully laying 'before her the Neceſſity of her Marriage: and that in true Choice 'the Satisfaction of the Ear imported more, than that of the Eye, 'and ſo he hardly thought, there would ever grow any Liking.

Scotland *thinks of making a League with the Queen.*

Now let us look over a little into *Scotland:* where *Randolph* was the Queen's Ambaſſador. The late bloody Doings in *France*, and the ſecret *Holy League*, (which was now diſcovered) to extirpate the true Religion, whereſoever it had taken Root) made thoſe that had the Government of the Kirk of *Scotland* to open their Eyes. Who, in *October*, made and finiſhed certain Articles intitled, *Articles of the Miniſtry, Barons and Commiſſioners of the reformed Kirk in* Scotland, *in their Aſſembly: Given at* Edinburgh, *the 20th Day of October; To be preſented to the King's Majeſty, our Sovereign Lord, by the Council, Nobility and States of his Highneſs's Realm, when they ſhall be conveniate.* I ſhal only ſet down here the Preamble to the ſaid Articles, and the Concluſion, which do concern entring into a League with Queen *Elizabeth*, (the reſt relating to their Government of the State and Church of that Kingdom.) It beginneth;

Their Reaſons for it. *MSS.* Tho. Randolph.

'Underſtanding the treaſonable Cruelty and fearful Perſecution 'begun, and intended to be executed againſt the Profeſſors of God's 'true Religion over al *Chriſtendom*, according to the bloody Decrees of 'the Council of *Trent:* And aſſembled at Command and Deſire of 'your Highneſs's Letters, to conſider of the common Danger, and 'adviſe upon the Remedies, we have collected certain Heads and 'Articles, to be preſented to your Majeſty, and to your honour- 'able Council and Eſtates for this your Realm; moſt humbly 'requiring the ſame to be conſidered. And if they ſhal find 'the ſame to tend to the Advancement of God's Glory, your 'Majeſty's Obedience, and the Surety of your Highneſs, and us, 'al your good Subjects, Profeſſors of the ſame true Religion; that 'then the ſame Articles may be allowed of, *&c.*

'Laſtly, ſeeing the Enemies of God's Truth are conjured to ſup- 'preſs the ſame and al Profeſſors therof; and that al leeful 'Means of Defence are allowed; that there may be Motion made 'for a League between your Highneſs and the Queen's Majeſty of '*England*, your Realms and Dominions; for reſiſting of the Cruel- 'ty and Treaſon of the Papiſts. And that her Majeſty may be alſo 'moved to draw into the ſame League other Profeſſors of the ſaid 'true Religion in other Countries. And that there be ſolempne

‘Bands among the Profeſſors of the Religion within the Realm, to joyn for reſiſting of the common Enemy. And if they be found negligent, to be eſteemed falſe Friends, and Excommunication to paſs againſt them therefore.

The Papiſts expect their Golden Day.

For Matters more Domeſtic, and to come nearer Home, and within our own Territories, I begin with the *Papiſts:* who were now very buſy, and entertained great Hopes of the *Golden Day*, as they called the Reſtoration of the old Religion into this Nation, and the Deprivation of Queen *Elizabeth*, and I know not what. They talked much of a great Revolution about this Year, and a turning back to Popery again. And they would uſually ſay, *They hoped for a Day*. There was a Piece of Poetry (ſuch as it is) that went about in Print near this Time, called *The Practiſe of the Devil.* Wherin the Devil is brought in ſpeaking thus, concerning the Emiſſaries of *Rome:*

Practice of the Devil. *By* Laur. Ramſey.

But now, alas! their Cloyning is ſo ſpyed,
That there's no Way but fly quite ore the Seas.
In England *but a few in Reſpect I can bide,*
The Goſpel ſo bewrayed their obſcured Knavery,
But yet ſome do eſcape by the Means of Hypocriſy.
And bears it out braglie, and little wil ſay,
But few Words is beſt: They hope for a DAY.
And thoſe that are fled out of Country's Soyle,
Have Friendſhip privily to their Contentation:
And watch for the Vintage to come to ſome Spoile,
Greeting by Letters their whole Generation,
By ſubtil Ciphering; which is their Demonſtration.
Alluring the reſt to ſtand to their Hope,
That the DAY *is coming, to have again their Pope.*

And a little after, the ſame foul Spirit is perſonated, giving his Counſil to theſe ſworn Creatures of the Pope, with their Golden Expectation.

Practiſe, prate, and conjure, play Sylveſter's *Part,*
Or Hildebrand, *that Hel-hound moſt execrable:*
Poiſon Prince or King, and conſume them by Art,
As divers have been ſtirred by the Romiſh *Rable:*
Flatter, ly and cogg at every Man's Table;
Having blind Propheſies, and whiſper in their Ear,
That ere long they ſhal have great Change of this Geare.

Maſſmongers and Conjurers, taken in the North.

Among the reſt of the Methods made uſe of by the Prieſts and *Jeſuits*, to amuſe their Proſelytes, as this Author mentioneth, one was *Conjuring*. A Neſt of theſe conjuring Maſs-mongers was diſcovered now in the North Parts by the Diligence of *Gilbert* Earl of *Shrewſbury*, Lord Preſident of the North, and Keeper of the *Scotch* Queen; amounting to a great Number, that is, ſuch Maſſing Prieſts, as commonly uſed Conjuration, to foretel and make the People believe this *Golden Day*. The ſaid Lord Preſident had employed two diligent Perſons, whoſe Names were *Pain* and *Peg*, to find them out. The Lords of the Council, by Letters from Secretary *Smith*, returned him their moſt hearty Thanks. And the Queen alſo, as he wrote, had heard of his careful ordering of thoſe Matters, with great Contentation to her Highneſs. And that thoſe Matters touching the Maſſing, and ſuch Diſorders, were referred to the Archbiſhop of *Canterbury*, and the reſt of the great *Commiſſion Eccleſiaſtical*. And that which ſhould appear, by Examination, to touch the State and the Prince, was to be referred again to the Lords of the Council.

Epiſt. Com. Salop. in Offic. Armor.

Kellet, *one of them, diſcovers their Practices.*

But to know more perfectly, who theſe Conjurors were, and to what their Conjuration tended, take the Earl's Letter, dated *Feb.* 1. from *Sheffield* Caſtle, ſent to the Privy Council concerning them. Which was to this Purport: 'That he had ſent up to them one *Avery Kellet*, Servant unto *Rowland Lacon* of *Willy* in *Bridgenorth*, Eſq; who had ſent him to the ſaid Earl, being thereto required by his Servant, that had ſearched for him upon his Commandment. That this *Avery*, upon his Examination of him at the firſt, would needs ſeem to be ſimply plain, and utterly both innocent and ignorant of any leud Doings or Practice, either by himſelf, or by any other Perſon. But after ſharper Impriſonment for one Night, he confeſſed that he was a Dealer with the Conjurors; and that he brought ſeveral Books of that Art unto *John Revel*, which the conjuring Scholars, called *Palmer*, and *Falconer*, and *Skinner* the Prieſt, did occupy in their Practice at the ſaid *Revel*'s Houſe. And he ſaid further, that they conjured for divers Cauſes, *viz.* for hidden Money; for helping the Diſeaſed; for knowing ſome ſecret Place to hide them; and to have certain Knowledge alſo touching the State of this Realm. And hereby the ſaid Earl did gather, that this *Avery* could declare ſome further Matter needful to be diſcovered. That therefore, conſidering his being there might do more Service by Conference with other Examinations, than he could do in thoſe Parts, [where he was taken] by trying the more ſpeedily thoſe Practices; he thought meet not to ſtay him any longer, but forthwith thus to ſend him to be uſed there, according to their Lordſhips Wiſdoms.

He ſignified alſo, that he had given Order for further Search and Apprehenſion of ſuch others, as he was informed of, ſuſpected to be Doers or privy to the ſaid Practice. Subſcribed,

Yours at Commandment to my Power,

G. SHREWSBURY.

Papiſts formidable for their Numbers in Yorkſhire.

And no Wonder theſe Northern Parts were ſo repleniſhed with ſuch Popiſhly affected People, ſince the late Rebellion, which ſprang hence. They were obſerved to be ſo many now in *Yorkſhire*, and their Numbers ſtil ſo formidable there, that one Mr. *Wharton* of *Rippon*, a worthy Gentleman, and apprehenſive of the Danger ariſing hence, (wherof he had felt the Smart before) thought convenient to write to the Lord Treaſurer at large concerning it: with his earneſt Advice (the Gentlemen in thoſe Parts being either too weak to take them up, or diſperſe them, or too wel affected towards them, or re-

ANNO 1572.

lated to them, to do it) that for the more effectual watching that Country, and clearing it of ſuch falſe Subjects, ſome active Men of the Queen's Council in the South ſhould be ſent down thither: the ſame Gentleman offering freely his own Service therin, and to come up, and give his Information. The Letter wil ſhew theſe Things, and the like, more at length: and is wel worth preſerving. It ran to this Tenor:

Warning therof given in a Letter to the Treaſurer, by Mr. Wharton.

'THAT it might pleaſe his good Lordſhip, to be advertiſed, that when he conſidered, how honourably the Eſtate Emperial of this moſt noble Region, ever ſince the Beginning of the Queen's Majeſty's moſt gracious Reign (which he beſeeched God long to continue) had been moſt prudently and politicly governed; and alſo moſt godly and vertuouſly directed, to the Advancement of God's true Glory, and the ſingular Conſolation and Comfort of al her Grace's faithful and obedient Subjects, until then of late, that in thoſe North Parts a wicked Company or Rabblement of notorious, malicious Traitors, againſt al Loyalty, and their bounden Duties and Allegiance, and the great Annoying and Diſturbance of our common Peace, committed and ſtirred up an unnatural, odious, and a moſt deteſtable Rebellion. The Original wherof was Ambition, with impatient Poverty, ſecretly maligning and repining at the worthy Vocation of others, placed in higher Authority.

'And that albeit God had poured down upon them his juſt Vengeance, and had ſupplanted and overthrown their wicked Devices and Practices, to the perpetual Infamy and Extinct of Blood for ever; and to the terrible Example of al others, to attempt the like hainous Offence; yet was there a Remnant there, which were vehemently to be ſuſpected to be ſingular Favourers, and privy Supporters of that naughty ſeditious Company.

'For Conſanguinity and Affinity, with Hope for a Day, bore there ſuch a Stir, and a Sway, that by Means therof, divers good Subjects and Wel-Willers were *Peſſuntate*, and clear out of Countenance in theſe Parties: and al and ſingular good and politic Orders and Directions, ſet forth by Proclamation againſt the Maintainers and Supporters of the rebellious Fugitives, little or nothing at al regarded, or in any Way executed.

Moves for a Commiſſion of ſome of the Queen's Council to be placed in thoſe North Parts.

'Wherefore he had thought it his bounden Duty, both forenempſt God, and in Diſcharge of his natural Subjection towards his Prince, to ſignify unto his Honour, that it would pleaſe the Queen's Majeſty by his Lordſhip's accuſtomed good Counſil, and others with whom he might beſt like, to impart the Contents of this his Letter; to place there immediately, by a ſpecial Commiſſion, ſome of her honourable, moſt truſty, and deareſt Friends and Counſillors, in the South Parts: By whoſe better Induſtry and vigilant Regard, *our crooked Natures* (ſaid he) may be the more aptly bridled and abandoned: a Neſt of lurking Traitors weeded out, and the ſecret Supporters and Favourites diſcovered, and brought to Light. That there was no Doubt, but that their common Peace (which then ſtood in great Peril) ſhould not only thereby be the more firmly eſtabliſhed and preſerved, but alſo, that the Queen's Majeſty, his Lordſhip, and others of her faithful Nobility, with her

ANNO 1572.

‘ poor and loving Subjects, ſhould reign and live together in more Quiet and better Security.

‘ My Lord, (proceeded he) remember the **Effect** and familiar Example of theſe two old Verſes following:

Principiis obſta; ſero medicina paratur,
Cum mala per longas convaluere moras.

The cankered Eſtate of the Country.

‘ And further, that it might pleaſe his Lordſhip to underſtand, that if his own Health were gud; or that his Hability were ſuch as it was before that ruſty and haulty Traitor, *Richard Norton*, had brought him to extreme Poverty, he would not have made this his Letter to have been an Inſtrument, or a Spokeſman unto his Honour in this Behalf: but his aſſured Expectation and Truſt was, that his Lordſhip would vouchſafe to take and receive this his Advertiſement in gud Part; as unfolded out of the Boſom of a faithful and obedient Subject. And that whenſoever it ſhould be his Pleaſure to ſend his Commandment for him, to come before his Honour, for further Intelligence, touching the cankered State of that Country, infected with the Poiſon of Diſloyalty; or otherwiſe, in theſe Caſes to direct him, to the Lord Preſident or Vice-Preſident of the Queen's Majeſty's Counſil in thoſe North Parts, he would prepare himſelf to the uttermoſt of his Power, to give his diligent Attendance; and not to leave any Perſon untouched to his Knowledge, either with Commendation or Reproch, as he or they had juſtly deſerved.

Sends Informations againſt ſome traiterous Perſons.

He ſent to his Lordſhip alſo herewith encloſed, ‘ Certain Inſtructions by Way of Information, againſt divers Perſons, to be put in Execution, as ſhould ſtand with his Pleaſure, and other his moſt ſingular gud Lords of the Queen's Grace's moſt Honourable Privy Counſil. But he thought it very neceſſary, that the Houſes [of theſe] ſhould be diligently ſearched by faithful and truſty Commiſſioners: and the ſaid Perſons thorowly examined. For that there was great Preſumption of their evil Practices and Behaviours; and great Poſſibility to find in their Houſes divers Letters directed unto them from divers their Friends, now beyond the Seas.

His Danger for this his Service.

And then applying to the Lord Treaſurer concerning himſelf, and the Danger he was like to incur by this faithful Intelligence, ſhould it be known, he added; ‘ My Lord, as I have made a ſingular Choice to open theſe Matters unto your Honour before any other, as unto ſuch a worthy Magiſtrate, in whom I have repoſed my only Confidence and Truſt, ſo do I likewiſe moſt humbly crave your good Lordſhip, that for my faithful and further juſt Service hereafter, I may not only enjoy, and have from Time to Time gud Countenance, Aid and Friendſhip, by your gud Lordſhip's Means, as that I need not to fear the violent Hands and privy malicious Practices of ſuch evil diſpoſed Perſons, as will not forget, (for this mine Advertiſement) to ſeek by all Means poſſible to perſecute me with ſecret Extremities: but alſo, that it pleaſe your gud Lordſhip to write your friendly Letters in my Behalf unto the Lord Preſident, or Vice Preſident of the Queen's Highneſs's Council in theſe Parties.

‘ties. So that I in the mean Time enjoy and have ſuch his good ‘Countenance and Friendſhip, as may be a Terror for mine Adverſaries to attempt any Matter unlawfully againſt me. For otherwiſe, as he gave the Reaſon, he ſhould be either enforced to ſeek ‘a Receptacle for his poor Wife and Children in the other Country; ‘or elſe to remain there with continual Fear of bodily Harm, ‘comforting himſelf with this Saying of *Horace*,

Dulce & decorum eſt pro patria mori.

And then concluding his handſome wel-penned loyal Letter, with theſe Words. ‘And thus moſt humbly craving Pardon for this my ‘bold Writing to your gud Lordſhip, I beſeech the Almighty ſo to ‘proſper al your Doings, as may tend to the continual Advancement of your Honourable Eſtate. From my poor Houſe at *Ryppon*, the 9th Day of *December*, 1572.

Your gud Lordſhip humbly to uſe,

And command, during his Life,

WILLIAM WHARTONE.

The Diſcipli- narians *very buſy for further Reformation.*

The *Diſciplinarians*, another Sort of Men, Friends indeed to the Reformed Religion in this Land, but very ill affected to ſome of the Conſtitutions and Practices of it; theſe were alſo now creating Trouble and Diſturbance here: labouring for a ſtil further Reformation. The Book called *The Admonition to the Parliament*, that now came forth, and ſpread abroad ſtil more the next Year, ſhewed their Diſcontents, and what they would have reformed, or rather what they would have quite caſt away, and abandoned in this Church. Which Book, with the Anſwer, hath been at large accounted for, in the Life of the learned and excellent Dr. *Whitgift*, Archbiſhop of *Canterbury*: to which I refer the Reader. I ſhal add here to al the reſt, an *Extract* taken out of the ſaid *Admonition*, ‘Containing ſuch ſlan‘derous and unſeemly Terms, as there, by the Authors therof againſt ‘the Orders of the Church of *England*, and State of the Realm ‘that now is, are uttered.’ Thoſe are al drawn and written out fair by Archbiſhop *Parker*'s Secretary, but, as it ſeems probable, gathered by the Archbiſhop himſelf, each Folio, Page and Line, where ſuch obnoxious Paſſages are, ſet down: and that perhaps for the better Direction of Dr. *Whitgift*, to take particular Notice of in his Anſwer: who was employed therin by that Archbiſhop. The Treatiſe itſelf, they intitled, *A View of Popiſh Abuſes yet remaining*: which is in two Parts. The Notes wherof throughout in the Reflexions, and Charges made therin upon the Church and the Practice therof, are ſet down in the ſaid MS. For which I refer the Reader to the *Appendix*, being ſomewhat too long to inſert here.

Life of Archbiſhop Whitgift.

The Admonition.

View of the Popiſh Abuſes.

MSS. G. Petyt, Armig.

N° XIX.

Some of theſe hot new *Diſcipline-Men* were now committed to *Newgate*. Their Fault was, that they had offered ſomething to the Parliament, earneſtly condemning the preſent Settlement of Religion

Field *and* Wilcox *in* Newgate.

ANNO 1572.

gion in *Diſcipline* and *Worſhip*, and exciting to a further Reformation: eſpecially reproaching the Calling of *Biſhops*, as wel as divers other Matters in the Religion obſerved, in very abuſive Terms. This Book, I make no Doubt, was the ſame with the *Admonition* aforeſaid. Two of theſe were taken up and impriſoned, namely *Field* and *Wilcox*, for offering this ſeditious Book to the Parliament. In Vindication of themſelves, and petitioning for their Liberty, they wrote a wel penned Letter in *Latin* in the Month of *September*, to the Lord Treaſurer *Burghley:* but rather vindicating than blaming themſelves for what they had done.

Their Letter thence to the L. Treaſurer.

Wherin they write, 'That they confided in his ſingular Benevolence, which moved them to write, with a firm Truſt both of obtaining their Liberty, and of propagating the Truth. They were ſenſible, (how unjuſtly ſoever) they were ſpoken againſt among the Nobility by evil Men, and how (a Thing more horrid) the Truth of God was ſlandered by many. But let Truth, (as they proceed) that ſeeks no Corners, ſpeak for itſelf; and commending to him their Innocency, and the Equity of their Cauſe, they very earneſtly beſeeched him to favour it. That they had indeed lately writ a Book, requiring the Reformation of horrid Abuſes; with that Intent, that ſincere Religion, being freed from Popiſh Superſtition, might be reſtored by the whole Parliament, with the Queen's Approbation. But by themſelves they attempted neither to correct, nor change any thing; but referred al to their Judgments, according as ſo great a Matter called for. Hoping by this Means, that the Peace of the Church, and the Reconciliation of Brethren at Difference (a Thing to be lamented) might be reſtored.

The Schiſm in the Church lamented.

'And that by this Eccleſiaſtical Hierarchy, not conſonant to the Word of God, they had ſeen a ſad Schiſm in the Church, Diſturbances daily ſtirred up among the Godly: That moſt ſweet Peace that ought to be among thoſe that profeſs one and the ſame Religion, was deſtroyed. That in the mean Time they ſaid nothing of the Contempt of good Learning, the Corruption of the more ſincere Religion, the depraving of the Miniſtry, the Encreaſe of Sin, and the like, occaſioned hereby. Al which they reckoned a ſufficient Juſtification of their Writing. They added, that concerning theſe Abuſes, by them mentioned, al the foreign Churches of the purer Reformation, and the Writings of Men moſt eminent for Learning, did unanimouſly acknowledge and own to be very foul.' For the reſt I refer the Reader to the whole Letter in the *Appendix*, tranſcribed from the Original.

[N° XXI.]

Deprivations upon the Statute 13 Eliz. c. 12.

Divers of the Clergy of this Sort, (and perhaps ſome ſecret Papiſts too) that had Benefices and Preferments in the Church, were now deprived, for not ſubſcribing to the *Articles* of Religion, according to a Statute 13 *Elizab.* intitled, *An Act to reform certain Diſorders touching Miniſters of the Church.* Whereby al ſuch as had Livings, or Eccleſiaſtical Preferments, were to ſubſcribe the *Articles* of Religion, agreed upon in the Convocation, *Anno* 1562, and confirmed by the Queen's Authority: and Order therin provided for their reading the ſaid Articles, and for declaring their Aſſent therunto, in their Pariſh Churches. I find theſe deprived in the Dioceſe of *Bath*

Bath and *Wells*. *March* 21, One *Printoſt*, or *Printer*, was preſented to the Church of *Dunkerton*, by Deprivation of the Incumbent for not ſubſcribing the Articles. And *June* 7, one *John Haunce*, Incumbent of the Church of *Waysford*, was deprived of the ſame; and *Edward Bremal*, alias *Cabel*, came in his Room. *October* 1. *John Gold* was inſtituted to the Vicarage of *Eaſt Cokes*, by Deprivation of the ſaid *John Gold*, by Vertue of the ſaid Act; at the Preſentation of the Dean and Chapter of *Exon:* The ſaid *Gold* refuſing, as it ſeems, or neglecting to ſubſcribe in due Time: and ſo undergoing the Penalty of Deprivation: and afterwards ſubſcribing, admitted again to the ſaid Vicarage.

ANNO 1572.

Reg. Bath *and* Wells. *Collectan.* Mat. Hutton, D.D.

January 24. *William Bele*, M. A. was preſented to the Prebend of *Schalford*, alias *Scanford*, at the Queen's Preſentation by Lapſe: Becauſe one *Alwood*, the then pretended Canon and Prebendary, was *merè Laicus*, as it is ſet down in the Regiſter: ſo eſteemed perhaps for having no legal Orders, or ſuch as were taken at ſome private Congregation at *Antwerp*, or elſewhere, as *Cartwright* and *Travers* had done: and ſo that mere Laick needed no formal Deprivation. And one more I find, *viz. Nicholas Rogers* obtained the Church of *Pryſton*, by the Deprivation of *Richard Cove*, upon the ſame Statute of 13. *Eliz.* in the Preſentation of the Queen by Lapſe.

Reg. Bath *and* Wells.

There were theſe deprived in this Dioceſe of *Bath* and *Wells*, for Refuſal or Neglect of Subſcription to the Articles of Religion. We may hereby gueſs at the Numbers that were deprived through the reſt of the Dioceſes for the ſame Cauſe. And from thence alſo, how many there were of the Clergy of this Land, that were tainted with Principles diſſonant to thoſe of the Church of *England*, both *Puritans* and Favourers of Popery, that hitherto had kept their Eccleſiaſtical Livings and Prebends, 'till by this Statute they were ſearched out and diſcovered.

And no Wonder thoſe Principles of the *New Diſcipline*, diſaffected many Miniſters to the preſent Conſtitution of the Church, ſince in this Year and ſome Years before, the Univerſities were ſo heated with theſe Controverſies. In *Cambridge* were, *Cartwright*, *Browning*, *Brown* of *Trinity* College, *Millain* of *Chriſt's*, *Chark* of *Peter-Houſe*, *Dering* of *Chriſt's* College, and many of St. *John's*, more than any of the reſt: who being Men of ſome Learning, had made a ſtrong Impreſſion upon many of the younger Students. Theſe I have taken Notice of elſewhere. Only of two or three of them, I have ſome other Things to add, beſides what I have ſhewn of them already.

Many in Cambridge *diſaffected to the Conſtitution of the Church.*

Life of Archbp. Parker, *and Archbp.* Whitgift.

Chark, in a *Clerum* at S. *Maries* before the Univerſity, had roundly condemned the Hierarchy of this Church, and the Eccleſiaſtical Officers therof, as we have related in the Life of Archbiſhop *Whitgift*, under the Year 1572: Laying down theſe two bold Poſitions;

Chark *expelled the Univerſity, appeals.*

Iſti ſtatus Epiſcopatus, Archiepiſcopatus, Metropolitanatus, Patriarchatus, denique Papatus, à Satana in Eccleſiam introducti ſunt.

Inter Miniſtros Eccleſiæ, non debet alius alio eſſe ſuperior.

ANNO 1572.

But he having ſo openly impugned the eſtabliſhed Order of the Church, and ſo broken the Statutes of the Univerſity, was convented before the Vice-chancellor and Heads; and in fine, was required to make a public Revocation of what he had ſo publicly aſſerted, or elſe to be expelled the Univerſity. And accordingly, ſome reaſonable Time was allowed him, to conſider what he had to do. But when the Time came, and he ſtil refuſed to comply, he was actually expelled in *February*. Then did he make his Appeal from the Judgment of the Heads, unto the Lord *Burghley*, their High Chancellor, in a wel penned Epiſtle, in a good *Latin* Style, and written in a fair Hand, deſiring by his Lordſhip's Means to be reſtored. Therin he telleth the Reaſon of his Baniſhment from the Univerſity.

Non diſſimulo, quin Argumentis è Scriptura, & externarum Eccleſiarum Exemplo adductus, aliquid abeſſe putem, quo Eccleſia noſtra nuper è tenebris vindicata, propius ad Splendorem πρωτοτύπου χαρακτῆρος *poſſit accedere, &c.*

The Chancellor allows of their Proceedings againſt him.

Upon this Letter (which may be read in Archbiſhop *Whitgift*'s Life) the Lord *Burghley*, in Compaſſion to *Chark*, whom he held a good Scholar, and in Conſideration that he was ſomewhat hardly dealt withal, (according to the Import of *Chark*'s Letter) wrote to the Vice-chancellor, and the reſt of the Heads in his Favour. To whom they gave him ſo ſatisfactory an Anſwer, both in reſpect of their regular Proceedings, and *Chark*'s Behaviour, that the good Chancellor, in his next Meſſage diſpatched to Dr. *Byng*, his Vice-chancellor, wrote, 'That he was ſorry, that he was not made privy of *Chark*'s *Fancies*, as he ſtilled his novel Doctrines againſt the Calling of Archbiſhops and Biſhops, *&c.* and for the Equality of Miniſters. And that only by his Submiſſion to him, with Requeſt of Mercy to be ſhewed, he was moved, he ſaid, to wiſh as he had done. But that now he was ready to forbear to entreat otherwiſe for him, than that he publicly revoke his ſlanderous Aſſertions. And that without the doing of which, he was not worthy of Favour. And ſo he prayed the Vice-chancellor to impart his Meaning to the Senate and his Collegiates. Written *March* the 3d, 1572. Whence it appeared, that there was in the Univerſity a Combination of diſaffected Scholars to the Church, and they a very ſtrong Party. For *Chark* was, by a Conſultation of them, appointed to preach the Doctrine he did.

The Chancellor to the Heads, upon Chark's *Repreſentation of his Cauſe.* T. Bak. S.T.B.

Chark's Cauſe, and the Reaſon of the Chancellor's Inclination to have Favour ſhewn him, may appear in a former Letter to his Vice-chancellor and the Heads, upon *Chark*'s perſonal Application to him, and his Relation of his pretended hard Uſage. Thus writing *Feb.* 20. 'That where they had expelled *Will. Chark*, late Fellow of *Peter Houſe*, for ſome Speeches uſed by him in a Sermon he lately had *ad Clerum*; tending to the diſturbing of the Quietneſs and Peace of the Church, and manifeſtly contrary to the Orders taken for the Maintenance of the ſame Peace: That foraſmuch as the ſaid *Chark* had been with him, and partly wiſely extenuating his Fault, partly very honeſtly acknowledging, that he committed the 'ſame by overmuch Vehemency of Spirit: and faithfully promiſing never hereafter to deal therin again, or in the like, that might be offenſive: And had ſhewed ſome good Parts of Nature, and good Gifts to be in him: the which in his [the High Chancellor's] Opinion, it were great Charity and good Wiſdom, by gentle Uſage and Perſuaſion, rather to reduce to be profitable in the Church of God, than by ſudden cutting him off from the Courſe of his Studies, utterly to loſe: That therefore theſe were hartily to pray them, the rather for his ſake, and for Proof of him hereafter, to receive him again into that Univerſity, and his Fellowſhip within the College; Upon his like Promiſe made to them, not to meddle hereafter in ſuch Kind of Doctrine. Wherin if they would ſhew ſome Indulgence for this Time, and the rather ſuppreſs the Memory of his ſaid Speech and Doctrine, for that it was delivered in the *Latin* Tongue, and not popularly taught, in his Judgment they ſhould do wel. And ſo praying them to do, he bad them hartily Farewel.

Remits him to the Heads. T.Bak. S.T.B.

But afterwards, upon a more particular Account of *Chark*'s Behaviour and Stiffneſs before the Vice-chancellor and Heads, repreſented to their Chancellor, 'He remitted him in another Letter, dated *March* the 25th, to be ordered as they ſhould think expedient. And that he had now leſs Reſpect unto him: for that he found not that Submiſſion, and Conformity in him, wherof he had conceived ſome Opinion at his writing of his Letters unto them in his Favour.' But more of *Chark*'s Buſineſs may be read in the Life of Archbiſhop *Parker*.

Browning *troubled for a Sermon at* S. Maries.

Book IV. *Ch.* 18.

To whom I ſubjoyn the Trouble of one *Browning*, a Fellow of *Trinity* College in the ſame Univerſity; who underwent the Cenſure of that Univerſity alſo, for a Sermon of his, peached at S. *Maries*; being one of theſe Noveliſts. He was charged for preaching the *Novatian* Hereſy. Of whoſe Matter ſome Notice hath been taken in the Life of Archbiſhop *Parker*. To which I add, what Concern the Univerſities Chancellor had in this Buſineſs, as wel as in that of *Chark*'s. He had appealed it ſeems to him for Favour againſt the Proceedings of the Vice-chancellor and Heads againſt him. But *Browning* being brought to relent before the Chancellor, had revoked his Opinions, and made his Submiſſion and Confeſſion by Word of Mouth before him and others there preſent: and ſubſcribed the ſame. Wherupon the kind Chancellor deſired the Vice-chancellor and the reſt of the Heads to receive him. Whoſe Letter to them ran in this Tenor.

The Chancellor's Letter to the Univerſity, to favour him.

'That foraſmuch as *Browning* had, both by his Speech before him, and by his Confeſſion, ſubſcribed by himſelf before him, Mr. Secretary, and Mr. Chancellor of the Exchequer, did not only affirm, that he was much miſtaken in his Sermon, but had promiſed to give open Teſtimony of his Conformity in thoſe Points, wherin he was miſtaken, at any Occaſion that ſhal be offered unto him. He thought good therefore to write unto them in his Behalf in a former Letter; and now he ſent unto them his ſaid Confeſſion ſubſcribed, as they might ſee; to the Intent they might make ſome Proof, whether he ſhould continue in that Conformity and Submiſſion that he pretended there, with his Lordſhip and the reſt.

‘Which if he ſhould do with Effect, then they ſhould do wel to receive him, and cheriſh him with al good Countenance and Uſage. If not, then he both referred to their Diſcretion the reforming of him; and very carefully commended to their Diligence and Wiſdom, the Conſervation of the Peace of God's Church, and the good Fame of that Univerſity.’ This Perſon ſeems to overcome this Trouble; but fel divers Years after into another, with the College and Univerſity, for taking his Doctor's Degree at *Oxford:* Which is ſhewn in the Life of Archbiſhop *Parker*.

Dering *the Diſciplinarian. Life of Abp.* Parker.

Edward Dering, Contemporary with them, was another, and of good Learning, who ſtood thus affected, and made a chief Figure in the ſame Univerſity near this Time. Of whom ſome Things alſo have been by me written in another Place. This Man, by reaſon of his being a Reader in S. *Paul*'s, *London*, and a Preacher of a ready Utterance, and of great Confidence, did alſo draw away many Proſelytes. It was therefore thought convenient to ſilence him from preaching his Lecture any more. And ſo he was the next Year, *viz.* 1573. This Man was a great Enemy to the Order of Biſhops. He was known to the L. Treaſurer; and took often the Freedom to write unto him, ſometimes earneſtly ſtirring him up to favour *Cartwright*, and his Opinions, and ſuch as were his Followers; and ſometimes accuſing him for his Faults: endeavouring to make that great Lord an Inſtrument for the bringing about their Purpoſes. And in the Beginning of this Year he ſent him a Letter ſo indecently writ, and with ſuch rude Reflections and Charges upon that moſt pious and wiſe Nobleman, that it did ſomewhat ſtir his mild and good Nature, as appears in a Letter unto him, dated *Apr.* 3. wherin is ſeen as wel this Lord's modeſt and Chriſtian Deportment, in juſtifying himſelf againſt *Dering*, as *Dering*'s Principles and lofty Spirit. It ran to this Tenor.

L. Burghley's *Letter to him, concerning the reſtoring* Cartwright.

‘THAT ſince he received from him, in a Piece of Paper, a biting Letter pretended, as by the Beginning of a few of his Lines, appeared, for Mr. *Cartwright*; whoſe Name, he [*Dering*] reiterated, (willing him not to be in Heat at the Mention of his Name) he had been in Doubt, he ſaid, whether he ſhould, either for waſting of his Time, or for nouriſhing *Dering*'s Humour, make him any Anſwer by Letter: but he yielded, as he ſaw. That for ſo much as concerned *Cartwright*, he anſwered *ſine excandeſcentia* (which was *Dering*'s Term to him, that he would not be in a Paſſion at his Requeſt) that his Return [back to the Univerſity, again, from whence he had lately been expelled] would be very grateful to him, and that he, for his Part, wiſhed him wel. But for his Return to the reading of any public Lecture there (which *Dering* had it ſeems, earneſtly moved for, to that Lord) he could promiſe nothing of himſelf. For he knew no Power he had therin: Tho' he knew it to be his Duty to further al good Learning and Quietneſs in the Univerſity; that undecent Contentions might be excluded.

‘That al the reſt of his Pamphlet or Letter (for he would cal it no worſe) contained divers Ejaculations againſt him. As making him void both of Knowledge and Godlineſs. But if he

ANNO 1572.

‘were ſuch an one, he ſhould be aſhamed, he ſaid, to live in the Place where he did; and might be accounted a mere Pagan, without Senſe or Knowledge of his God. And that, except it pleaſed God to direct good Men to think better of him, than he [*Dering*] did, he ſhould not be in Danger of Vain-glory. That tho' he would not flatly deny his Pronunciations of him, or ſay that he ſpake not right; yet that he might be licenced to pray him not by Recrimination to charge him, and ſay, that he juſtified himſelf. That, contrary to his hard Speeches, through God's Goodneſs, he affirmed, that he had not to his Knowledge, conceived or held *Obſtinata Conſilia* [as he ſeems to have been charged by *Dering*.] And that further he would ſay, that through God's Goodneſs, and through good Erudition in his young Years, he had beheld the Goſpel of Chriſt; not *eminus* [*i. e.* at a great Diſtance] now for many Years [as *Dering* had abuſively accuſed him] but in very Deed, with ſuch inward Feeling of God's Mercy by Jeſus Chriſt, and confirmed to him by his Sacraments, as he truſted he might ſay with the Church, *Pater noſter, ſanctificetur nomen tuum.* And wheras he had pronounced hardly of him, in taxing his Religion, [*i. e.* as it ſeems, in Q. *Mary*'s Days] this Calumniation, or uncharitable Reprehenſion, that it proceeded of any juſt Cauſe he utterly denyed to him, and al his Bolſterers, if any he had in this his licentious Liberty of writing what he liſted. And that he muſt bear it with the reſt, ſince he [*Dering*] wrote *tanquam ex ſublimi ſpeculatorio:* [ſo magiſterially and loftily.]

He continued his Letter to a greater Length with much Piety, Modeſty and a great Government of himſelf under ſuch unjuſt Provocations from an Inferior. And in the End, the worſt he ſaid of him, was, ‘That he wiſhed to himſelf that which *Dering* judged he lacked, and to him al that which he ſeemed to have, and more than by his Behaviour he ſeemed to have, and both of them to require of God, the Knower of Hearts, to plant in their Hearts the true Fear of him, and tranſplant out of their Hearts al Seeds or Roots of Vain-glory.’ The whole Letter of ſo memorable a Man, deſerves wel to be read over and preſerved. And therefore I have repoſited it in the *Appendix*. N° XX.

Dering's *Anſwer*.

To this moderate Letter penned by the good Lord Treaſurer (who had been ſo ſeverely and undeſervedly reflected on) *Dering* in a Day or two, ſends another in Anſwer, ſo ful of Stiffneſs, and ſo abounding in his own Conceit, that we cannot but gather a Character of that Man's Temper and Spirit thence. It was writ in *Latin*, and too long here to repeat. I have therefore only obſerved briefly divers Paſſages in it. As where that Lord had taken Notice of the Liberty and Boldneſs he took in his Writing, he affirmed, ‘That in al his Letters and Buſineſs which he ever had with him, he diligently took heed of that, that he did not abuſe mercenary Praiſes, either for his own Benefit, or that Lord's Damage. And that this was al that Licence of writing that he ſo blamed: by which neither of them were the worſe. And that his Lordſhip had herein the true Cauſe of that holy Liberty which he took; and which he with the higheſt Injury, called *Libidinem & Licentiam.* That where his Lordſhip conjectured, that his Piety ſeemed ſo little in

ANNO 1572.

‘ *Dering*'s Eſteem; he prayed him, that he might look again upon his own Letter, and if there were any thing therin ſo unworthy of his Honour, or of *Dering*'s Function, he ſhould be willing to have ſuch Raſhneſs of his puniſhed, if he did not under his own Hand confeſs it. And that to aſperſe his Thoughts and Cares, to be obſtinate Counſils, ſuch as Satan's were, and which God would one Day deſtroy, was a greater Crime, than he acknowledged to be his.

‘His Lordſhip took it ill that he [*Dering*] ſhould ſay, that his Lordſhip did for a great many Years, *Evangelium eminus aſpicere, nunc fere diligere*, *i. e.* had looked upon the Goſpel a great Way off, and ſcarcely had any Love now to it: he anſwered, he did not thereby deny his Lordſhip's Cares above others, to be moſt ready to propagate the Goſpel. That he knew, (unleſs he was much deceived) that he had done there at Court, and how great Conteſt and Struggle he had ſuſtained. But, added he, Take heed, how you think you have here done any thing, ſo as you ought to do. Set before your Eyes your Labours, your Watchings, your Cares, your Troubles, your Anxieties of your Mind. And then, [as tho' al this his Pains was only for the aggrandizing and enriching of himſelf] he aſketh him, What at length are the Ends, to which you devoted your ſo many heavy Taſks? Whether it were not, for your heaping up of Honours to yourſelf, and for the encreaſing of Wealth? O! Miſery, gotten very dearly! So it is, My Lord, ſo it is, if you deny it to Eternity.

‘Whereas the ſaid Lord had writ in his Letter, that he had dedicated his Studies and Endeavours to promote the Goſpel: O! ſaid *Dering* in his Anſwer, I wiſh you this Light of the Goſpel of God, which hath, as you ſay, enlightened you *cominus*, [*i. e*, ſo near] and inwardly according to the Meaſure of the Gift of Chriſt. And may Chriſt ſo ſhed forth upon you his Love, that hereafter you may not *eminus*, [*i. e.* afar off.] look upon it, but alſo be fervent in Spirit.

And among other reflecting Sayings *Dering* writ, this was one, (in Reſpect of ſomething that was like to be done at the Parliament approaching) *Neſcio quid alunt monſtri, qui infulata Authoritate ſubnixi, ſic ambulant, ut Evangelium regni è ſublimi deſpiciant*; *i. e.* I know not what Monſter they breed up, who upheld by the Authority of a Mitre, ſo walk, as looking from on high, in Contempt, upon the Goſpel of the Kingdom. For the favourable Acceptation of which Expreſſion, he prayed his Lordſhip to take heed, how he took his Words; and that he ſhould not think he ſtruck at any truly pious Man, even tho' he were a Biſhop. But to make Amends for this ſhort and imperfect Account of the former Letter, wherin *Dering* delivered and explained his Mind and Senſe to the ſaid Lord, and with as much affected Learning as he could.

Nº XXI. I have put the whole into the *Appendix*; eſpecially containing ſeveral Things of Remark in it.

CHAP.

CHAP. XXI.

A Sermon preached by Cooper, *Biſhop of* Lincoln *at* Paul's *Croſs, in Vindication of the Church of* England, *and its Liturgy. An Anſwer thereto ſent to him by ſome diſaffected Perſon. Obſervations therin made, of Biſhops maintaining an ignorant Miniſtry: Of the Service-Book. Of the Titles and Honour of the Biſhops: Of the Government of the Church. And the applying of ſome Places of Scripture.*

The Biſhop of Lincoln's *Sermon at* Paul's *Croſs. And An Anſwer thereof ſent him.*

AND to ſhew more of the Endeavours of the Diſaffected to the Church and its Liturgy, and Rites ; Dr. *Cooper*, the learned Biſhop of *Lincoln*, having made a Sermon at St. *Paul*'s Croſs, on Sunday the 27th of *June*, touching theſe Matters, (occaſioned by the Book called, *An Admonition to the Parliament)* an Anſwer was ſoon penned againſt it: which I have ſeen in MS. And becauſe I think it was never printed, I ſhal here exemplify it. Wherin wil be ſeen the Anger of the Party againſt our Church's Conſtitution, and with what Arguments they maintained themſelves, and what Objections were uſed againſt it. It is intitled, *An Anſwer to certain Pieces of a Sermon made at* Paul's *Croſs*, &c. *by Dr.* Cooper, *Biſhop of* Lincoln. Who this Anſwerer was, I cannot tel. But that it came to the Biſhop's own Hands, appears by the Addreſs at the Beginning, and by a marginal Note or two, of the Biſhop's own Hand: which I ſhal ſet down as they occur. It begins thus:

MSS. G. Petyt, Armig.

' FOraſmuch, Maſter *Cooper*, as your Sermon preached upon Sun-
' day the 27th of *June*, in *Anno* 1572, did offend many, and
' among the reſt, me, I thought myſelf bound in Conſcience to
' deal with you touching two or three Points : leaving other Matters
' to other Men, grieved as much as I. Who, I know aſſuredly, wil
' either by Word of Mouth, or by Writing, or both, talk with you
' concerning the ſame. But the Occaſions which moved me to write,
' are theſe Points following: wherin I diſſent not a little from
' you :

I. ' In your maintaining of an ignorant and unlearned * Miniſtry.
II. ' In your magnifying of the *Engliſh* Service Book.
III. ' In your defending of the ungodly Titles, and unjuſt Lordſhip of Biſhops.
IV. ' In your depraving of that Government, which Chriſt hath
' left to his Church.
V. ' And laſt of al, in your wreſting and wringing of Scriptures
' from their natural Senſe and Meaning.

* *I did not allow them, nor ſhew myſelf to like wel of them, but bewailed the Cauſe, and wiſhed the Continuance only in Reſpect of Neceſſity. And in Compariſon of Papiſtical Prieſts, I ſomewhat diminiſhed the Grievouſneſs of the Crime.* Bp. Cowper's *Hand.*

And then his Diſcourſe upon each Point, was as followeth :

ANNO 1572. I. Concerning the Firſt. You ſeemed to allow and like wel of the unlearned Company that now is of *Engliſh* Miniſters; and you ſeemed in ſome Sort alſo to diſlike them. By the Way, take this with you,

Conveniet nemini, qui ſecum diſſidet ipſe.

You took Occaſion to treat of this Matter, as I ſuppoſe, by Reaſon of a little Book, intitled, *An Admonition to the Parliament:* which wiſheth (as you al yourſelves then did) that every Congregation might have a godly, a learned, and a painful Preacher. But this ſeemed unto you impoſſible. For they are not now to be had, ſaid you. Neither were they at the firſt to be had; becauſe Mutability of Religion in King *Henry*'s Days, King *Edward*'s Days, Queen *Mary*'s Days, *&c.* cauſed many towardly Wits to refrain the Miniſtry, in the Beginning of this Queen's Reign; and to commit their Studies to Phyſic, to Law, to teaching Schools, *&c.* And therefore the Biſhops were at that Time enforced to admit into the Miniſtry, ignorant and unlearned Perſons.

This, ſo far as I remember, was the Effect of your Words. For the Proof wherof it had been good for you, to have ſhewed, out of the Writings of the Old and New Teſtament, ſome plain Teſtimonies or Examples; and not to have dealt ſo carnally, as you did. For both it worketh a Suſpicion in the Minds of the Hearers concerning your grounded Knowledge in Divinity; and alſo declareth that you yourſelf are but carnal. For the Things uttered by you ſavoured not of God's Spirit, but of the fleſhly Reaſon and worldly Policy; one of the greateſt Enemies that true Religion ever had, or can have. He that dealeth in ſuch a public Place, for the Stay of the Conſcience of the Auditory, muſt leave worldly Reaſon and fleſhly Policy, as very weak Grounds, nay rather, no Grounds at al, for Chriſtians to ſtay their Faith upon; and flee and ſtick to the Holy Scriptures only.

But you then ſaw, and the reſt of your Fellow-Biſhops ſince underſtood, that if you ſhould deal that Way, your Juggling would be eſpied. And therefore like crafty Mychers, and ſubtil Foxes, you flee into the Dark, (*For every one that doth evil hateth the Light*) and are afraid, like Heathen and Ethnic Rhetoricians: to the End that you might bring thoſe good Men out of Credit with your Auditors, contrary to your own Conſciences, to object unto them horrible and wicked Untruths. (As that they ſhould go about to hinder the Courſe of the Goſpel, and to gape for your Livings) Following in this Point your moſt familiar Doctor, Father *Quintilian*, the Orator: who commandeth an Adverſary to bring and forge of another whatſoever by any probable Means he can; altho' he knoweth right wel that al is falſe. It had been plain Dealing for ſuch doughty Divines, as yet wil ſeem to be, (If ye had then the Book before named) to have taken the Places of Scripture there quoted, and to have anſwered them: and if they had been wrongly applied, to have ſhewed it to the People. But that Way was not beſt for you. For you ſaw, that they were too plain, and could not be rightly gainſayed. And therefore you not only willingly

ANNO
1572.

willingly confeſſed this to be true, that every Congregation ſhould have a Preacher, as is before ſpecified, but did run out into blind and odd Corners: to the ſcowering and ſweeping wherof I am enforced to come; ſeeing you wil not deal with the Scriptures in the Book cited.

The firſt Reaſon you made for the bolſtring of your learned Miniſtries, was this, That oft altering of Religion, altered Mens Minds for meddling in the Miniſtry: therefore you could have no learned Miniſters. What is this elſe to ſay, I pray you, but that they and you too, I fear, did rather ſeek unjuſt Honour and Eaſe in the Miniſtry, than a Burthen or Labour. They forgot, and belike you did not wel remember, that Death itſelf ſhould not alter their Minds from that wherunto God's Spirit, * according to his revealed Word, had moved them. So that one of theſe muſt be granted, either that they were void of God's Spirit; and therefore neither God's Children, nor fit Men to be Miniſters of the Goſpel, or elſe that worldly Preferment and Gain, if they would take that Charge upon them, did ſtir them thereto. And therefore ſhould not be received, &c.

* *I did not defend the Thing, but ſhewed the Cauſe.* Bp. Cowper.

As for thoſe unlearned ones, whom you cal, neither are they Miniſters, tho' you ſo term them, neither have Authority to miniſter Sacraments, tho' you give them Power ſo to do; except they can miniſter the Word by preaching alſo. Neither are they called, but they run and ſeek, and by Letters come in. Better it were, that ſome honeſt Pariſhioners ſhould be appointed to read the Scriptures in Order, 'til they might have a Preacher, than ſuch reading Miniſters ſhould be admitted. Yea, and you and your Fellow Biſhops, ſhal anſwer for al the Pariſhes in your Dioceſes, where ſuch inſufficient Hirelings are. How are ſuch Diſpenſers of the Word? How can they divide the Scriptures? What Manner of Watchmen are theſe? What Kind of Light ſhew ſuch forth? What can be ſeaſoned with ſuch Salt? How work they in the Lord's Harveſt?

And you added further concerning this Matter, that there were in *England* 20000 Pariſh Churches, and not 20000 Preachers to furniſh them. So that ſuch Miniſters as were required in ſo great a Number, were not to be had. About this Matter let me aſk you one Queſtion. Are you ſure, that that which you ſpeak is true? I think, for the Safeguard of your Honeſty (as for your Honour I let it paſs, as ſmelling too much of Antichriſt's Stench) you wil anſwer, Yea. For if you ſhould anſwer otherwiſe, you ſhould doubt of your Doctrine, and make a manifeſt Lye. Both which are in a Preacher very notorious Faults. And is it ſure indeed that ſuch a Number cannot be found? Why then do you, by urging your gay Geare, and enforcing Popiſh Abomination, hinder them that would enter? And for the ſame, by perſecuting, as impriſoning, depriving, baniſhing, excommunicating, ſuſpending, &c. leſſen the Number of them that are entred: and, as ſo many Rods of God's Vengeance, ſtop the Mouths of them that would do good. Belike, either your Churches are wel furniſhed, and provided for, (which cannot be, both becauſe you have confeſſed the contrary; and alſo for that you give by your *Bull*-Licences, *ANNO* 1572. to one Man to enjoy two Benefices, to have three, to have more, and as many as he liſt, or can get) or elſe your ſelves have not ſo great Care for them, as you pretend, and would fain ſeem to take.

For if the one of them, or both, were not true, you would deal in another Sort, than heretofore you have done. Yea, if it be true, that there want ſo many Miniſters, why do not you, following Chriſt's and *Paul*'s Example, ſetting aſide al worldly Offices, inſtead of Ruffian-like and idle ſerving Men, take into your Houſes as many Scholars, and inſtruct them, (as Chriſt did his Apoſtles, and *Paul* thoſe that waited on him) in Divinity and Underſtanding of the Word: Reading unto them, and expounding for your own Exerciſe, ſuch Scriptures as you intend afterwards yourſelves to entreat of. This would help to encreaſe the Number of good Preachers, *ſi hoc vobis ita curæ eſſet, ut ſimulatis:* and make you ſuch Biſhops as *Paul* requireth; wheras you have not one Thing almoſt, that *Paul* commandeth to be in a Biſhop, *&c.*

Chriſt doth wil his Diſciples, conſidering the greatneſs of the Harveſt, to pray to the Lord of the Harveſt, to ſend Labourers into his Harveſt: and not to do as you do, to make idle Shepherds, dumb Dogs, ſleepy Watchmen, blind Guides, unſkilful Teachers, yea, bare Readers. And S. *Paul* telleth us, that *God hath given ſome Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers, for the gathering together of the Saints, for the Work of the Miniſtry,* &c. Not once making Mention of any ſuch lewd and loitering Miniſters as you both make, and thruſt upon the Congregations. —— Juſtly may your Coldneſs and Impiety be reprehended, both for ſuffering Enemies to joyn with you, I mean *Papiſts*, and alſo for maintaining idle Vagabonds, and loitering Lubbers, who bring not ſo much as one Stone, to the building up of the Lord's Spiritual Temple.

But you add further, that the People ſhould have lived like Heathens, and without a God in the World, if there had not been ſuch made to read the Scripture unto them. Now ſurely you ſhew what a Divine you are, (ſetting aſide your Doctorſhip) better in Phyſic, or teaching a School, than in the Myſteries and Secrets of Holy Scripture. For neither doth God allow a Reading Miniſtry, becauſe the Miniſter muſt be διδακτικὸς that is, *able to teach*; neither is it lawful for you to do Evil, that Good may come therof; unleſs you wil have the Sequel of the Sentence to fall upon your Pate. And what good hath come by your Reading Miniſters, if you truly examine your Dioceſe, you ſhal be able eaſily to judge. Surely, if you find one in a Townſhip able and willing to render a Reaſon of his Faith and Hope, you ſhal find the reſt, not unwilling only, but unable too. And yet, if the Matter might be truly ſifted, it ſhal be found, that that one Perſon hath not ſo wel profited by hearing of the Scriptures barely read, without Interpretation, but by frequenting Sermons in other Places. But you think you have wel mended the Matter, when you have juſtified the *Engliſh* Miniſtry, in Compariſon of the Popiſh Prieſthood; becauſe, as you ſay, they can read their Service comely, decently, and diſtinctly; wheras the

Popiſh Prieſts huddle it up without Reverence, and are raſkal Companions.

To anſwer this: As you make great Account of reading decently and diſtinctly, ſo Papiſts judge it a great Glory to mumble Mattins ſwiftly: And I cannot but affirm, that a great Company of your *Engliſh* Miniſters behave themſelves as irreverently in ſaying of the Divine Service, as the Popiſh Prieſts: Which evidently appeareth by thoſe galloping Sir *Johns* in the Country, that have Licence from you and other Biſhops, to ſerve two or three Cures. And though, either of Ignorance you cannot, or of Wilfulneſs you would not ſee this, yet ſome of your Fellow Biſhops have ſeen it: And therefore in Agony and Grief of Stomach, out of the ſame Place have both ſpoken againſt it, and wiſhed a Redreſs therof, *&c.* But I pray you, how long wil it be *impoſſible* to have Preaching Miniſters? Could you do nothing therin theſe thirteen Years? If it pleaſed God to open the Queen's Majeſty's Heart, and to put her willing Hand thereto, I could find Means that both the Univerſities and Cathedral Churches, as the Matter might be uſed, ſhould be able to bring forth ſo many preaching Miniſters within the Space of ten Years, as ſhould ſerve al *England.* And no Man, that hath Reaſon in his Head, would or can deny it, the Matter is ſo plain.

The Liturgy.

II. The ſecond Cauſe of my Writing was, becauſe you commended above the Moon the Liturgy or Form of Prayer, and Adminiſtration of the Sacraments, which the *Engliſh* Church uſeth: Saying, it is moſt agreeable to God's Word, of any ſince the Apoſtles Time, and leaſt clogged with unprofitable Ceremonies. When you uttered this, you had forgotten, belike, that Saying of the Wiſe Man, *He that juſtifieth the Wicked, and he that condemneth the Juſt, even they both are Abomination to the Lord.* Neither did you remember, that *he that ſpeaketh Lies ſhal periſh:* And, *The Mouth that ſpeaketh Lies, ſlayeth the Soul.* But it ſhould ſeem, that you ſpake of Ignorance, not having ſeen the Forms of Prayer uſed in other foreign Churches. For if you had caſt your Eye upon that Order which the *Engliſh* Church in the Time of *Q. Mary* uſed, both in *Geneva*, and this Realm in thoſe Days, you ſhould have ſeen an Order not ſo ful of Superſtitions. If that wil not pleaſe you, you may view thoſe Forms that both the Church of *Geneva* itſelf, and the Reformed Churches in *France* and *Germany* now uſe. If thoſe like you not, look into *Scotland*, and conſider that Order. If none of thoſe wil content you, becauſe you are loth to go ſo far, you ſhal do wel to behold even under your Noſe, here at Home, the *French*, and *Dutch*, and *Italian* Churches in *London*; and you ſhal ſee another Manner of Form, more agreeable to God's Word, and not clogged (that I may uſe your own Terms) with ſo many idle, unprofitable, ungodly, and idolatrous Ceremonies. For there is among them no private Communion, no private Baptiſm, no Service for the Burial of the Dead, no Churching or Purifying of Women, no croſſing of Infants in Baptiſm, no Kneeling at the Lord's Supper, no hindering of Preaching, no expounding of Scripture by bare Reading of Pſalms, Leſſons, Suffrages, Collects, Patches, and Pieces of Epiſtles and Goſpels; no Preſcript Order of Service for Saints

ANNO 1572. Saints Days, *&c.* But al Things done in Order, according to the Apoſtles Rule, and to Edifying.

If I would enter into the Diſpraiſe of the Book of Service, as you did in the Commendation therof, I could advouch, and that juſtly, more againſt it out of God's Book, than you are able to bring for the Praiſe therof. At this Time I wil ſay no more but this: Find me any Form of Prayer, and Adminiſtration of Sacraments, ſet forth ſince the Apoſtles Time, more ful of Corruption than this, except it be the Pope's *Portuiſe*, and a Book that one *Hermannus*, Archbiſhop of *Colen*, did make, (out of both which you have patched yours) and I wil not only willingly yield to it, but as ſtoutly defend it as you now do. And as for the Authority of *Ignatius*, *Tertullian*, *Cyprian*, *Juſtin Martyr*, *Euſebius*, and others, they were very vainly alledged, and brought rather for an Oſtentation, and to blind the Eyes of the Simple, becauſe you would ſeem rather to have ſomewhat to ſay, than to confirm any Truth. And yet the moſt of them may be juſtly laid againſt yourſelf: And a Man may with your own Weapon eaſily wound you. If you wil ſtand ſo preciſely to their Judgment in ſome Points, why not alſo in ſome others. You know that in *Cyprian*'s Time, young Children were admitted to the Lord's Supper, contrary to God's Word: And Men carried off the Bread, (when the Sacrament was adminiſtred) home to their Neighbours, and delivered it to them: Which in many Mens Judgments was not lawful. Neither were the other which were before *Cyprian*, (as *Tertullian* and *Ignatius*) void of their Errors. And you know that many Works are thruſt upon us in both their Names. Of which the beſt learned doubt, whether they were theirs, or no. And for us to ſtand ſo much upon Mens Judgment, ſeeing that *every Man is a Lyar*, and to aſcribe ſo much unto the Time wherin they lived, ſeeing that the Apoſtle tells us, that the *Myſtery of Iniquity began to work* in his Days, I judge it a mere Vanity, and a deluding of the Simple.

But I would fain deal in a Word or two with you, about *Juſtin*'s Place, becauſe you ſeem to make moſt Account therof. For you gueſſed that it ſerved wel for the Maintenance of your bare reading, without Interpretation and Exhortation. Yet if you view the Place wel, you ſhal ſee, that it maketh wholly againſt you. For he ſheweth, that as in his Time, the Writings of the Apoſtles and Prophets were read upon the Sunday in the public Aſſembly, ſo the Reading being ended, they were expounded and applyed to the Hearers; to the End that the People might better underſtand the Mind of the Holy Ghoſt: and out of the Mouth of the Miniſter receive alſo ſome comfortable Doctrines and Inſtructions. Is it ſo now? Are no Scriptures now read, but Interpretation and Application follows? If you anſwer truly, you muſt needs ſay, No: and withal confeſs, that this Place ſerveth no Whit for your Purpoſe: tho' you did bear the World in Hand, that it made mightily for you.

Now, if you wil hereafter deal out of the Doctors, you were beſt look that they ſerve fitly for your Heart, leaſt you utter them to your Shame, as you have done theſe. You muſt conſider this much. That there reſort to that Place [*i. e. Paul*'s Croſs.] ſuch as can *try* *al Things, and prove the Spirits, whether they be of God, or no:* And, tho' they lack your Countenance and Eſtimation, are able to deal with you, or the beſt Biſhop in this Church, in any Point of Chriſtian Religion. Who come not to ſleep, as ſome, or for a Shew with other ſome, or to tangle you, (as you unjuſtly report) but to hear your Doctrine, and to ſearch the Scripture daily, whether Things be ſo that you ſpeak. God give you Grace to walk before him with a ſimple Heart, utterly renouncing al theſe Shifts and Shews, which you uſe for the Maintenace of your Antichriſtian Honour, and the Defence of the Tale of the Beaſt. For you know that *he that walketh uprightly, walketh boldly and ſurely:* but he that perverteth his Ways ſhal be known. And *the Lord wil honour them that honour him; and they that deſpiſe him, ſhal be deſpiſed.*

ANNO 1572.

Names and Titles of Archbp. Lord Bp. &c.

III. For that you went about to prove theſe Antichriſtian Titles, Archbiſhop, Lord Biſhop, Honour, Grace, Metropolitan, Primate, Dean, Archdeacon, Official, *&c.* in Miniſters and Preachers of the Goſpel, lawful, which indeed are altogether contrary to God's Word. And Firſt, your Titles of Dignity, as *Lord's Grace, Lord Biſhop, Honour, &c.* how repugnant they are to the Scripture, every one that is not willingly blind, ſeeth. And as for your joyning Civil Offices to your Eccleſiaſtical Functions, how wicked that is, none that hath any Taſte or Feeling of Godlineſs, can, without Horror and Grief of Conſcience, conſider. You know that one Office requires a whole Man: and he that laboureth moſt faithfully in one Function, ſhal never do his Duty in ſuch a ſtrait Sort as God requireth at his Hands. And what an abſurd Thing is this too, to confound thoſe too ſeveral Callings. which in all Common Wealths, either of *Gentiles* or *Jews*, (unleſs there hath been a very great Diſorder among them) have been ſundred; and to appropriate them both to one Perſon, which have been ſeverally allotted to two? You ſee that *Moſes* was God's Magiſtrate, appointed to hear hard Matters among the People, and to give Sentence therin. And *Aaron* was the Lord's Prieſt, and laboured in that Office. So *Joſhua* was the Lord's Captain, to go in and out before the People. And *Eleazar* executed the Charge and Function of a Prieſt. But touching this Matter, I wil refer you for this Time to the Judgment of one of your own Coat: I mean Mr. *Alley*, late Biſhop of *Exeter* And this much be generally ſpoken at this preſent, concerning thoſe proud Titles, and unlawful Offices.

Now becauſe you dealt with ſome Spiritual Ones, *to wit, Archbiſhops* and *Metropolitans*, I mean, with God's Aſſiſtance, to joyn with you about them. But firſt you muſt give me leave to diſcloſe your Subtilty and Craftineſs, which did on ſet Purpoſe omit to treat of Primates, Deans, Archdeacons, Suffragans, Commiſſaries, Officials, Chancellors, *&c.* becauſe you were able in Defence of them to ſay nothing. For if you had been able concerning them to utter any thing to the Purpoſe, yea, tho' it might have had but only a Shew of ſome Force, you would not have concealed it, no more than you did that which you unfitly and weakly, God knows, concerning Archbiſhops, and Metropolitans, then ſpoke. For what a feeble Argument is this, There were Archbiſhops in the firſt *Nicene* Council,

three

ANNO 1572.

three hundred Years after Chriſt, and perhaps before that Time. Therefore the Office is agreeable to God's Word, and may wel be uſed. To ſpeak my Mind herein, I judge you wil prove this Argument *Ad Græcas Calendas*; ſo weak, nay, ſo reaſonleſs a Reaſon, was never heard come out of the Mouth of any, that had but the Countenance of Learning.

It is much like a Reaſon that *Harding* maketh againſt Biſhop *Jewel*, for the Communion in one Kind. *Melchizedec* met *Abraham*, coming from the Spoil, and offered him Bread and Wine. Therefore we muſt have the Sacrament delivered under one Kind. And this one Thing I would have you to note, that this Word *Arch* is not attributed, throughout the whole *New Teſtament*, to any Officer, or Miniſter of God's Church Militant here in Earth. Indeed, S. *Peter* doth cal Chriſt ἀρχιποιμην, the *Chief Shepherd*. By which he teacheth us, that if any Man vindicate or claim the ſame Title to himſelf, or receive it, being by other given unto him, he, as much as in him lyeth, ſpoileth and robbeth *Chriſt Jeſus* of his Glory. Becauſe, if he doth not exalt himſelf thereby above God's Son, yet he maketh himſelf equal with him: inaſmuch as he taketh to him that Name and Title, which by Right doth only belong to Chriſt.

And as to *Metropolitans*, and their firſt Original, we have little to ſay beſides that which you yourſelves confeſs, namely, that they were by Men deviſed, for the pacifying of Schiſms and Controverſies in the Church. But here is a Queſtion, Whether the Primitive Church ever appointed any ſuch: I am ſure, you wil anſwer, No: Becauſe you are not able to ſhew out of the Apoſtles Writings, any ſuch Order was taken among them. For they had another Way to end Strifes and Contentions. If there were any Diſcords in a Church about any Matters and Points of Religion, there was no Metropolitan then of the ſame Church, to decide the Matter. But they ſent Brethren to the Miniſters and Elders of another Church: Who gave their Sentence according to Truth: And ſo Contentions ceaſed. This was the Order then: and in Reformed Churches, this is, at this Day, their common Practice. And ſo it ſhould be among us: Unleſs you wil blaſphemouſly ſay, you can preſcribe better Orders for the ending of Schiſms, and Quieting of Strifes, than did the Apoſtles, to whom the Holy Ghoſt was abundantly given.

This then that hath been declared being true, as it is the infallible Truth of God's Word, and therefore ſhal prevail; what remaineth, but that, if you wil be accounted Followers and Favourers of this Truth, you renounce theſe Antichriſtian Titles and Honours, being ſo directly contrary to God's Word; and content your ſelves with that ordinary Function and Office, that God in his Word hath unto you allotted: Labouring alſo earneſtly to bring in that Way and Means of pacifying Controverſies, that God's Word appointeth, and the Apoſtles in their Times practiſed: And not ſo ſtoutly to Maintain that which Man's Brains hath deviſed. Becauſe that Men's Inventions, throughout al the Scriptures, are generally condemned: eſpecially being ſo repugnant to God's Word as theſe are. Bind not therefore two Sins together, by enjoying and defending alſo theſe unjuſt Matters. For the Wiſe Man telleth you, that *in one Sin you ſhal not be unpuniſhed.*

IV. Becauſe

Form of Church Government; Adminiſtration of Sacraments, and Ceremonies.

IV. Becauſe you ſaid, That for the external Form of Government in the Church; for Adminiſtration of Sacraments and Ceremonies appertaining to Order; to have them done according to the Preſcript of God's Word, you judged it an Error: if this be not Blaſphemy intolerable, then let al the World judge. Chriſt ſaith, that *whoſoever ſhal ſpeak a Word againſt the Son of Man, it ſhal be forgiven him: but Blaſphemy againſt the Holy Ghoſt ſhal not be forgiven unto Men.* Hath not the Holy Ghoſt in the Scripture preciſely pointed out the Spiritual Government of his Church, which no Mortal Creature may alter and change? Yet you in the Fulneſs of Iniquity ſay, we are not bound to that Order. What Voice more blaſphemous could that *Romiſh* Antichriſt have uttered? Indeed, if you had dealt only in the Circumſtances of the Adminiſtration of Sacraments and Ceremonies, your Judgment would have been better liked. Yet *Beza* writeth, that they are able to prove, that not only the Doctrine of the Church of *Geneva* doth agree with God's Word, but alſo, that it ſhould not be hard for them to ſhew, that the Simplicity of the Ceremonies of that Church, and the whole Order of their Diſcipline are drawn out of the ſame Fountain, *&c.*

Hereby ſurely you bewray your ſelf to be without Skil in the Holy Scriptures; becauſe you make no Difference between Regiment and Ceremonies. For *Regiment* we have plain and particular Commandment, Teſtimonies and Examples. As for *Ceremonies* we have one general Rule for al; *Let al Things be done to edify; Comely and according to Order.* Becauſe God is the God of Peace and Order, and not of Confuſion. But becauſe you would ſeem to make this Matter more glorious, and to get greater Credit among the Hearers, you judged that every godly Man in *Europe* is of your Mind, if his Judgment were aſked in theſe Points. And are you ſure therof? Have you travailed throughout al *Europe*, to underſtand what they think? I ſuppoſe, No: becauſe I have heard you were yet never out of this Realm. Where then have you ſeen their Judgments? Writings, I think not. For you came to be a Divine but Yeſterday in reſpect. And therefore you could not ſo ſoon peruſe al their Works and Writings. How durſt you then take upon you thus to deal in ſo public and ſo learned an Aſſembly? Certainly what other Men gueſs at it, I know not; but in my Judgment, it is great Boldneſs and Folly. And this further, to the Overthrow of your Aſſertion, I dare ſay, that if any learned Man's Judgment in al *Europe* were aſked, (excepting Atheiſts, *Libertines*, *Lutherans*, and Papiſts, who deſperately caſt from them, and of ſet Purpoſe refuſe this godly kind of Government) eſpecially, if either they were of Churches Reformed, or had ſeen them; that then he, or they, altogether would anſwer and confeſs, that this ſurely were not the Voice of any one that did preach or profeſs the Goſpel, but of ſome Scullion of Antichriſt's Kitchin, or of ſome other Inſtrument that the Devil uſeth to deceive the Minds and Souls of the Simple.

And as this was moſt blaſphemous and falſe, ſo moſt untrue alſo was that which you, out of the Poiſon of your venomous Stomac, then uttered againſt many; who becauſe they deſired the Re-

ANNO 1572.

formation of Cathedral Churches, the Dens of al loitering Lubbers and Thieves, you unjuſtly accuſed, ſaying, that they wiſhed, and ſought in like ſort, the overthrow of Colleges and Univerſities. But to prove you deceived, and to declare the Thing never to be thought, much leſs to be put in Practice, this much in thoſe Perſons Behalf, be truly and faithfully ſpoken. They have as great Care (in the Spirit of Humility be it ſaid) for the Maintenance of Colleges, Univerſities, Learning, and learned Men, as you, or any other, poſſibly can have. And if God had given them as many Means, and as great Abilities to do good in that Behalf, as he hath to you and others, no Doubt but their Love would plainly appear, by their Deeds and Liberalities, to be far greater than yours, or others is. Yea, without boaſting be it ſpoken, ſome of them enjoying Spiritual Promotions, as you term them, and ſome others lacking the ſame, have done more good, to the Relief of poor Scholars, than as yet many of your Coat and Calling.

Further, you know that it becometh al Men, but eſpecially Biſhops and Miniſters, to ſpeak the Truth : and yet, if I had not bebefore, according to my Duty, reproved you for lying, I would here have dealt more ſharply with you for the ſame. *Attamen quod defertur, non aufertur :* Eſpecially, if you go on forward, as you have begun. *Nam qui pergit, ea quæ vult dicere, ea quæ non vult, audiet.* In the mean while, God give you and every one Grace to ſpeak the Truth to his Neighbour, from the Bottom of his Heart.

Places of Scripture alledged by the Biſhop.

V. Becauſe you wreſted and perverted ſundry Places of Scripture which you alledged. As firſt, *Nemo poteſt venire ad me, niſi Pater qui miſit me, traxerit eum.* Which you *Engliſh* twice for failing, after this Sort: *No Man can come unto me, unleſs my Father lead him.* Which Interpretation ſavoureth ſomewhat of *Pelagianiſm* ; (though you and your Fellow-Biſhops unjuſtly charge others therewith) becauſe it ſeemeth to attribute ſome ſmal Unwillingneſs to be in Man, as coming to God : Wheras the Apoſtle telleth us, that *God worketh in us both the Will and the Deed, according to his good Pleaſure.* And God's Spirit ſheweth, that the *Imaginations of Man's Heart are only evil every Day.* So that we cannot of our ſelves think a good Thought, much leſs do a good and acceptable Deed in the Sight of God. *To lead*, you know, is not ſo forcible as *to draw*. For many Times we may be led thither, whither we would gladly and without reſiſting go, *&c.* Our Saviour Chriſt's Meaning in theſe Words is, both to ſet forth our Unwillingneſs to come unto him, that ful Fountain and Treaſure of al Goodneſs, and alſo to declare the forcible Means that God the Father doth uſe : who wil we, or *nil* we, wil draw us unto his Son. If you had conſidered the Nature of the Place, or weighed the Drift of our Saviour's Talk, or ſcanned the *Latin* or *Greek* Word, you would never have interpreted it after that Faſhion, *&c.* The *Greek* Word ἕλκυσε, which generally throughout the Scriptures, eſpecially of the *New Teſtament*, (ſo far as I have yet read) ſignifieth in the Agent, *with Violence to draw*, *&c.*

The ſecond Place which you abuſed, was this, *Every Plant which my Heavenly Father hath not planted, ſhal be plucked up by the Roots.* You underſtand it of Doctrine only, and not of Ceremonies: As much in this Behalf wreſting the Mind of the Holy Ghoſt in this Second, as in the former, falſely and corruptly expounding the Word. For if you view the Text wel, you ſhal ſee that the Matter betwixt the *Scribes* and *Phariſees*, and our Saviour Chriſt, was about Ceremonies and Traditions, as Waſhing of Hands, *&c.* In obſerving of which Order, he gave them to underſtand, that they were a great deal more preciſe and rigorous, than in keeping God's Commandments. And therefore calleth them Hypocrites. Plainly proving out of *Eſaiah* the Prophet, that they were deep Diſſemblers before God. With which plain kind of Speech, as it ſhould appear by the Diſciples Words to their Maſter, the *Phariſees* were offended. Wherupon Chriſt taketh Occaſion to utter this Sentence, *Every Plant which my Father* &c. referring it not only to *Doctrine*, as you ſay, becauſe in the next Chapter he dealeth with their Doctrines in theſe Words, *Take heed and beware of the Leaven of* Phariſees: but alſo to *Ceremonies*, Ordinances and Traditions; wherupon in the Beginning of the Chapter the Queſtion was made.

Thirdly, You perverted a Place in the Propheſy of *Ezechiel* againſt ſuch as ſeek the Sincerity of the Goſpel. That you were ſomewhat earneſt againſt *Papiſts*, is not to be diſliked: and would to God you would perform in that Behalf as much indeed as you prattle in your Words. But that you joyned as it were in one Yoke, *Papiſts* and zealous Goſpellers, wiſhing ſevere Puniſhment, belike, to be appointed for them, you were not only miſliked; and cauſed many to judge, that you ſpake rather of Choler, than Charity; But alſo you and others, by ſuch vehement Words, have plainly declared your ſelves, whoſe Children you be. To what End I pray you, ſhould you wiſh more extreme Laws and Penalties to be made againſt poor Proteſtants? Certain it is, that unleſs you took their Lives from them, you cannot more cruelly handle ſome of them, than heretofore you have done, and at this preſent do.

For to let paſs your former Baniſhments, Impriſonments, Suſpenſions, Excommunications, Deprivations, *&c.* (by which tyrannous Kind of Dealing, you have taken away the Means, by which poor Men ſhould live, and ſo in God's Sight are become Murtherers; for he that taketh away the Bread of the Poor, taketh away the Life of the Poor: which we have even now before our Eyes; a notable Spectacle of your good Heartedneſs.) Do you not keep at this Hour as godly Miniſters in cloſe Priſon; ſo that no Friends can come to viſit them? Do you not ſeparate them and their Wives, which in God's Sight is a horrible Iniquity? Do you not labour, as much as in you lyeth, by this your tyrannous Dealing, to make their Wives Widows, and their Children fatherleſs? And yet you would have more extreme Puniſhment. Is it not Puniſhment enough, think you, for refuſing your Popiſh Apparel, and other Relicks of the *Romiſh* Beaſt, to be thruſt from Houſe, Living and al that one hath? Is it not a hard Cenſure, for ſpeaking or writing againſt your *Miſſals* and *Pontifical*, to be impriſoned at your Pleaſure? Is it not Cruelty,

ANNO 1572.

almoſt unheard of, for ſeeking a Reformation of Religion, to be thrown into *Newgate*? Doth not this ſavour ſomewhat of a Blood-thirſty Heart? It argueth to me, (I know not what it doth to others) that you are of your Father the Devil; who was a Lyar and the Murtherer from the Beginning. This I can ſay for them both, that by your Tyranny and forcible Dealings, they, their Wives, Children, and Families are utterly beggered.

Is not this to rule with Cruelty and Rigour? If *Iſhmael*'s Mocking of *Izhach* be counted by God for Perſecution, What wil the Lord account this your cruel Handling? And do you think for it, you ſhal eſcape unpuniſhed? Aſſure yourſelf, that as you perſecute them, ſo ſhal you be perſecuted: and as you bring them and theirs to Beggary, ſo ſhal you and yours, for al your Lordſhips, unleſs you repent, be brought to as great Neceſſity. Shal I heap up Examples againſt you? Look upon *Adonibezek*, as right a Pattern for you to behold, as poſſibly can be, *&c.*

But, methinks, it is Reaſon, that ſince you linked them and *Papiſts* together, to make their Cauſe more odious, (wheras indeed there is no juſt Compariſon between them: for *Papiſts* are Traitors to God, and their Prince, but theſe as true to both of them, as you, or al the Biſhops in this Realm, meagre your Heads) they ſhould not be more cruelly handled than *Papiſts* are. Which of the *Papiſts* did you ever uſe after this Sort? Had not *Bonner*, while he lived, his Strumpet reſorting to him daily? Have not the Priſoners which were removed out of the Tower to the *Marſhalſea*, the Liberty of the whole Houſe? And none forbidden to reſort unto them? Have not you taken ſome of them Home to your Houſes? Set them at your own Tables? And made them good Cheer? And is thoſe Mens Caſe worſe than theſe? I dare therin appeal to your own Conſciences. Why do you then miſerably miſuſe them, and handle them more cruelly than *Papiſts*, Traitors, Atheiſts, Felons, Drunkards, Whoremongers, Blaſphemers, *&c*? Belike, you think, God ſeeth it not, and therefore ſay with the Wicked, *Tuſh, God careth not for this.* Or elſe you have forgotten, that God counteth the Injury and Villany done to his Children, as done to himſelf. Let the hard Sentence pronounced againſt the careleſs Servant, ſomewhat terrify you. And flatter not yourſelves herein. For ſurely, God is a ſharp Revenger of the Injuries done to his Saints, *&c.*

But to return to the Place of *Ezechiel.* You went about out of theſe Words of the Prophet, *But I wil deſtroy the Fat and the Strong: and I wil feed them with Judgment*, &c. to prove that ſharp Laws ſhould be made againſt the ſeely poor Sheep, that in your Judgment were unruly: becauſe they would not be ruled by the Laws, Ordinances, Conſtitutions, and Government of Antichriſt. Doubtleſs, you ſhould have done wel to have conſidered of what fat and luſty Sheep the Prophet there ſpeaketh, before you had pronounced ſo hard and ſharp a Sentence againſt the Lord's Lambs. The Prophet ſpeaks not there of ſuch as refuſed to ſubject their Necks to the Yoke of idolatrous Slavery. For from that they were commanded to flee, *&c.* But he ſpeaketh in that Place of ſwelling and lofty Spirits, who not only exalted themſelves above their Brethren; but thought alſo, that they had no need to be ruled and governed of God himſelf,

ſelf, *&c.* Whether this may be rightly applyed againſt ſuch as ſeek for the Simplicity and Sincerity of the Goſpel, and wiſh to be ſubject only to God's Wil in his Word revealed; or to *Papiſts* and you: which wil not have Chriſt by his Word and Diſcipline, to reign over you, let al that have at al any Sight in God's Word, faithfully judge.

I here link you and *Papiſts* together, (for which I would not have you to be grieved) more juſtly a great deal than you before did us; not ſo much for the Likeneſs of your Garments and Attyre, (which is evil) as for your Unwillingneſs to ſubmit yourſelves (which is much worſe) to the Order and Form of Regiment, which Chriſt hath left to his Church; and ſtoutly defending, as it were for Life and Death, that corrupt and ſinful Government, which Antichriſt, the Pope and the Devil have deviſed and ſet abroad, for the eſtabliſhing of their Kingdom, *&c.*

And thus you plainly ſee my Mind concerning ſome Parts of your Sermon. I would willingly have dealt with you in ſome other, but that I think I have been ſomewhat long in theſe; and am certainly perſuaded, that others wil either write to you, or talk with you about thoſe Points which I have not touched, *&c.* Thus hoping you wil ſhortly ſatisfy them by ſome Retractation or Apology; whom in ſo open a Place you have deluded, I take my Leave of you. Promiſing, if you take no Regard hereof, not only to publiſh this Writing, but alſo further Confutations of other Mens Doings; that your Poiſon be not received of more, to their utter Confuſion. Fare you wel.

Whether the Biſhop of *Lincoln* vouchſafed any Anſwer to this Chalenge and Threatning, and the many ſevere and unjuſt Reflexions made upon al the Biſhops, and the Conſtitution of the Church itſelf, I cannot tell. But however, I have tranſcribed this long Paper, that hence might be ſeen the Spirit of this Sort of Men in theſe Times, rude in Language to their Superiors, dogmatical, confident in their Charges of Popery, Perſecution and Antichriſtianiſm upon this Church, and the Reformed Governors of it, and extolling their *new Diſcipline.*

CHAP.

CHAP. XXII.

Serious Deliberation about a Reformation of divers Things in Church and State. Memorials. Lent enjoyned. Commiſſions for Concealed Lands, abuſed: Revoked. But granted again. An Act againſt Concealers. Grants for penal Statutes, checked and regulated. Maſs-mongers at the Portugal *Ambaſſador's Houſe. The Queen's Progreſs. Earl of* Northumberland *executed. The Queen hath the Smal Pox. Her Letter therof, and of her Recovery, to the Earl of* Shrewſbury. *She hath fainting Fits.*

Reformation ſet about in Church and State.

BUT, that theſe malecontented Men, that pretended themſelves the great Reformers of Religion, might have no juſt and reaſonable Cauſe to find Fault for want of Correction of Things really amiſs in the Church or Churchmen, the wiſe and good L. Treaſurer, (while the Queen was abroad in her Progreſs this Summer, and he with her) took this Matter into his ſerious Thoughts, the Court being now at *Reading*; and drew up *Memorials* about it. And when the Nation ſeemed to be in great Apprehenſions of Plots and Dangers, the Queen herſelf in order to her better Peace and Safety, intended a more careful Reformation of whatever might be amiſs in her Kingdom, in al Sorts of People, Laity, as wel as Clergy, Biſhops, Miniſters of the Laws in the ſeveral Courts of Juſtice, Commiſſioners of the Peace: and for prudent providing againſt National Dangers and Inſurrections. Inſpections alſo were thought expedient to be made into the Navy, and into the Demeanour of the ſeveral Lord Lieutenants of the Counties, and Enquiry to be made after ſuch as were in any Office, whether Temporal or Spiritual, that were Contemners of the Orders of Religion eſtabliſhed. For this Purpoſe, the ſame L. Treaſurer in the Month of *October*, the ſame Year, at the ſame Place (where it ſeems, the Queen ſtil was) drew up other *Memorials* with his own Hand, for her Uſe; intitled,

Memorials.

Certain Things neceſſary to be better ordered.

MSS Burglian. penes me.

A good Viſitation for this.

‘THE *State of the Church and Religion*. The Biſhops and Clergy [to be] reformed, for their Waſtes of their Patrimonies. The Negligence of Teaching, and the Abuſe of Pluralities, and Non-reſidence, by unneceſſary Diſpenſations. The Decays of Churches, Chancels, and Chapels, ordained for Divine Service; to be repaired. The Lack of Parſons, Vicars, and Curates in ſundry Places.

‘*The obſtinate Contemners of Religion*. To be puniſhed according to the Laws of the Realm.

ANNO 1572.

‘*The Miniſters of the Law* to be reformed. Juſtices of Courts and Aſſizes; Serjeants, Pleaders, Counſillors, Advocates, Proctors, and Attorneys, in both Laws, would be ſworn to the Queen's Majeſty. The exceſſive taking of Fees for Counſil, and for al other Writings, in al Courts, to be moderated, for the Eaſe of the Subjects.

The Lords of the Privy Council to reform this in the Star Chamber.

‘*The Houſes of Court and Chancery* to be viſited, and the Abuſes reformed. Whereby no ſuch Confluence of unmeet Perſons, given to Ryot, Sedition, and ſuch Miſrule, may be permitted.

‘*The Councils in the Marches of* Wales, and in the North, to be conſidered; That ſufficient Number of wiſe, hable, and meet Perſons, for the Reverence of the Place, and for Furtherance of Juſtice, to be there placed: And the unmeet removed. And the Abuſes of Multitude of Attorneys Clerks, and their exceſſive Fees alſo reformed, to the Eaſe and Comfort of the Subjects.

The Lords of the Council.

‘*The Commiſſions of the Peace* in al Shires, to be viewed: And the unmeet Perſons removed: And the Rooms ſupplied with more truſty and hable Perſons.

The Lords of the Council.

‘That good and faithful Men be appointed *Shyriffs* for this Year.

The Chequer Chamber, and the Queen's Majeſty.

‘Some Conſultation to be had, how the *Vent of the Commodities* of the Realm, may be more frequent, as wel for her Majeſty's Benefit in her Cuſtoms, as for the Weal of the Owners, and Workers of the ſaid Commodities.

‘*The Navy of the Realm* to be ſurveyed in every Port, with the Numbers of Ships and Veſſels; and the Mariners for that Purpoſe.

Vice-Admirals. Officers of Cuſtom-Houſes; And the Officers of the Port Towns.

‘*That Lieutenants* be appointed in every Shyre: And their Power to be limited only to attend to the Muſters of the hable People; to the furniſhing of them with Armour, and Weapon; And to have Force in a Readineſs to ſuppreſs any Rebellion, or to ſerve as by her Majeſty they ſhal be commanded: And not to deal in hearing of Matters, determinable by the Laws. That every County be in Readineſs with their Captains and Leaders. And no Muſters, nor Aſſemblies to be made, but where the Lieutenants ſhal appoint.

‘That the late Statute for *Rogues*, be diligently and earneſtly executed.

Letters to Juſtices.

‘That Knowledge be had, who they are in every County, that bear Office, either Spiritual or Temporal, that do not reſort to their Churches. And who they are, that though they do reſort ſometime to their Churches, be either Contemners or Deriders of the Orders of Religion, eſtabliſhed by Act of Parliament.

The Ordinaries, with ſome Temporal joyned with them.

The State now thought it highly needful upon Politic Accounts, that *Lent*, and other Yearly Faſting Times, ſhould be duly obſerved, according to the antient Orders for Abſtinence. But the People were not apt at al to comply therewith: and could very unwillingly be reſtrained from eating Fleſh. The Queen therefore did now, ſomewhat before the Seaſon of *Lent*, give forth a ſtrict and ample Proclamation, for the yearly Obſervance of that Faſt, and al other Fiſh Days, according to the antient and laudable Order for Faſting thoſe Times: ‘Weighing the great and notable Commodities grow-

Proclamation for Lent.

‘ing by the due Obſervation therof, within her Majeſty's Dominions. She, by vertue of that Proclamation, commanded al Officers, Eccleſiaſtical and Temporal, ſtraitly to ſee the ſame wel and duly obſerved. Willing and commanding them, in the Name of Almighty God, to whom they ſhould anſwer for their peculiar Charges, and as they would anſwer to her for their Contempt, that they did not, either by their own Example, or by lack of Execution of their Authority, permit ſuch licentious and carnal Diſorder, in Contempt of God and Man; and only to the Satisfaction of Deviliſh and carnal Appetite: as the Words of the Proclamation ran.

And for the City and Burrough of *London* and *Weſtminſter*, the Queen gave Charge to the Maior of *London*, and the Steward and principal Officers of *Weſtminſter*, to take care, that no Butcher, Poulterer, or Victualler, ſhould hereafter kil, ſel, or cauſe to be killed, or ſold, any Fleſh, between *Shrove-Tueſday*, and the *Tueſday* next after *Palm-Sunday*. And that no Table-Keeper, or Inholder, *&c.* ſhould dreſs, or ſuffer to be dreſt, or eaten, any Fleſh within their Houſes in Lent Time, or upon any Fiſh Days, upon Pain of Forfeiture of 20*l.* to the Queen one Half, and the other to be diſpoſed by the Churchwardens to the Poor. And if any Citizen ſhould offend herein, he was to be disfranchiſed by the Maior and his Brethren, and being a Table-Keeper or Victualler, to be utterly diſabled to uſe the ſame Trade. And if he were not a Citizen, then beſides the ſaid Forfeiture, to endure ten Days Impriſonment. And if the Perſon offending were not able to pay the Forfeiture, he was to ſtand one Market Day, openly upon the Pillory, during the Space of ſix Hours.

Every Alderman in his Ward was twice in the Lent to cauſe an Inquiry and Preſentment to be made by Oath of twelve honeſt and ſubſtantial Citizens of every Ward, (being no Butchers, Poulterers, common Victuallers) what Perſons did offend in eating or killing Fleſh. One Enquiry to be the *Monday* after *Midlent Sunday*, the other in the Week next before *Eaſter*. The Maior with his Brethren to cauſe once every Fortnight privy Search to be made, by honeſt and truſty Perſons, of the Houſes of Butchers, Poulters, Victuallers, Tavern-Keepers, for the better underſtanding whether they or any of them did Offend in the Premiſſes. And if they found any ſuch, to puniſh them without Favour, Affection, or Reſpect of Perſons. The like Order to be kept by the Diſcretion of the Steward and head Officers of *Weſtminſter*.

The ſaid Maior and Aldermen, and Steward, were yearly to certify in the Court of *Chancery*, before the firſt Day of *Eaſter Term*, upon Pain of an 100*l.* what they had done in Execution of the Premiſſes, under their Hands and Seals: To the Intent that her Highneſs might conſider what Diligence, or Negligence was uſed in the Execution hereof.

But this Order was not to puniſh Perſons, that by the Laws Eccleſiaſtical and Temporal, for needful and juſt Conſiderations, were permitted to ſel, kil, or eat Fleſh. And for the better Intelligence of Perſons licenced, it was ordered, that every Perſon, having Licence, ſhould yearly the firſt Sunday in *Lent*, notify the ſame to the

ANNO 1572.

Alderman of the Ward, and to the Curate of his Pariſh, or to one of them at the leaſt, where he dwelt, or elſe the Diſpenſation to be voyd. And this Manner the Queen commanded to be obſerved throughout al Places in her Realm, as nigh as might be, with like Penalty; and eſpecially in Towns Corporate. From which Towns Corporate, ſituate within an 140 Miles from *London*, Certificate, in Form aforeſaid, was to be made in the *Chancery*, at the furtheſt before the ſecond Return of *Eaſter Term*, upon Pain of an 100*l.* to be levied to her Majeſty's Uſe upon the Corporation, ſo making Default. And from al other Corporations further diſtant, Certificates to be made before the laſt Day of *Eaſter Term*?

She charged by the ſaid Proclamation, al Biſhops, Curates, and other Eccleſiaſtical Perſons, to exhort and perſuade the People in their Sermons to forbear this Carnal Licence, and Boldneſs to break common Order; and to let them underſtand the great Danger of the Wrath of Almighty God, that wil always light upon rebellious and obſtinate People. And becauſe this Proclamation ſhould have Continuance, ſhe charged al Maiors, Sheriffs, and other Head-Officers, that it ſhould be proclaimed in every Place uſual, and yearly to be hereafter proclaimed, upon ſuch Market Days as ſhould next go before the firſt Week of *Lent*. And that at every Leet, at *Eaſter*, Inquiſition ſhould be made of the Execution hereof.

Commiſſions for concealed Lands abuſed.

This Year a Command from the Queen went forth, for the withdrawing her Commiſſions for *Concealments*, from al to whom ſhe had granted them. Which gave a great Quieting to her Subjects, who were exceſſively plagued with theſe Commiſſioners. When Monaſteries were deſolved; and the Lands therof, and afterwards Colleges, Chauntries, and Fraternities were al given to the Crown, ſome Demeans here and there pertaining therunto, were ſtil privily retained and poſſeſſed by certain private Perſons, or Corporations, or Churches. This cauſed the Queen, when ſhe underſtood it, to grant Commiſſions to ſome Perſons to ſearch after theſe Concealments, and to retrieve them to the Crown. But it was a World to conſider, what unjuſt Oppreſſions of the People, and the Poor, this occaſioned, by ſome griping Men, that were concerned therin. For under the Pretence of executing Commiſſions, for Inquiry to be made for theſe Lands concealed, they, by Colour therof, and without Colour of Commiſſion, contrary to al Right, and to the Queen's Meaning and Intent, did intermeddle and chalenge Lands of long Times poſſeſt by Churchwardens, and ſuch like, upon the Charitable Gifts of Predeceſſors, to the common Benefit of the Pariſhes; yea, and certain Stocks of Money, Plate, Cattle, and the like. They made Pretence to the Bells, Lead, and ſuch other like Things, belonging to Churches and Chappels, uſed for Common Prayer. Further, they attempted to make Titles to Lands, Poſſeſſions, Plate, and Goods, belonging to Hoſpitals, and ſuch like Places, uſed for Maintenance of poor People; with many ſuch other unlawful Attempts and Extortions, to a pernicious Example, if the ſame had been further uſed and ſuffered, by Colour hereof.

Proclamation for calling in theſe Commiſſions.

At length the Queen ſet forth a Proclamation, *Febr.* 13. at *Weſtminſter*, to withſtand this Manner of Extortion, and unlawful Practices and Troubles of her Subjects. And commanded therefore, ‘That al Commiſſions which were then extant, and not expired, for Inquiſition of any Manner of Concealments, ſhould be by *Superſedeas*, out of her Court of *Exchequer*, revoked. And becauſe the Frauds of Offenders in ſuch Caſes did ſo abound, as it might be, that they which had already begun, by Colour of Commiſſion, to uſe ſuch Extortion and Vexation for Gain, would themſelves ſo conceal the Revocation of their Commiſſion, being but by Proceſs of *Superſedeas:* Therefore, her Majeſty, to notify this her gracious Diſpoſition more publicly to her Subjects, and to procure due Puniſhment of the Offenders, with Reſtitution of Things wrongfully taken, gave to underſtand by theſe Preſents, that al manner of Commiſſions then extant, that had paſt from any of her Courts, to enquire of any Lands, Tenements, and Hereditaments, or of any Goods or Chattels, concealed or ſuppoſed to be concealed, before the Day hereof, ſhould ceaſe and not continue; and that no Commiſſioner ſhould by vertue of any ſuch Commiſſion, ſhal charge any Perſon to enquire further of the Contents of any ſuch Commiſſion. And if any Perſon ſhould have Cauſe to complain of any other, for any manner of Extortion or Miſuſage, by Colour of ſuch Commiſſion, the ſame might exhibit their Complaint to the Juſtices of Aſſize the next Circuit, or to any other two or three Juſtices in the Shire, whom the Queen charged to cauſe the Truth of the Complaint to be examined, and the Offenders to be ſeverely and ſpeedily puniſhed, and to make due and large Reſtitution. Or if the Cauſes of the Extortion ſhould be great, or that the Offenders could not be found within the County, then that Certificate be made therof by the Juſtices of Aſſize, or of the Peace, either to the Privy Council, or the Keeper of the Great Seal, to be further tryed and puniſhed in the Starchamber, for a further Example.

‘But though her Majeſty meant to relieve her Subjects from Wrongs and Vexations in this Sort, yet ſhe gave them withal to underſtand, that ſhe intended not to forbear, by ſome better ordinary Means, and by Perſons of known Honeſty and Wiſdom, to enquire of ſuch Lands and other Things, as duly and juſtly did belong to her Crown, and were withdrawn and concealed. Wherin ſuch Care ſhould be had, as hereafter no Commiſſion ſhould be granted, but to ſuch Perſons as ſhould be reputed of ſuch Truſt and Honeſty, as ſhould by no Means give Cauſe to offend any, but ſuch as of mere Wrong would keep and detain Things belonging to the Crown.

‘And ſhe would have her Juſtices of Aſſize to have ſome ſpecial Care, not only to the Premiſſes in that their next Seſſions, but alſo to the reforming of certain covetous and injurious Attempts of divers, that had of late Time, by other Colour than for her Majeſty's Uſe, taken away the Lead of Churches and Chappels, yea, and the Bells of the Steeples, and other common Goods belonging to Pariſhes: an Example not to be ſuffered unpuniſhed, nor unreformed.

Concealers but laid aſleep for a while.

Thus were theſe *Harpyes* and *Helluones*, this *Turbidum hominum Genus*, theſe graceleſs and wicked Men, (they are the L. *Coke*'s Expreſſions beſtowed on them) thus were they for a Time laid aſleep; but

The Church of Norwich *in Danger by them.*

L. Coke *Inſtit. Pt.* 4.

but they awake again at Times, and plagued the Nation throughout this Queen's, and the moſt of the next King's Reign. And the Cathedral of *Norwich* had like to have loſt moſt of its Revenues, under Pretence of Concealment, towards the latter End of Q. *Elizabeth*. A Patent of *Concealment* was granted certain Perſons, who under obſcure Words, endeavoured to ſwallow up the greateſt Part of the Poſſeſſions of that ancient and famous Biſhoprick. Which by the Induſtry and Proſecution of the then Attorney General, was overthrown. And yet, for more Surety in a Matter of ſo great Weight, a Bil was preferred in Parliament for the eſtabliſhing of the Biſhopric: which paſt as a Law, *An.* 39° *Eliz. ca.* 22. See this Caſe at large in the fourth Part of *Coke*'s Inſtitutes.

Ca. lii. *of the City of* Norw.

An Act to put an End to them.

There was a Statute in the 21. of K. *James* I. againſt theſe *Concealers*, and al Pretences of Concealments whatſoever. It was intitled, *An Act for the general Quiet of the Subject, againſt al Pretence of Concealment whatſoever.* Above an 100 Lay-Hoſpitals, by the Benefit of this Act, having had Prieſts within them in former Days, to pray and ſing for Souls, were eſtabliſhed, againſt al Vexations, and Pretences of Concealments. I add only this more concerning them, that they began in Q. *Maries* Days. She granted Letters Patents of Concealments. And the firſt was to Sir *George Howard*, as the L. *Coke* writes.

The Oppreſſions by Commiſſions for Forfeitures.

To this I add, that there were now grievous Oppreſſions every where, and great Complaints, by reaſon of Grants of Commiſſions upon Penal Statutes of Forfeitures to the Crown, obtained by ſome greedy Perſons. Thus in this 14th Year of the Queen, (beſides her Commiſſions for Concealments abovementioned) ſhe granted to two Perſons, to compound for al Forfeitures upon Nine Statutes, *viz.* I. The Statute againſt Uſury. II. The Statute for Preſervation of Wood. III. That Timber be not felled to make Coals. IV. For the Aſſize of Fewel. V. For the true making of Leather. VI. Againſt Tranſportation of Corn, Wood, and Victual. VII. For keeping of Sheep. VIII. Againſt Extortion of Bribes. IX. Againſt procuring and committing wilful Perjury. And the Queen was to be anſwered the fourth Part of the Money ſo forfeited, and obtained. There was another Grant, for finding of Armour, and againſt unlawful Games. And yet another, to make Search at Sea for prohibited and uncuſtomed Wares: And among the reſt, there was a Grant to vex the Clergy, (which was by Commiſſion to *George Delves*, and *Lancelot Boſtock*, Eſquires) to compound for Offences againſt the Statute of *Non Reſidence*, and other Offences of the Clergy: And to take the whole Commodity to themſelves. And a like Grant was made to Sir *Raulf Bagnal*.

Regulation therof by the Queen's Command to the L. Treaſurer.

But of al theſe there went ſuch common Complaints; and ſo much Vexation of the Subject by means therof al the Land over, that the Queen graciouſly revoked theſe Grants, for the Execution of theſe Penal Statutes. But the Promoters upon this immediately entred on the Proſecutions of ſuch Tranſgreſſions as were put in Suit before, by thoſe to whom the ſaid Grants were paſſed. This created new Vexations. The Queen therefore, that her gracious Intentions of reforming ſo grievous Vexations of her Subjects might take Place, ordered her Secretary to ſignify to the L. Treaſurer, that he ſhould give Order for the Stay of Proceſs in that Behalf. And yet that her Laws ſhould not be looſe, and void of al Execution, ſhe would have his Lordſhip and the reſt of the Lords, to deviſe ſome convenient Plot for the Execution of the ſame. Which the ſaid L. Treaſurer accordingly did. And finiſhed it in the next Year, *viz.* 1573.

Articles for that Purpoſe.

And the Proviſion that was made for the Preventing of theſe Vexations, and yet providing for the Execution of the Laws (as the Queen commanded) was this: deviſed by the Wiſdom of the ſaid Lord, as appears by the Hand uſed in Correction of a Draught of the ſame. It was intitled,

Articles to be obſerved by al ſuch Perſons as have any Grants of Forfeitures upon Penal Laws.

I. That there ſhal be no Enquiry by Commiſſion: To the End, that the Charges and Trouble of the Country, and the Grudge and Murmur that ariſeth among the People, may be avoided thereby. But to try al their Cauſes by Information or Action in the Exchequer, or King's-Bench, according to the ordinary Courſe of the Law. For ſo the Law doth appoint.

II. That they ſhal make no Compoſition with any Offender, without the making privy thereto the Court wherin they ſhal ſue; and alſo the Lord Treaſurer or Chancellor of the Exchequer. To the Intent, the Portion due to the Queen's Majeſty may be known to be anſwered.

III. That the Patentees ſhal prefer al Informations and Suits in their own Names, or in the Names of ſuch their Deputies, as the Courts of the King's-Bench or Exchequer ſhal allow of.

IV. That they ſhal have no Proceſs, before the Information or Action entred in the King's-Bench, or in the Exchequer.

V. That they ſhal make no Deputies to execute for them in the Country, but ſuch as the Court of Exchequer ſhal allow of.

VI. That the Patentees ſhal be bound to the Queen, by Recognizance in the Exchequer: That if they vex, or cauſe any to be vexed wrongfully, then to pay ſuch Coſt as the Court ſhal tax. And that they ſhal likewiſe be bound, that they ſhal make no Compoſitions without the Privity of the Court as aforeſaid.

Theſe Articles were very good Checks to theſe greedy Men that laboured to enrich themſelves by extorting, on Pretence of ſome Statutes, from the poor Commons, both of the Clergy and Laity: being drawn and contrived by the wiſe Head of that great and uſeful Counſillor, and by the Direction of the gracious Queen to him.

Maſs-mongers taken at the Portugal *Ambaſſador's.*

The *Portugal* Ambaſſador under Pretence of having Maſs ſaid privately in his Family, by his Privilege as Ambaſſador, had now a good while entertained ſeveral Maſs-mongers in his Houſe in *Tower-ſtreet.* Which was now diſcovered; and a Warrant was ſent forth, to attach thoſe of the Queen's Subjects that were preſent there againſt her Laws. The Biſhop of *London,* underſtanding, that this Ambaſſador had foſtered theſe Perſons long Time in his Houſe, contrary to our Laws, he and the reſt of the Commiſſioners for Eccleſiaſtical Matters, required the Sheriff of *London*, Mr. *Pipe*, to go and apprehend ſuch as he ſhould find there *committing Idolatry*, as the Biſhop of *London* expreſs'd it in his Letter to the L. Treaſurer; which Warrant the ſaid Sheriff executed the Firſt of *March: and many he ſaw there, ready to worſhip the Calf.* He apprehended (the reſt eſcaping by the Ambaſſador's Means) Four Students at the Law, moſt of them *Iriſh*. Theſe the Biſhops committed to the Fleet, until the Lords further Pleaſure were known. *Francis Gerald*, (for that was the *Portugal* Ambaſſador's Name) offered to ſhoot Daggs, (which we cal Piſtols now-a-days) and to ſmite with his Dagger, and to kil in his Rage. There was found the Altar prepared, the Chalice of their Bread-God, and a great many *Engliſh* hid in the Houſe, that were minded to hear Maſs. The Biſhop gave Commiſſion to *Norris* the Meſſenger to apprehend the *Portugal* and the Maſs-Prieſt. But the Meſſenger returned Anſwer, that the *Portugal* was at the Court, to complain. He cunningly told the Tale firſt, and made himſelf Plaintiff. So that the Queen was ſomewhat offended with theſe Proceedings againſt the Ambaſſador. Upon which the Biſhop grieved, wrote thus to the L. Treaſurer: 'Truly, my Lord, ſuch an Example is not to be ſuffered. God wil be mighty angry with it. It is too offenſive. If her Majeſty ſhould grant it, or tolerate it, ſhe can never anſwer to God for it. God's Cauſe muſt be carefully conſidered of. God willeth, that his Miniſters purge the Church of Idolatry and Superſtition, To wink at it, is to be Partaker of it. He told the L. Treaſurer, that he would do wel to ſee that Idolater, and godleſs Man ſeverely puniſhed. Or if you wil, added he, ſet him over to me, and give me Authority, I wil handle him *ſecundum virtutes*. In another Letter upon the ſame Occaſion, he ſaid, 'That ſuch Idolatry was not to be ſuffered. That Strangers were to be born with *uſque ad aras*. But Princes might not be pleaſured with the diſpleaſing of the Prince of Princes. That ſuch Toleration would not be ſuffered in *Spain*. That this Ambaſſador had Maſs ſaid in his Houſe for a Twelvemonth, and twenty at leaſt of her Majeſty's Subjects uſed to reſort thither. That the Queen would do wel to ſend Home both *Francis Gerald*, and *Anthony Guarrez*; who did but lurk here in the Realm as Spies to practiſe Miſchief: And that they might ſerve their God *Baal* at Home.

The Biſhop of London's *Zeal therupon.*

The Queen's Progreſs.

The Summer of this Year, the Queen went her Progreſs; beginning it in the Month of *July*. In this Progreſs ſhe went into *Eſſex*. Where, from *Havering Bowre*, an ancient Seat of the Kings of *England* (and where Queen *Maud* uſed to retire) inſtead of going to *Enfield*, ſhe lay at *Theobald*'s, (the L. Treaſurer *Burghley*'s Houſe) three Days. And then went to *Gorambury*, (beſide St. *Alban*'s) the L. Keeper *Bacon*'s. Thence to *Dunſtable*. Thence to *Woburne*. She was alſo at *Killingworth*, the Seat of the Earl of *Leiceſter*, another of her great Peers: where ſhe was moſt ſplendidly entertained, in the Month of *Auguſt*: She alſo took *Reading* in her Way, where ſhe remained ſome Time. And at *Windſor*, *September* 24, ſhe ended her Progreſs: As Secretary *Smith* in his Correſpondence acquainted Mr. *Walſingham* in *France*.

ANNO 1572.

Earl of Northumberland *executed at* York.

While the Court was at *Killingworth*, the Earl of *Northumberland* (who was the chief Head of the Rebellion in the North ſome Years paſt) was now brought to *York*, to be executed: And ſo the Earl wrote in a Letter to *Walſingham*, dated from *Killingworth*, *Auguſt* 22. That the ſaid Earl of *Northumberland* ſuffered Death that Day. For that the Day before, it was ordered, that he ſhould be brought thither that Day, under the Conduct of Sir *Foſter*, for that Purpoſe. The Effect of this juſt putting to Death of a Traitor, did but encreaſe the Malice of the Papiſts; as was found by the Diligence of the ſaid *Walſingham*, the Queen's Ambaſſador in *France*. Who gave Intelligence thence to the Court here, of a certain Popiſh Spy, named *Davy Chambers*, who was lately returned out of *England*, and had Conference both with the *French* King, and the Duke of *Guiſe*; and had let fal theſe Words, How that the Death of the Earl of *Northumberland* had encreaſed the Number of the Queen of *Scots* Friends: and that ſhe was now grown to have ſuch a Party in *England*, as that five or ſix thouſand Shot, with ſome good Leaders, would make her ſtrong enough to encounter any Forces her Majeſty could make. He informed further, that it was ſecretly whiſpered in Corners, that there was ſome new Practice in Hand for the ſaid Queen's Deliverance. This Intelligence was ſent over in *October*.

Upon which the Queen of Scots *Friends in* England *encreaſe.* Walſingh. *Let.*

The Queen ſick as was ſuppoſed, of the Smal Pox.

The Queen about this Time had the Smal Pox, as her Diſeaſe was commonly ſaid to be. For the true Account wherof, I wil ſet down a Clauſe or two of Secretary *Smith*'s Letter to *Walſingham*, written *Oct.* 13. ‘That the [*French*] Ambaſſador had Audience of the Lord Treaſurer, the Earl of *Leiceſter*, and ſome others, the Queen at that Time, not being perfectly recovered of that Diſtemper, as the Phyſicians ſaid; altho' her Majeſty and a great many more would not have it ſo. But it made no Matter then, as the Secretary added, what it was: Thanking God, that ſhe was then perfectly whole; and no Sign therof left in her Face.

The Queen writes to the E. of Shrewſbury *of her Sickneſs, and Recovery.*

But to pacify her People, eſpecially in the North Part, where the *Scottiſh* Queen was kept Priſoner by *George* Earl of *Shrewſbury* at *Sheffield*, She ſo far condeſcended, as to write to him, giving a Deſcription of her Diſeaſe, and Aſſurance of her Recovery. For the Earl, hearing that her Majeſty was taken ill with the Small Pox, was in no ſmal Confuſion; and (tho' it were reported ſhe was better) haſtily ſent to the Lord Treaſurer, to learn of him her true State of Health: who acquainting her with the Earl's Letter, and ſhe knowing what a Charge ſhe had committed to him, thought fit to take this Opportunity to oblige him further with a Letter from herſelf: (Part wherof was of her own Hand) which was as followeth:

Int. Epiſt. Comit. Salop. in Archiv. Offic. Armor.

‘BY the Queen. Right truſty and right wel-beloved Couſin and Counſillour, we grete you wel. By your Letter ſent to us, we perceive that you had heard of ſome late Sickneſs wherewith we were viſited. Wherof, as you had Cauſe to be greatly grieved; ſo tho' you heard of our Amendment, and was thereby recomforted, yet for a Satisfaction of your Mind, you are deſirous to have the State of our Amendment certified by ſome few Words in a Letter

ANNO 1572.

‘Letter from ourſelf. True it is, that we were about xiiii Days paſt, diſtempered, as commonly happeneth in the Beginning of a Fever. But after two or three Days, without any great inward Sickneſs, there began to appear certain red Spots in ſome Part of our Face, likely to prove the Smal Pox. But, Thanked be God, contrary to the Expectation of our Phyſician, and al others about us, the ſame is vaniſhed away, as within four or five Days paſſed, no Token almoſt appeared. And at this Day, we thank God, we are ſo free from any Token or Mark of any ſuch Diſeaſe, that none can conjecture any ſuch Thing.

‘So as by this you may perceive what was our Sickneſs, and in what good Eſtate we be: Thanking you, good Couſin, for the Care which you had of the one, and of the Comfort you take of the other. Wherin we do aſſure ourſelf of as much Fidelity, Duty and Love, that you bear us, as of any of any Degree within our Realm. Given at our Caſtle of *Windſor*, xxii *Octob.* 1572, in the 14th Year of our Reign.

This following Poſtſcript is the Queen's own Hand:

‘MY faithful *Shrewſbury*, let no Grief touch your Heart, for Fear of my Diſeaſe. For I aſſure you, if my Credit were not greater, than my Shew, there is no Beholder would believe, that ever I had been touched with ſuch a Malady.

Your Faithful Loving Friend,

ELIZABETH.

The Earl's grateful Letter.

Upon this Letter, let me ſubjoyn the Contentation and Joy adminiſtered unto the good Earl: expreſſed by his own Letter, dated from *Sheffield*, *Nov.* 4. ‘That her Majeſty's late Letters, which he received with his [the Treaſurer's] declaring her Highneſs's good Health, were moſt comfortable unto him: and in Reſpect of the Word, written with her own Hand therin, far above the Rate uſed to any Subject. And that he thought himſelf more happy thereby, than any of his Anceſtors. And therefore that he meant for a perpetual Memory to preſerve the ſame ſafely, as a perpetual Evidence of his great Comfort to his Poſterity. And then beſeeched his Lordſhip to yield moſt humble Thanks unto her Majeſty in his Name therefore: And alſo for that it pleaſed her Highneſs to accept his true and faithful Service: which by God's Grace (he ſaid) ſhould never be wanting.

The Queen hath fainting Fits. Leiceſt. *Lett.*

But the next Month, *viz. November*, the Queen was again under ſome Diſorder in her Health, by Reaſon of ſome fainting Fits. Which gave again a mighty Diſturbance unto her Subjects from the News of it; which now was fled abroad, as tho' ſhe were very ſick. Wherefore the Earl of *Leiceſter* to ſatisfy *Walſingham*, the Ambaſſador in *France*, did write to him, how this little Diſtemper in the Queen bred ſtrange Bruits at Home of her Danger, and which he might poſſibly have heard of there. But that ſhe was at preſent in good Health. That indeed ſhe had been troubled with a Spice or Shew of the Mother. But indeed not ſo. And that the Fits ſhe had were not above a Quarter of an Hour.

ANNO 1572.

CHAP. XXIII.

The Great Engliſh *Bible, called,* The Biſhop's Bible, *printed. Some Acount of this Edition : and other older Editions.* Propheſying *ſet up at* Bury *by the Biſhop. The ſaid Biſhop's Admonition to a contentious Clergyman. Stays admitting a Clerk into a Living. And why. His Advice to his Chancellor, upon a Diſturbance of Divine Service. His Trouble with a fraudulent Receiver of his Clergy's Tenths. Occaſions a Statute.*

A new Edition and Tranſlation of the Bible ſet forth.

IN this Year *Parker* Archbiſhop of *Canterbury*, ſet forth a new Edition (in large *Folio*) of the Holy Bible of the Old and New Teſtament in *Engliſh*, new tranſlated, and diligently compared, by ſeveral Biſhops and other learned Divines, with the former *Engliſh* Tranſlations, and the Originals. In the Beginning before the Book of *Geneſis*, was the Map of the Land of *Canaan* placed. On which Map, were the Arms of *Cecil*, Lord *Burghley*, engraven, in a void Place of it, by *Humfrey Cole*, Engraver, born in the North, and pertaining to the Mint, 1572. In another void Place is the Printer's Arms, with this Fancy, A Buſh with a Nightingale on one Branch of it, and a Label proceeding out of her Mouth, with theſe Words inſcribed, *Jug, Jug, Jug, Jug: Cecil*, I ſuppoſe, being at the Coſt of the engraving the Plate for this Map. There was in this new Bible another Map of the Holy Land, containing the Places mentioned in the Four Evangeliſts, with other Places and Towns in *Syria*, near adjoyning. Wherin may be ſeen the Ways and Journeyings of *Jeſus* and his Apoſtles, going about to preach the Goſpel in *Judea*, *Samaria*, and *Gallilee*. And this therefore was placed before the New Teſtament. And moreover, a new Chart of the Peregrination of St. *Paul*, was ſet before the Epiſtle to the *Romans*. There were alſo ſome Coats of Arms ſet in other Places of the Book: namely, of ſuch as were chief Benefactors to the Work, and Contributers of Sums of Money towards the Printing or adorning of it. As, beſides the Arms of Archbiſhop *Parker*, and Archbiſhop *Cranmer*, prefixed to their two Prefaces, there be the Arms of the Earl of *Leiceſter*, at the Beginning of the ſecond Part of the Bible, *viz.* at *Joſhua:* and the L. Treaſurer *Burghley's*, before the Third Part of it, beginning at the Book of *Pſalms*. Where are alſo Prints of their Perſons, *viz. Leiceſter* in Armour; the other in his Gown, as a Man of Peace. And at the Beginning of the Propheſy of *Jeremiah* ſtands the Coat of Arms of the Earl of *Bedford*.

Explanatory Cuts and Tables in this Bible.

There be alſo many explanatory Cuts diſperſed throughout the Book. As alſo divers uſeful Tables for the better underſtanding of Scripture Hiſtory. As, I. at the xviii Chapter of *Leviticus*, are two Tables, intitled, *Degrees of Kindred which let Matrimony*. And, *Degrees of Affinity or Alliance which let Matrimony*. II. Before the Book of *Ezra* is a Table for the underſtanding of the Hiſtories of *Ezra*, *Nehemiah*, *Eſther*, *Daniel*, and of divers other Places of Scripture, very dark, by Reaſon of the Diſcord that is among Hiſtoriographers; and the Expoſitors of holy Scripture, touching the ſucceſſive Order of the Kings, or Monarchies of *Babylon* and of *Perſia:* Of the Years that the ſaid Monarchies laſted, from the Tranſmigration of the *Jews* under *Nebuchadnezzar*, until the Monarchy of the *Greeks*. And of the Confuſion that is in the Names of the Kings of *Perſia*. III. Before the Books of the *Macchabees* is a third Table, for the Knowledge of the State of *Judah*, from the Beginning of the Monarchy of the *Greeks*, where the former Table ended, until the Death and Paſſion of *Jeſus* Chriſt. IV. There is yet another Table placed before the New Teſtament, to make plain the Difficulty that is found in St. *Matthew* and St. *Luke*, touching the Generation of *Jeſus* Chriſt, the Son of *David*, and his right Succeſſor in the Kingdom. Which Deſcription beginneth at *David* and no higher: becauſe the Difficulty is only in his Poſterity. V. There is a Fifth Table before the Epiſtle to the *Romans*; which ſhews the Order of Times from the Death of Chriſt; and a *Synchroniſm* of the Years of the Reigns and Governments of the Emperors, Preſidents of *Judea*, and the *Herodians*, with Chriſt and St. *Paul*; to his Beheading at *Rome:* beginning with *Tiberius*, *Pilate*, and *Herod*.

Beſides al this, in this Bible is each Chapter divided into Verſes; which I think, no *Engliſh* Bible had before, excepting that of the *Geneva* Tranſlation. And alſo there be many References and marginal Notes, to explain Difficulties, or for Obſervation of Matters remarkable. For further Account of this Bible, commonly called *The Biſhops Bible*, (becauſe the Biſhops were chiefly concerned in the preparing of it) the Reader may have Recourſe to the Life of Archbiſhop *Parker*.

Life of Archbp. Parker. p.403.

It is to be further obſerved in this Bible, that the *Pſalms* are printed in two Columns: *viz.* in one Column, the old Tranſlation of them, as they were and are in our Liturgy: and the new Tranſlation of them in the other Column. Where, for preventing any Diſpleaſure any Perſon might take thereat, as ſomewhat differing in divers Places from the reading in the Common Prayer Book; this Note was prefixed, (by Archbiſhop *Parker*, I ſuppoſe) which follows: ‘Now let the Chriſtian Reader have this Conſideration with ‘himſelf, that tho' he findeth the *Pſalms* of this latter Tranſlation ‘following, not to ſound ſo agreeably to his Ears, in the wonted ‘Words and Phraſes, as he is accuſtomed with; yet let him not be ‘too much offended with the Work which was wrought for his own ‘Commodity and Comfort. And if he be learned, let him correct ‘the Word or Sentence, (which may diſlike him) with the better. ‘And whether the Note riſeth either of good Wil, or Charity, or ‘of Envy and Contention, not purely; yet his Reprehenſion, if it ‘may turn to the finding out of Truth, ſhal not be repelled with ‘Grief, but applauded to in Gladneſs. That Chriſt may ever have ‘the Praiſe. To whom, with the Father, and the Holy Ghoſt, be ‘al Glory and Praiſe for ever, *Amen*.

A Note concerning the new Tranſlation of the Pſalms.

It may not be amiſs here to enumerate ſome of the firſt and oldeſt Editions of the Holy Bible in our vulgar Tongue, which, by the

ANNO 1572.

An Account of the old Editions of the Engliſh *Bible.*

peculiar Bleſſing of God, were vouchſafed to this Land, beſides the Tranſlation and publiſhing of the New Teſtament, which was done by *Tyndal*, about the Year 1525. In the Year 1535, the whole Bible was printed in *Folio*, (and that I think was the firſt Time it was ſet forth in *Engliſh*) in an old, and, as it ſeemed, outlandiſh Letter. In the End it is ſaid to be printed in the Year of our Lord M.D.XXXV, and finiſhed the 4th Day of *October*. This Bible I have ſeen in *Sion* College Library, *London*. It was done by *Miles Coverdale*, with his Dedication therof to K. *Henry* VIII. Intitled, *Unto the moſt victorious Prince, and our moſt gracious Sovereign Lord,* K. HENRY VIII. *King of* England, *and of* France, *and under Chriſt, the Chief and Supreme Head of the Church of* England. Therin he ſet forth the Encroachments of the Pope upon Princes, and Chriſtian Realms, and eſpecially upon this his Majeſty's Realm; 'By getting Money by his Pardons, and 'by Benefices and Biſhoprics, by deceiving the People's Souls by 'Deviliſh Doctrines, and Sects of his falſe Religion, and by ſhedding the Blood of many of the King's People, for Books of the 'Scripture. And ſince his Imperial Majeſty was the chief Head of 'the Church of *England*, and the true Defender and Maintainer of 'God's Laws, he thought it his Duty, and belonging to his Allegiance, to dedicate this Tranſlation unto his Highneſs. But I refer the Reader to the *Appendix*, if he be deſirous to peruſe that Epiſtle: wherin ſome Things may be found acceptable to ſuch as are ſtudious of the Hiſtory of thoſe Times, and of Matters paſſed in thoſe Times.

Nº XXII.

The Helps Coverdale *had in this his Tranſlation.*

What Helps *Coverdale* had in this his Labour, eſpecially, for the Supply of his Want of Skil in the Original Languages, it muſt be known, that living in *Germany*, and converſing with the *Lutheran* Divines, (many wherof were good *Hebricians*) he had the Opportunity of peruſing ſeveral *Dutch* Tranſlations. This may be better underſtood, by what he wrote himſelf in his *Prologue* to this Edition. Which began after this Manner:

His Prologue.

'Conſidering how excellent Knowledge and Learning an Interpreter of Scripture ought to have in the Tongues, and pondering 'alſo his own Inſufficiency therin, and how weak he was to perform 'the Office of a Tranſlater, he was the more loth to meddle with 'this Work. Notwithſtanding, when he conſidered how great pity 'it was, that we ſhould want it ſo long, *&c.* That for to help him 'herein, he had ſundry Tranſlations, not only in *Latin*, but alſo of 'the *Dutch* Interpreters. Whom, becauſe of their ſingular Gifts, 'and ſpecial Diligence in the Bible, he had been the more glad to 'follow for the moſt part, according as he was required. But to 'ſay the Truth before God, he added, that it was neither his Labour, nor Deſire, to have this Work put into his Hand. Nevertheleſs it grieved him, he ſaid, that other Nations ſhould be more 'plenteouſly provided for, with the Scripture in their Mother 'Tongue than we. Therefore, when he was inſtantly required, 'tho' he could not do ſo wel as he would, he thought it yet his 'Duty to do his beſt, and that with a good Will, *&c.* And that, 'according as he was deſired, he took the more upon him, to ſet 'forth this ſpecial Tranſlation, not as a Checker, not as a Reprover, 'or Deſpiſer of other Men's Tranſlations, (For that among many, 'as yet he had found none without Occaſion of great Thankſgiving 'unto God) but lowly and faithfully, he had followed his Inter'preters; and that under Correction.

This Book hath in divers Places little Pictures, explanatory of the Hiſtory; as of the Creation, the Deluge, *&c.* There be no Marginal Notes, nor any Contents before the Chapters: as there were in ſome after Editions, which gave Offence to ſome of the Churchmen.

Another *Engliſh* Bible in *Folio*, with Marginal Notes, was printed *Anno* 1537, with an Epiſtle Dedicatory alſo to K. *HENRY* VIII. Subſcribed *Thomas Matthew.* At the Bottom of the Title Page it is ſaid, To be *ſet forth with the King's moſt gracious Licence.* This is truly *Tyndal*'s Bible, as may be concluded by the two flouriſhed Text Letters *W. T.* ſtanding at the End of the Propheſy of *Malachi.*

Another Engliſh Bible, printed Anno 1537.

Another large Bible in *Engliſh* came forth *Anno* 1540, the Marginal Notes being al ſtruck out, as having given Offence. It was printed by *Whitchurch:* and had a large Prologue before it, made by Archbiſhop *Cranmer.* And was ſaid in the Title Page to be *printed for the Uſe of the Churches.* In the ſaid Page are Sculptures of K. *HENRY* VIII. Archbiſhop *Cranmer*, and the L. *Crumwel.* And this Edition is ſaid to be overſeen at the King's Commandment, by *Cutbert* Biſhop of *Durham*, and *Nicolas* Biſhop of *Rocheſter.* Concerning theſe two laſt Editions of the Bible, ſee what is more at large related in the Life of Archbiſhop *Cranmer.*

Another printed Anno 1540.

Life of Abp. Cranmer, *Chap.* 9, *&* 21.

Again, Another Edition of the *Engliſh* Bible came forth the next Year, *viz.* 1541. And ſo it is ſaid in the Title, *The whole Bible, &c. finiſhed* 1541. Theſe two laſt Bibles alſo I have ſeen in *Sion* College Library.

Another Edition 1541.

The *Engliſh* Bible was again printed *Anno* 1549. Which was *Tyndal*'s Bible; and the very ſame with that which was printed 1537, and was called *Matthews Bible.* There might have been other Editions, between theſe two laſt: but I have not ſeen them.

Another Edition 1549.

Now I ſhal proceed to take notice of ſome particular Occurrences in the Church. Towards the latter End of the Year, the Exerciſe of *Propheſying* was ſet up at *Bury S. Edmunds* in *Suffolk*, as was uſed in ſome other Places of this and other Dioceſes, to the Profit and Edification, in the Knowledge of the Scripture, both of the Clergy and Laity. For the Exerciſe was, that certain Miniſters within a convenient Compaſs in the Dioceſe, aſſembled in a Pariſh Church (commonly in ſome Market Town) together; and there, one after another, gave their Judgments briefly of the Senſe and Import of ſome Place or Places of Scripture, propounded before to be diſcuſſed, either by the Biſhop or the Achdeacon's Order, or ſome other of the graveſt Sort: and then laſtly, it was determined by a Moderator. By which Means, the Miniſters were obliged to ſtudy, to prepare for the better acquitting themſelves in theſe Exerciſes: And their Knowledge in Scripture encreaſed: and the People alſo preſent were edified, by hearing of a Sermon then preached. But however, theſe *Propheſyings* (as they were called from 1 *Corinth* xiv) were in danger of

Exerciſe of Propheſying *ſet up at* Bury. *MSS. D.* Joh. Epiſc. Elien.

ANNO 1572.

of degenerating into Controverſies and contentious Diſputings. And the *Puritans* took their Advantage of it, by broaching their Doctrines. Which was the Cauſe that not long after, the Queen abſolutely required the Biſhops to put them down.

The Biſhop appoints it by his Letters.

But the Occaſion of ſetting up this Practice at *Bury* was, that ſeveral of the ſober and wel learned People in that Neighbourhood, ſued to the Biſhop for his Licence and Appointment: that they might enjoy the Benefit therof, as wel as other Places in his Dioceſe did. The Biſhop hereupon, judging it profitable for the Advancement of godly Knowledge, ſent his Letters to three of the graveſt Miniſters in *Bury*, to take Care of ſettling this Exerciſe, as to the Time, Place, and Perſons: and Rules for Performance of it in the more orderly Manner: and that the reſpective Clergy ſhould obey their Orders herein. Yet warning, that nothing be done contrary to the Orders and Laws of the Realm: but al to the Furtherance of both Laity and Clergy in good Chriſtian Knowledge. For the fuller underſtanding of this Exerciſe, now to be ſettled in this Town, and the Biſhop of *Norwich* his Direction therin, I have put his Letter in the *Appendix*. Nº XXIII.

The Dealing of the Biſhop of Norwich *with two of his Clergy.*

The Biſhops in theſe Times were careful in their great Charge, and watchful of the Manners and Behaviour of their Clergy, if we may charitably conjecture at the Diligence of the reſt, by one of them. It may deſerve mentioning, what a ſharp, and withal grave Admonition, the Biſhop abovenamed gave to one Miniſter of his Dioceſe, that was of a contentious Diſpoſition; and likewiſe of his conſciencious Boldneſs of ſtaying the Admiſſion of another into a Benefice, being unqualified; though he endangered thereby the Diſpleaſure of a great Nobleman, and Privy Counſillor, *viz.* The Earl of *Suſſex*. Both which happened within a few Days one of another. For the Knowledge and Underſtanding of both theſe Paſſages, there needs nothing but the rehearſing of the ſaid Biſhop's Letters.

To *Neſſe* (the Name of the contentious Clergyman) thus he wrote:

Mr. *NESSE*,

His Admonition to one that was contentious. MSS. D. Johan. Ep. Elien.

'I AM aſhamed to underſtand of your troubleſome and diſordered Behaviour, not only at Home, among your Neighbours, but abroad alſo, and that before the Juſtices and Worſhipful of the Shire. Which being come to my Knowlege, it ſtandeth me in Hand to ſee Reformation. And therefore, by theſe my Letters, I do adviſe and ſtraitly charge you, that al former Quarrels and Matters in Controverſy may be ſtayed and forgotten: and that you do forthwith ſeek in charitable Manner, to reconcile your ſelf towards your Neighbours: Who for their Parts promiſe the like; bearing no manner of Diſpleaſure towards your Perſon, but to your Manners, which are out of Order. And if you ſhal reply, that you be not in Fault; I anſwer you, it may be untrue that one or a few ſhal report; but to be accuſed generally, and of al that have to do with you; this cannot proceed without your great Deſerving.

‘If this my friendly Motion ſhal not perſuade you to Conformity, I have appointed Proceſs to cal you before my Chancellor, ‘where your Cauſe ſhal be heard, and reformed accordingly. But ‘if theſe Ways ſhal not help, I aſſure you, I wil uſe more ſharp ‘Means, intending not to leave you, until I have either reformed ‘or removed you. Putting you alſo in remembrance, how ſlanderous you are, in frequenting a ſuſpected Houſe, and refuſing lawful Matrimony. Herein alſo I wiſh you forthwith to avoid the ‘Occaſion, for fear of further Inconvenience. And ſo I leave you ‘to God. At *Ludham*, this 25th of *Febr.* 1572.

Your Friend in wel doing,

JOH. NORWIC.

Of the Matter the Biſhop had with the other Clergyman, this was the Purport.

He refuſeth to admit a Clerk, for Inſufficiency.

The Earl of *Suſſex* had preſented one Mr. *Hilton*, his Chaplain, to the Living of *Diſſe* in his Dioceſe, a good Benefice, above the Value of 30*l.* in the King's Books: and had ſent to the Biſhop to admit him thereunto. But he wanting certain Qualifications, the Biſhop refuſed, and gave his Reaſons for ſo doing in the following Letter to the ſaid Earl: Telling him, ‘That ſince he ſo wel allowed of the ‘Man, he could be contented to admit him to the Benefice: But ‘that there was a Let that ſtayed his Admiſſion hitherto: Which was ‘a Branch of a Statute, made in the laſt Parliament, *viz.* That no ‘Perſon, not being a Batchelor in Divinity, nor ſufficiently licenced ‘by ſome Biſhop, or one of the Univerſities, ſhould take any Benefice with Cure, being above the Value of 30*l.* as this was. Herein he wiſhed to be ſatisfied by ſuch as were learned in the Laws. ‘Til which Time he had perſuaded Mr. *Hilton* to ſtay his Admiſſion. ‘Adding, that if he [the Biſhop] ſhould not be able by Authority ‘of the Statute to admit him, nor he [the ſaid Clerk] be able to ‘receive the ſame; then he aſſured himſelf, his Honour would not ‘impute the Cauſe to him, but to his own Inſufficiency. And that, ‘as for his own Part, as it ſhould not become him to attempt any ‘Thing contrary to a Statute Law, ſo would he be moſt willing to ‘ſatisfy his Honour herein, or any Way elſe, as knew the Almighty; ‘to whom moſt humbly he commended his Honour. Dated at ‘*Ludham*, the 4th of *March*, 1572.

This Clerk, the good Biſhop, as is likely, ſaw to be ignorant, and of ſmal Learning and Abilities: and ſo, to bear him out to the Earl, in refuſing him, took the Opportunity of the late prudent Act, That none but learned and able Men ſhould poſſeſs Livings of ſuch conſiderable Value, and to encourage the Clergy to take Degrees, and ſtudy, and become Preachers.

The Biſhop's Orders about a Diſturbance in Prayer Time in a Church in Norwich.

Diſorders committed in a Church in *Norwich*, (and ſo even under the Biſhop's Eye) while Divine Service was reading, cauſed him again to exerciſe his Epiſcopal Authority. It happened in *February* this Year, in the Pariſh Church of S. *Simon*, (a Pariſh noted for their Diſorders) at Evening Prayer, after the Miniſter had begun, and proceeded to the midſt of the Service, reading the Pſalms diſtinctly to the People; three or four leud Boys, ſet on by ſome leuder Perſons, (whether they were Papiſts, or Proteſtants diſaffected to the Liturgy) came into the Church, and as the ſaid Miniſter began to read, *My Soul doth magnify the Lord, &c.* they braſt out into ſinging of Pſalms ſuddenly, and unlookt for; and being commanded by the Miniſter to ceaſe, they continued ſinging, and he reading; ſo as al was out of Order, and the godly wel-diſpoſed Auditors there, diſquieted, and much grieved. Of this the Biſhop having Notice, ſent Word to his Chancellor, to take Cognizance of this great Abuſe. Of which nevertheleſs he had no great Mervail, becauſe (as he wrote) he could never underſtand of any good Order, or Conformity in that Pariſh; and as Perſons that had vowed themſelves contrary to God and good Ordinances, ſo it fared with the moſt Part of that Pariſh. He alſo informed his Chancellor, of one of them (who were the great Setters on of theſe Boys) and his Character, namely, one *Thomas Lynn:* 'Whoſe contumelious and diſobedient Dealings, eſpecially in Matters of Religion and the Church, was, as he admoniſhed, moſt neceſſary to be looked on; as one that dared to attempt whatſoever he liſted.

'It ought to trouble us both, added that Reverend Father, that knowing and being informed often of the Miſorders of that Pariſh, there hath nothing been done to this Day: Whereby their leud Liberty had not been reſtrained, but enlarged.' And requiring him earneſtly to cal the Churchwardens and the Parſon before him, and whom elſe of the Pariſh he ſhould think meet: and underſtanding the Courſe of theſe diſorderly Dealings, he ſhould appoint ſuch Puniſhment, as the Fault deſerved. The Biſhop required his Chancellor to regulate another as great a Fault in this ſame Pariſh alſo. Which was, that where al the Churches in *Norwich* did forbear to tole a Bell to Evening Prayer, 'til the Sermon was done; in this Pariſh the Bells jangled when the Preacher was in the Pulpit. And they were piping (as the Biſhop expreſſed it) when they ought to be at the Preaching.

'And herein and in ſuch like, (as the good Biſhop proceeded in his Letter) if we ſhal continue ſlow and negligent in reforming, the Blemiſh and Diſcredit wil light upon us both at the length, and that more heavily than wil be wel born.' [Meaning, that ſuch irregular and ſcandalous Practices in Divine Worſhip, and contrary to the Decency required in the Time when it was celebrated, muſt needs come at laſt to the Ears of the Queen and Council, to anſwer it.] And ſo ſlack it ſeems was the Exerciſe of Diſcipline in this Civilian, to whom the Biſhop had committed this Office; that he ſubjoyned and informed him, That the godly Sort of the Pariſh had determined to ſeek Reformation at the High Commiſſioners Hands: and that forthwith; being weary, as they ſaid, of complaining, and finding no Redreſs. And that for his own Part, he waſhed his Hands of it, and laid the Fault in him, if any were; to whom he had referred theſe, and ſuch Cauſes in his Abſence, as he knew. But to ſtay the Complaints above, which was preſently intended, he ſtraitly required him to examine the Miſorder, and to puniſh it ſeverely: uſing this Reaſon to enforce it, 'That it touched the

‘ Credit of them both in the Sight of the World. Our Place and ‘ Calling, bindeth us, and God looketh for it at our Hands. And ‘ ſo I commit you to the Almighty, this 3d of *February*, 1572.

Your aſſured in God,

JOH. NORWIC.

A great Debt due to the Exchequer, falls unjuſtly upon this Biſhop:

I have one Thing more to relate of this pious Biſhop. For I love to revive the Memory and Actions of theſe our firſt Proteſtant Biſhops and Confeſſors. He had the Misfortune to entruſt one with the Collection of the Tenths of his Dioceſe. Who took the Sums that he had received of the Clergy, and converted them to his own Uſe, inſtead of paying them into the Exchequer. So that at length a heavy Debt fel upon the poor Biſhop, for two or three Years Arrears of the Tenths, that almoſt brake his Back, and drove him to great Neceſſity. For the Revenues of his Biſhoprick were obliged to make good this Debt to the Queen. Which was the Reaſon he was fain to abſent from *Norwich*, and live more privately at *Ludham*, a Country Seat belonging to the See. Whence ſome Letters above rehearſed were written.

By Means of the Fraud of his Receiver: diſcovered.

This Receiver of the Biſhop's, was one *George Thymelthorp*. Who being behind hand in his Payments of the Clergies Tenths, for the 12th and 13th Year of the Queen, a Summons came down from the Exchequer, to the Biſhop, to pay them. Whereupon the Biſhop ſent to his Clergy to produce and ſend to him their Acquittances given them for their ſaid Payments by *Thymelthorp*; which the Biſhop accordingly ſent up, that the ſaid Receiver might be charged with thoſe Sums, and that it might be ſeen how he had cheated the Biſhop. He had made uſe of this Money to buy Land. And theſe Lands, and other his Goods, he had fraudulently made over by Deeds unto his Brother, one *Rugg*, (a Clergyman, as it ſeems) and others; and himſelf abſconded. The Biſhop, in this Caſe, made his Condition known unto the Queen by Petition, which he deſired his old learned Friend Dr. *Wylſon*, Maſter of the Requeſts, to forward and countenance. It ſo far ſucceeded, that a Commiſſion was ſent down to the High Sheriff of the County, to make Inquiſition of what Goods and Eſtate *Thymelthorp* had, in order to ſeize them for the Queen's Uſe. Beſides this, there was a Letter ſent before, to the High Sheriff, from the Lord Treaſurer *Burghley*, to ſearch for this Man: but he could not be found. But he found in his Houſe to the Value of 218*l.* 15*s.* 4*d.* his Goods, and al his Plate and Jewels, and Things of moſt Value, being conveyed away before. He found alſo his Wil; whereby it might evidently appear, that his former Deeds of Gift, and his Feoffment made to *Rugg* his Brother, and others, were altogether forged and deceitful; to the defrauding of the Queen's Majeſty of her due Debt, and the utter undoing of the Biſhop. The Sheriff was threatned by *Rugg*, for exceeding his Commiſſion: offering him an 100 Marks, or an 100*l.* in Plate, to leave the Wil behind him. Which, when the Sheriff refuſed, he threatned him vehemently. Wherefore the Biſhop prayed the Lord Treaſurer, that the Sheriff might be further authorized with ſuch Aſſiſtance, and a ſufficient Warrant for bringing away the ſaid Wil.

A Commiſſion to the High Sheriff for an Inquiſition againſt him.

The Lord Treaſurer ſoon after, Sir *Walter Mildmay*, Chancellor of the Exchequer, the Lord Chief Baron, the Queen's Solicitor, and others of the Exchequer, granted out a Commiſſion accordingly, from the Queen: which ſomewhat favoured the Biſhop againſt his ſaid Receiver. Wherupon by Inquiſition it was found, as above, that *Thymelthorp* had made al his Deeds of Gift fraudulently. This gave ſome reviving to the afflicted Biſhop: making this pious Reflexion in a Letter to a Friend of his: 'Thus doth God deliver his ſeely poor Souls (which meant Hurt to no Body) from the Falſehood and ſubtil Couſining of Deviliſh Men, or rather Monſters of Men. Adding, you would not think into what Rejoycing and Gladneſs al the Country (as I might ſo ſay) is reſolved; excepting a few *Thimelthorpians*. The Lord be praiſed for ever and ever. This he wrote from *Ludham* in *January*.

Fraudulent Conveyances found by Inquiſition.

He informed alſo Sir *Walter Mildmay*, a little after, that by Authority of the laſt Commiſſion of Enquiry, ſent from the Exchequer, it was found by Inqueſt of Office, that the Deeds of Gift, and Conveyances, made by that deceitful Perſon, were fraudulently made. And therupon the Sheriff had extended his Lands, and ſuch Goods as were found, and put into Inventory: Deſiring Sir *Walter*, and the reſt of the Officers of the Exchequer, to take Order for the Sale of thoſe Lands and Goods, or otherwiſe, that they might be conveyed to her Majeſty's beſt avail; to the anſwering his Debt, and to the Diſcharge of [the Biſhop's] poor Living, which was charged therewith, after 400*l.* a Year, *i. e.* 100*l.* payable each Term, and out of which he had paid 400*l.* and was ſtil liable for more. And ſo preſt with it, that he was behind hand to the Exchequer, for the Debt that was ſtalled, and could not perform his own Offer in Payment. So that *Godfrey*, of that Court, had ſharp Words, becauſe he had not, for forfeit of Payment of an 100*l.* in Arrears, cauſed the Biſhop's Lands to be ſeized and ſequeſtred, out of Reſpect and Concern for the Biſhop. And ſo he wrote to him in *February*.

Thimelthorp *taken. His Submiſſion to the Biſhop. And his Chriſtian Letter to him.*

Thimelthorp was now in Priſon; and was ſued by the Biſhop, to repay al that he had paid into the Exchequer. And now I find him humbly addreſſing himſelf to the Biſhop; acknowledging his Fault by Letter, and offering al Satisfaction; uſing theſe Words, *Venio tanquam prodigus Filius*. The good Biſhop gave a kind Anſwer to him, after ſo much Suffering and extremity brought upon him by Means of the unjuſt Dealings of the other. 'That al the World might ſee through his Failings to pay the Prince, he [the Biſhop] had been, and was burthened more than he could bear. And therefore, if by al lawful Means he ſought to eaſe himſelf, neither he nor his Friends could juſtly blame his Dealings. That he muſt pronounce, that if his Meaning were adviſedly to draw him into the Mire, after ſuch Courteſy that he [the Biſhop] had friendly ſhewed him, and conſtantly continued, and by ſo doing, cauſed him to ſuſtain great Loſs of Subſtance, and brought alſo his Credit into Queſtion; aſſuredly, ſaid he, al Perſons might perceive and deem, that he had given him [the Biſhop] no Cauſe ‘to think his Friendſhip wel beſtowed. However, the Biſhop made him this Offer, That if he would pay him what he had diſburſed for that Debt of his, and would ſatisfy the Prince for the Payment yearly at every Term appointed, and laid upon him, he [the Biſhop] would leave al further Proceedings againſt him, and ſhew him al friendly Courteſy as he might perform, or *Thimelthorp* deſire.

Then at length he urged to him, ‘The great Neceſſities he was driven to, by his Means. That he was forced to live in miſerable Sort, neither able to maintain a Family fit for his Place, neither to build nor repair his Houſes, nor beſtow his Liberality where he would, neither to keep Hoſpitality, or relieve the Poor, according to his Wil, and as was convenient.’ Yet humanely and chriſtianly concluding, ‘Your loving Friend, hitherto unfriendly handled, and yet your aſſured Friend forever, if you forthwith perform that both Duty and Conſcience bindeth you to. This dated from *Ludham*, *March* the 21ſt.

This Deceit occaſions a Statute made this Parliament.

The aforeſaid Matter was the Occaſion of that Statute, made this 13. *Eliz. ca.* 4. (which the Biſhop himſelf firſt moved in Parliament: and the Bil therof was by the unanimous Conſent of Biſhops, Peers, and Commons, approved and paſt; as he wrote to his Friend *Gualter*. By which, he ſaid, he hoped in a ſhort Time to have his Loſſes made good.) *viz.* To make the Lands, Tenements, Goods, and Cattalls, of Tellers, Receivers, *&c.* lyable to the Payments of their Debts; And, againſt fraudulent Deeds, Gifts, Grants, Alienations, Conveyances, Bonds, Suits, Judgments, as wel of Lands and Tenements, as of Goods and Cattalls; that are ſaid in that Statute, to be more commonly uſed and practiſed in thoſe Days, than had been ſeen or heard of heretofore. Which Feoffments, Gifts, Grants, *&c.* were deviſed and contrived of Malice, Fraud, Covin, *&c.* to the End to delay, hinder, or defraud Creditors, and others, of their juſt and lawful Actions, Suits, Debts, Accounts, *&c.* The Parties to ſuch fained and fraudulent Feoffments, *&c.* to incur the Penalty of one Year's Value of the ſaid Lands and Tenements, *&c.* and the whole Value of the Goods and Cattalls: The one Moyety to the Queen, and the other to the party grieved by ſuch fained and fraudulent Feoffments, *&c.* And alſo being lawfully convicted, to ſuffer Impriſonment for one half Year, without Bail or Mainprize.

And another for Biſhops Under-receivers of Tenths, and Subſidies.

For to meet with Under-receivers, (ſuch as *Thimelthorp* was) entruſted by the Biſhops, there was another Statute made, for the more effectual avoiding and redreſs of great Deceits done to the Queen's Highneſs, and to the Prelates and Clergy of the Realm by Under-collectors of the Tenths and Subſidies of the Clergy, appointed by and under the Archbiſhops and Biſhops. The Tenor of it was, That the Statute made in the 13th Year of the Queen, to make the Lands, Tenements, Goods, and Cattals, of Tellers, Receivers, *&c.* to be lyable to the Payments of their Debts, ſhould to al Intents and Purpoſes, as amply and largely extend, and be conſtrued to extend, to al ſuch Under-Collectors of Tenths and Subſidies of the Clergy: For ſatisfying of ſuch Money as they had collected, or ſhould collect, of the ſaid Tenths and Subſidies, to the

ANNO 1572.

Uſe of the Queen's Majeſty. And that every ſuch Under-Collector ſhould, upon Proceſs, to be awarded out of the Court of Exchequer, be chargeable to account for the Receipt of ſuch Tenths and Subſidies. And every Archbiſhop and Biſhop, and Dean and Chapter, *Sede vacante*, to whoſe Charge the Collection of ſuch Tenths or Subſidies did appertain, ſhould be diſcharged of ſo much of the ſame of the ſaid Tenths and Subſidies, as ſhould be ſatisfied to the Queen, her Heir, or Heires, of or by the Lands, Tenements, or Hereditaments, Goods, *&c.* of ſuch Under-Collectors. By vertue of this Act, the Lord Treaſurer (who was the great Inſtrument therof) ſent his Letters in *October*, to the High Sheriff of *Norfolk*, *&c.* as we related before.

The Biſhop writes to the Archbiſhop about this Buſineſs.

And this ſeems to have been partly effected by the Means of the Archbiſhop of *Canterbury:* to whom the Biſhop addreſſed in a Letter dated *April* 2, 1573, to uſe his Intereſt with the L. Treaſurer, for Forbearance: Acquainting him, that *Thimelthorp* had promiſed an Agreement with him; but he could not perſuade himſelf to believe him, ſuch had been his former Dealings. And that al that while he remained in miſerable State, paying 400*l.* by the Year, for his Debt. And that it was ſuppoſed by ſome that were learned, that the laſt Statute againſt the Deceit of Collectors, was not ſufficient for the Sale of this deceiver's Lands. So that he told the Archbiſhop, he was like to be ſmally relieved thereby. That he had therefore been an humble Suitor to the L.Treaſurer, that thoſe great Payments of his might be ſpared, til the next Parliament: where, by farther Authority, the ſaid Statute might be enlarged, and he [the Biſhop] holpen. For truly, (ſaid he) I am not able to continue theſe great Payments. And prayed his Grace, when he ſaw Time convenient, to uſe ſome favourable Words to the L.Treaſurer, that he might the rather be ſpared for a Time, in hope of further Relief.

Other Cheats put upon the Biſhop by this Man.

The Biſhop's Chriſtian Diſpoſition towards this ingrateful Man may further appear by other his deceitful Actions, having played other Tricks with him. He had forged a Writing, as it were from the Biſhop; wherin he gave the Reverſion of the Archdeaconry of *Norwich* to him. And he, upon this Writing, preſented his Brother *William Rugg* to it. The Biſhop, (having indeed the Preſentation in himſelf) when it fel, had preſented Mr. *Roberts*, a dear Friend of his, to the ſame. And this occaſioned a Suit between *Rugg* and *Roberts*. Further, he had forged a Patent for the Receiverſhip of *Norwich*. And doubting leſt it ſhould come to light, threw it into the Fire and burnt it. He had a Man, to whom he gave 5 *l.* a Year, named *Ibbots*, that graved Seals, and ſuch like Things very cunningly: (As the Biſhop himſelf writ in a Letter to his Friend) who might ſerve his Turn in ſuch Caſes.

Thimelthorp *a Priſoner, begs the Biſhop's Pardon.*

This Man I find remaining a Priſoner the latter End of the next Year, and the Queen's and Biſhop's Debt not yet paid; when he obtained Leave of the Council (the Biſhop being willing alſo) to go for a while into *Norfolk*. Where he was twice at *Ludham* with his Lordſhip: and there, holding up his Hands, and falling on his Knees, beſeeched him that he would pardon him the Injury. To whom the Biſhop chriſtianly anſwered, that he would pardon the

Injury done him : but the Payment of Money due to him and the Queen, he could not Pardon. The Concluſion was, that he promiſed he would do all : And ſo returned to his Priſon ; and the poor Biſhop left in as bad a Condition as before.

Gualter *and* Zuinglius *the younger, come to Biſhop* Parkhurſt.

Rodolphus Gualter, and *Rodolphus Zuinglius*, the Sons of thoſe learned *Helvetians* of the ſame Names, came over into *England* this Year to travail, and to ſee and ſtudy at our Univerſities ; and were recommended by *Gualter*, the Father, to the ſaid Biſhop *Parkhurſt*. With him they were in the Beginning of *December*, at *Ludham*. Where, among the reſt of the Entertainment, he treated them with Oyſters : which the young Men wondred to ſee him eat. But however young *Gualter ventured at laſt upon them :* for ſo the Biſhop merrily wrote to his Father. But as for *Zuinglius*, (as the Biſhop went on) he dared not *cum vivis animalculis congredi*. Yet the Day after, *evaginato gladio, vir ſe præſtitit : i. e.* he drew his Sword, and ſhewed himſelf a Man. From the Biſhop they took their Journey to *London* with their Letters, and waited upon Biſhop *Sandys* there : who received them very obligingly, for their Relations and Country's Sake : and aſſigned each of them 5 *l.* againſt their going to *Cambridge*. They returned again to *Ludham* the ſame Month. And in *January* following, the Biſhop ſent them, and two more, their fellow-Travellers, with a Servant of his, to that Univerſity, the Plague being then at *Oxford*.

Dec. 6.

Jan. 9.

The Biſhop intended wholly to find *Gualter* with Maintenance, while he remained in *England* : and ſo he told him. But when *Gualter*'s Father had promiſed in a Letter to repay him whatſoever Sums the young Man ſhould take up of him, and to reimburſe him for his Expences, as he was reſolved to take that Opportunity of ſhewing his Gratitude to *Gualter*, by bearing al his Son's Charges ; ſo in no ſmal Trouble and Concern at it, he thus affectionately expreſſed his Mind to the ſaid learned Man.

Iniquo animo fero inhumaniter abs te dictum : nec dum ingratam hanc moleſtiam bene concoquere queo. Egon' abs te vel Hallerum acciperem ? Nondum tibi Tiguri *Satisfactum putas ? An omnem humanitatem me exiviſſe putas ?* O *mi* Gualtere, *ne quicquam tale in poſterum abs te audiam. Nullis tuis impenſis vivet in* Anglia : *nulli tibi erit oneri. Ego enim hinc alam ; & liberaliter quidem. Curabitur ut meus filius, ex me genitus*, &c.

' What you ſo unkindly ſaid,
' I take not wel. Nor can I yet
' wel digeſt this unkind Trouble
' you have given me. Should I
' receive even a Farthing from
' you you ? Do you think that I
' have ſatisfied you, when I lived
' at *Zuric* with you ? Do you think
' that I have put off al Humanity ? O my dear *Gualter*, let me
' hear no ſuch Thing of you hereafter. Your Son ſhal not live
' in *England* at your Charge : He
' ſhal be no Burthen to you here.
' I wil maintain him here, and
' liberally too. He ſhal be taken care for, as my own Son. This I
' promiſed you often by Letters, and, God willing, I wil certainly
' perform it.

ANNO 1572.

The Biſhop's Care of Gualter *at* Oxford.

The Biſhop, now ready to ſend young *Gualter* to *Oxford* the next Summer, out of his Care for him, wrote in *June* both to Dr. *Humfrey*, Head of *Magdalen* College, and Dr. *Cole*, concerning his coming thither: and prayed the former to provide him a convenient Chamber in his College; and that he might be in Fellows Commons, and that he would ſee al his Expences diſcharged from Time to Time. And to *Gualter* himſelf, being upon his Departure to *Oxford* he wrote, 'When you come to *Oxford*, you ſhal be provided with al Things. If any Thing be wanting at any Time, I have written now once again to Dr. *Umphrey*, and Mr. *Cole*, to provide the ſame for you. And at one of their Hands, you ſhal receive what you have need of. And I wil ſee the ſame diſcharged. Concluding with his Counſil, 'If you apply yourſelf to your Studies, and do wel, you ſhal want nothing, but ſhal find me, not a Friend only, but another Father unto you. God keep you, and give you his Grace to do that becometh you, to his Glory, and al your Friends Comfort.

CHAP. XXIV.

Walſingham *the Queen's Ambaſſador in* France, *impoveriſhed in his Embaſſy, comes Home.* Dr. Wylſon *ſets forth a learned Book againſt* Uſury. *Biſhop* Jewel*'s Letter in Commendation therof.* Epigrams *formerly made by Biſhop* Parkhurſt, *printed. Divers Hiſtorical Matters, both of himſelf and others, gathered from them.*

Walſingham *Ambaſſador in* France *ſolicites to come home.*

WALSINGHAM, the Queen's Ambaſſador in *France*, after he had done her Majeſty the beſt Service he could, in this Critical and dangerous Year, by his Intelligences and Spies, (which for the public Good of Religion, and the State, coſt him great Sums of Money, to the impoveriſhing of himſelf) did earneſtly ſolicite al his great Friends, to obtain of the Queen the calling of him home. Thus pleading to one of his chief Friends at Court, (*viz.* Sir *Thomas Smith*) 'That if the Cauſe of his Stay there, grew only in Reſpect of her Majeſty's Service, (as he was told by ſome Letters hence) though he had, he ſaid, as much Cauſe to deſire his Return, as any other that was employed in the like Service, yet he could with more Patience digeſt the ſame, as one that thought both his Travail, Subſtance, and Life, as wel employed in her Service, as any other Subject ſhe had. [For indeed both his Subſtance and Life were in great Decay and Danger.] But he hoped, when her Majeſty ſhould ſee his Stay there not needful, ſhe would tender his Caſe, and yield to his Revocation.

I ſhal only inſert this Note concerning the neceſſitous Condition of *Walſingham*, in this his public Service, that the Earl of *Lincoln*, being ſent from the Queen to *Paris*, upon his own Experience of the intolerable Charges there, through the daily Encreaſe of Dearth, promiſed *Walſingham* that he would confer with the Lord *Burghley*, to conſult with her Majeſty for the Encreaſe of his Diet. For otherwiſe he ſhould not be able to hold out his Monthly Charges, now 200*l.* a Month: notwithſtanding his Diet was thin; his Family reduced to as ſmal a Proportion as might be; and his Horſe being twelve only.

His great Expences, and cloſe Living.

Kept there ſtil, notwithſtanding his miſerable Condition.

But the Queen could not be drawn to comply with *Walſingham*'s earneſt Requeſt; knowing how fit and able a Perſon he was to ſerve her with that Prince. Inſomuch, that at laſt, for Neceſſity, and want of Health, his Condition was miſerable. He remained in *France* al the Winter, even to *February*, when he wrote again, That he hoped his Stay ſhould not have been ſo long protracted, and that his miſerable Caſe (as he called it) ſhould have been otherwiſe weighed, eſpecially ſince his Stay there could breed but an Hindrance to himſelf, and no Benefit to her Majeſty. For that the Court then removed from *Paris*; and he ſhould be driven to remain there, and not to follow the ſame, for lack of Ability, having neither Furniture, Money, nor Credit. But notwithſtanding, his Return was put off ſtil. For in the next Month, *viz. March*, I find Sir *Walter Mildmay* ſoliciting the Lord Treaſurer to take a ſeaſonable Opportunity that offered itſelf then, to help his Brother *Walſingham* home: Adding, that without his only Help, he feared it would be put off again with ſuch Delay, as would be, he ſaid, intolerable to him: praying his Lordſhip to bear with his Friend that thus preſſed him: And that the Reaſons were ſo wel known to them, that they could do no leſs. And that he would hereby bind Mr. *Walſingham* for ever to him.

MSS. Burghlian.

Comes home.

At laſt, *viz.* in the Month of *April*, he came home, and Dr. *Valentine Dale* went Ambaſſador in his Room. But he was run ſo far behind Hand in his Eſtate, by this Embaſſy, as that, though he lived divers Years after, and once more was ſent Ambaſſador into *France* afterwards, yet died in Debt. He was recompenced after his Return home, and made Principal Secretary of State, with Sir *Tho. Smith*, in the Month of *January* after.

Made Secretary of State.

Dr. Wylſon *ſets forth a Book againſt* Uſury.

Dedicated to the Earl of Leiceſter.

This Year Dr. *Wylſon*, Maſter of S. *Katharine*'s by the Tower, and Maſter of the Requeſts, (afterwards Secretary of State) one of the moſt learned Men of his Time, ſet forth a Book againſt *Uſury*: intitled, *A Diſcourſe upon Uſury: by the Way of Dialogue and Oration, for the better Variety, and more Delight of al that ſhal read this Treatiſe.* By *Tho. Wylſon*, Dr. of the Civil Laws, and one of the Maſters of her Majeſty's Honourable Court of Requeſts. He dedicated it to the Earl of *Leiceſter*, the great affected Patron of Learning and Learned Men; wherin he is ſtyled, *The High and Mighty Earl.* The Occcaſion of his writing this Tract, was this, That Uſury, in the Exceſſes of it, was now ſo common in the Kingdom, that it aroſe to extreme Extortion, and Oppreſſion. For thus he writes in one Place of his Book, 'That ugly, deteſtable, and hurtful Sin of '*Uſury*, which being but one in groſſneſs of Name, carrieth many a 'Miſchief linked unto it: The ſame Sin being now ſo rank through-'out al *England*, and in *London* eſpecially, that Men have altoge-'ther forgotten free lending, and have given themſelves wholly to

ANNO 1572.

‘ by foul gaining: making the Loan of Money a kind of Merchandize: A Thing directly againſt al Laws, againſt Nature, and againſt God. And what ſhould this Mean, that inſtead of charitable dealing, and the Uſe of Almoſe, (for Lending is a Spice therof) Hardneſs of Heart hath now gotten Place, and great Gain is chiefly followed, and horrible Extortion is commonly uſed.

And again, ‘ I am ſorry to ſay it, and know it over wel: And therefore I muſt needs ſay it, I do not know any Place in *Chriſtendom*, ſo much ſubject to this foul Sin of Uſury, as the whole Realm of *England* is at this preſent, and hath been of late Years.

Biſhop Jewel's *Judgment therof, in a Letter to the Author.* Int. MSS. Juelli.

The Book is the more to be eſteemed, in that the Copy was read over and approved by *Jewel*, Biſhop of *Saliſbury*, in the Year 1569. Who wrote and prepared a Letter to the Author in Commendation therof. The Letter was found in that Biſhop's Study certain Months after his Death, and ſent by *John Garbrand*, M.A. in *Oxford*, and Prebendary of *Saliſbury*; to whom the Biſhop gave al his Papers, Writings, and Notes of al his Travails in God's Vineyard, and other Devices of Learning. Which Letter Dr. *Wylſon* thought fit to ſet before his Book, and was as followeth.

‘ I Have peruſed your learned and godly Travayl touching the Matter of Uſury, Mr. Dr. *Wylſon*, and have no Doubt, but if it may pleaſe you to make it common, very much Good may grow of it. Such Variety of Matter, ſuch Weyght of Reaſons, ſuch Examples of Antiquity, ſuch Authoritie of Doctors, both *Greeks* and *Latines*; ſuch Allegation of Lawes, not onely Civil and Canon, but alſo Provincial and Temporal; ſuch Variety of Caſes, ſo learnedly and ſo clearly anſwered; ſuch Learning and Eloquence, and ſo evident Witneſs of God's holy Wyl, can never poſſibly paſſe in vayne. I wil not flatter you: I cannot: It becometh me not. I aſſure you, I like al notably wel; *Siquid mei eſt judicii:* And if my liking be worth the liking.

‘ But of al other Things, this liketh me beſt. Of the three Parties, you make eche one to ſpeak naturally, like hymſelf, as if you had been in eche of them, or they in you. What it ſhal work in other I cannot tel: for mine own Part, if I were an Uſurer, never ſo gredily bent to ſpoyle and ravine *ut ſunt Fœneratores*; yet would I think myſelf moſt unhappy, if ſuch Perſuaſions could not move me. But what Man would not be afraid, to lyve deſperately in that State of Life, that he ſeeth manifeſtly condemned by Heathens, by the old Fathers, by the auncient Councelles, by Emperours, by Biſhops, by Decrees, by Canons, by al Sects of al Regyons, and of al Religions, by the Goſpel of Chriſt, by the Mouth of God? *Ago breviter, ut vides. Non enim id mibi ſumo, ut damnem largè tam horrendum peccatum. Id tibi relinqua.*

Ut vivat Liber, Uſura pereat.

From *Saliſbury*, this 20th of *Auguſt*, 1569.

The Book is written Dialogue-wiſe, (the Manner of writing in thoſe Times) between a rich worldly Merchant, a godly and zealous

ANNO 1572.

lous Preacher, and two Lawyers, the one Temporal, the other Civil. Who are al brought in, ſpeaking naturally their Sentiments upon this Argument of the Loan of Money for Gain, which is his Deſcription of Uſury; ſome for, and ſome againſt it. And this was that which the Biſhop in his Letter declared he had ſuch a Liking for.

Some wiſe Sentences of Dr. Wylſon.

Dr. *Wylſon* was a very eloquent Man: and excellent for the γνῶμαι, (*i. e. Sentences* of great Importance and practical Wiſdom) his Book abounded with: And a Taſte of them may deſerve here to have a Place. As, ' The *Devil*, whom that antient Father of ' famous Memory, *Hugh Latimer*, called, *The moſt vigilant Biſhop in* ' *his Vocation*.

' If there be not as quick weeding Hooks, and as ſharp Iron ' Forks, ready at Hand to cleanſe Soyl from Time to Time, as the ' Weeds are, and wil be ready to ſpring and grow up, in the End ' al wil be Weeds: and Antichriſt himſelf wil be Lord of the Har-' veſt.

' Warineſs in al Things is evermore Wiſdom, and of adviſed ' Dealings come Perfection. Things foreſeen, do always the leſs ' Harm.

' I do wiſh, that Man were as apt to do right, as he is ready to ' ſpeak of Right: And to be altogether as he would ſeem to be.

' Sweet is that Sacrifice to God, when the Lives of leud Men are ' offered up to ſuffer Pains of Death for wicked Doings.

' As good pick Straws, as make Laws, that want a Magiſtrate, ' to ſee them wel obeyed. ——— The Law itſelf is a dumb Magi-' ſtrate to al Men: whereas Magiſtrates are a ſpeaking Law to all ' People. ——— ' As one may be a good Magiſtrate to the People, ' and yet no good Man to himſelf; ſo may one be a good Man to ' himſelf, and prove no good Magiſtrate to the People.

' *Diogenes* ſaid wel, Where neither Laws have Force, nor Water ' hath Courſe, there ſhould no Man willingly ſeek to dwel.

' Plainneſs of Speech, and freedom of Tongue, in deciphering ' Sin, and advancing Vertue, are not the beſt Ways to thrive by.

An Uſurer refuſed Chriſtian Burial.

I wil take my Leave of this Book, after I ſhal have mentioned a Puniſhment, which the Author ſhews out of the Civil and Canon Laws, appointed for Uſurers convict: *viz.* That when they are dead, they ſhal not have Chriſtian Burial. And that if any Miniſter do receive any known or convicted Uſurer to the Communion, the ſame Prieſt or Miniſter ſhal be ſtraitway ſuſpended from celebrating in the Church. And that whoſo burieth an Uſurer ſo convicted, ſhal immediately be excommunicated. This Dr. *Wylſon* fitted with a Story he had read. A rich Uſurer being notorious, and therefore often warned to amend; and yet amending never the more, departed this World; when and where he could not tel, (for the Book from whence he had it went not ſo far for Time and Place.) But after the Man was dead, his Kinſman that ſucceeded him, (as rich Men want none) deſired to have him buried in his Pariſh Church, before the High Altar. The Parſon being a zealous godly Man, would not bury him at al, no, not in the Church-yard; much leſs in the Church, or at the High Altar. His Kinſman hereupon

being

ANNO 1572.

being greatly diſmayed, offered largely to have this Favour. But al would not ſerve. At length underſtanding, that the Parſon had an Aſs, which brought his Books daily from his Parſonage to the Church, being a pretty Diſtance aſunder, they politicly deſired to obtain this Favour for him; that as his Aſs did daily carry his Service-Books to the Church, ſo it would pleaſe him, that for this Time the Aſs might take Pains to carry this dead Aſs in a Coffin, with this Condition, that whereſoever the Aſs ſtayed, there the Body ſhould be buried: Perſuading themſelves, that as the Aſs, by an ordinary Courſe, uſed to go every Day from the Parſonage to the Church, with a Burthen of Books upon his Back, ſo of Courſe he would take the ſame Way with this dead Man's Corpſe, being cheſted, even ſtrait to the Church. The Prieſt, upon their importune Suit, was content that his Aſs ſhould deal in this Matter for the Uſurer, and be his dumb Judge. Who, when he had the cheſted Body upon his Back, feeling the Weight heavier than was wont to be, (as Uſurers want no Weight, being overladen with Sin) or elſe by ſome ſecret Motion of God, I think, as *Balaam*'s Aſs was inſpired; ſo this foreſaid Beaſt being laden and overladen, as it ſhould ſeem, did fling and take on immediately, as though Wildfire had been in his Tale: And leaving the ordinary Courſe to the Church, took the ſtrait Way out of the Town; and never left flinging and running, til he came to a Pair of Gallows at the Town's End: And there wallowing himſelf under the Gallows with the Corpſe upon his Back, did never leave tumbling and toſſing himſelf upon the bare Ground, til he was clean diſburthened of ſo miſerable a Carrion: A fit Altar undoubtedly for Uſurers to be ſacrificed upon alive, or buried under, when they are dead; and a moſt worthy Tabernacle, or Shrine, miraculouſly aſſigned for al ſuch leud Saints to be ſhrowded in, either dead or alive. The Facetiouſneſs of this Story, makes me inſert it.

Bp Parkhurſt's *Epigrams printed.*

To this Book I add another, for the Eminency of the Author, ſet forth alſo this Year, by the ſame Dr. *Wylſon*; being the elegant *Latin* Epigrams of Biſhop *Parkhurſt*, written in his younger Days; (famous for his Humane as wel as Divine Learning) the Copy therof being ſent by the Author as a New Year's Gift to the ſaid *Wylſon*, his dear Friend, and old Acquaintance. Which he called the Biſhop's *good, godly, and pleaſant Epigrams:* and was minded, with the Biſhop's Conſent to put them to the Preſs, as fit to be preſerved to Poſterity, and worthy public View.

His Epigrams, Hiſtorical.

Theſe Epigrams (in Imitation of *Martial*) are to be eſteemed, not ſo much becauſe they were Pieces of handſome Wit and Fancy, as chiefly becauſe they are Hiſtorical. Wherin *Parkhurſt* doth both give us an Account of many remarkable Paſſages of the former Part of his Life, his Education, his Learning, his Acquaintance, and his Exile and Sufferings, for adhering to the true Religion; but alſo lets us into much of the Knowledge of the latter Times of K. *Henry* VIII. as alſo of divers Things in the Reigns of K. *Edward* VI. and Q. *Mary*. eſpecially relating to Religion, and of Perſons of both Sexes, eminent in both Reigns, either for their Rank and Dignity, their Religion or Learning, with their Characters.

ANNO
1572.

Concerning himſelf we learn divers Things, by ſome of his Verſes; As that he was born at *Guilford* in *Surry*, by his Epigram to Dr. *H. Polſted*, a Phyſician of *Guilford*, *Conterraneum ſuum.* That he was educated firſt under the famous Grammarian, Mr. *Robertſon*, and after, at the School of *Magdalen* College, in thoſe Verſes, *Ad Gymnaſium Magdalenenſe.*

O præclara Domus, Muſarum candida Sedes, &c.
Me quoque nutrieras olim, cum parvulus eſſem,
Nunc factus juvenis, ſum memor uſque tui.

That he was in his younger Days but of mean Circumſtances, as appeared by his Relation of certain of his Dreams:

Somnia me Crœſum *fecerunt ſæpè ſuperbum,*
Et gazis viſus ſum ſuperare Midam.
Somno experrectus mox ſum mendicior Iro.
Irus *ita uſque fui, deſii at eſſe* Midas.

And that his Profeſſion of the Goſpel, and Abhorrence of Popery, was the Obſtacle to his Hopes of Wealth from one *Criſp*, his Father in Law: whom, in his Verſes to *Jewel*, he denotes to be rich.

Poſſidet ille Gazas, ego paupertate laboro.

And when *Jewel* had aſked him the Cauſe he was no kinder to him, he anſwered,

Impia non poſſum dogmata ferre Papæ.

That he was not wanting to himſelf in his Diligence of ſeeking Preferment: but had no Succeſs. This he expreſt to one *Eſtwic* his Friend, upon Occaſion of his enquiring of him, what he was doing.

Quid faciam, quæris? Venor. Quid? Venor Honores.
At fruſtra: Invitis venor adhuc canibus.

Yet afterwards his *Hunting* was more ſucceſsful. For he became Chaplain to Perſons of the higheſt Dignity. As, to *Charles Brandon*, Duke of *Suffolk.* On whom he made a Funeral Epitaph, ſtiling him there, *Dom. ſuus Clementiſſimus.* He was Domeſtic alſo to the moſt excellently accompliſhed Woman, for Birth and Vertue, the Lady *Katharine*, his Dutcheſs. (To whom likewiſe he wrote ſome Epigrams.) To which Honour he attained *Anno* 1542, by an Addreſs to her in a Copy of *Sapphics*,

Si velis inter numerare ſervos
Me tuos, ô Gloria Fœminarum, &c.

And which was higher yet, he was Domeſtic Chaplain to a greater Princeſs, *viz. Katharine Parr*, K. *Henry*'s laſt Queen: as we find alſo

ANNO 1572. by ſome of his Verſes. Wherin, when a Friend of his aſked him, why he abode ſo much at Court, he gave him the Reaſon, that it was partly the great Obligingneſs, Affability, and Piety of his Miſtreſs, the Queen, and partly to enjoy the Society and Converſe of ſome excellent Scholars, that were likewiſe at Court, as *Coverdale, Huic, Ælmer, &c.*

Quòd tam volens, quòd tam lubens,
Reginæ in aula manſito,
Facit hujus Benignitas,
Pietas, facilis Clementia.
Neceſſitudo addi huc poteſt,
Coverdali, Huicci, *&* Ælmeri,
O! Dii, viros quos nomino?

After ſerious Deliberation about his Entrance into the State of Matrimony, at laſt concluding it the moſt ſafe and godly Courſe, he reſolved upon it: Writing thus to his Friend:

Commodius vivit cælebs, ſed tutius ille, &
Sanctius. And thereupon concludeth,
Ipſe brevi caſtus nempe maritus ero.

Though being a Man in holy Orders, many ſeverely cenſured him for it; eſpecially ſuch as favoured Popery. To one he gave this Anſwer:

Conjugium meditor. Tragidè obſtrepis, atq; probro des.
Quid faceres, eſſent ſi mihi ſcorta? Nihil.

John Jewel, afterwards the moſt learned Biſhop of *Saliſbury*, was his Scholar in *Merton* College; ſignified in thoſe Verſes writ to him;

Olim Diſcipulus mihi, chare Juelle, *fuiſti,*
Nunc ero Diſcipulus, te renuento, tuus.

That he was Incumbent of the rich Benefice of *Cleve:* But left it upon Queen *Maries* altering Religion, for the Sake and Love he had to *Jeſus* Chriſt: As he expreſſed in this pious Diſtick to his Friend:

A me cur locuples ſubitò ſit CLEVA *relicta,*
Quæris: Præ Chriſto ſordida CLEVA *mihi.*

The Cauſe of Religion was ſo dear to him, that (beſides the Loſs of that) he took up a Reſolution to leave the Kingdom, whatever Dangers and Evils befel him, and piouſly commended himſelf to the Protection of God, againſt Hangmen, and againſt Papiſts: putting them together, as equally dealing in Blood.

Neſcio quid mihi mens præſagit adeſſe malorum;
Neſcio quid ſperem; necio quid metuam.
Quicquid erit, Deus alme, tua me protege dextra;
Carnifices perdant me, neque Pontifices.

ANNO 1572.

And now being departed from his native Country, and in his Voyage, his Heart trembled to think of the Cruelties intended againſt him and the reſt of thoſe pious Chriſtians, that would not turn Papiſtical Idolaters, and dreaded the Handling of thoſe that remained behind. But eſpecially he had a great Concern for the Princeſs *ELIZABETH*, and his noble Patroneſs, the good Dutcheſs of *Suffolk*. Praying God for his Protection of them al, againſt the Wolves, Lions, and Tigers: meaning thoſe inhumane Popiſh Perſecutors under Q. *Mary*, ſenſible alſo of the Danger the whole Kingdom was in from Foreigners. In regard of which Matters, thus expreſſing himſelf, while he was ſailing upon the Seas:

Dolos malignè qui ſtruunt,
Noſtrámque vitam quæritant,
Nè prævaleant nobis, Deus;
Funes eorum rumpito.
Laqueos cruentos ſcindito.
Ab hoſtibus civilibus,
Et exteris, Britannicum
Regnum miſericors libera.

Prænobiles viros bonos,
Prænobiléſque fœminas,
ELIZABETHAM *Principem,*
Suffolciæ, *& meam, Ducem,*
Deum colentes, rictibus
Lupi, Leones, Tygrides,
Immanibus nè devorant.

He and divers more Divines, and learned Men of the Univerſities, and of the Church of *England*, under K. *Edward*, thus became voluntary Exiles, and ſettled themſelves at *Zuric* in *Switzerland*: and in their Travail, near to that Place, they were to paſs over a very high Hil, where was a Rock, on which he engraved theſe extemporary Verſes; (the reſt of them having inſcribed their Names.)

Huic inſculpſerunt Angli *ſua nomina ſaxo,*
  Charam qui Patriam deſeruëre ſuam.
Deſeruëre ſuam Patriam pro nomine Chriſti:
  Quos fovet, ut Cives Urbs Tigurina *ſuos.*
Urbs Tigurina *piis tutum ſe præbet Aſylum.*
  O! dabitur grates quando referre pares?

He and the other Exiles being not only moſt kindly received at their coming, by *Bullinger*, *Zanchy*, *Wolphius*, *Gualter*, *Lavater*, and the other Miniſters and Rulers at *Zurie*, but alſo living eaſily there among them. So much Love and Hoſpitality had ſuch an Impreſſion upon him, that he thought he could never ſufficiently extol it, nor be thankful enough for it: As he expreſt it in theſe Verſes:

Vivo Tigurinos *inter humaniſſimos:*
Quibus velis vix credere, quantum debeam.
O! quando Tigurinis *reponam gratiam?*

Parkhurſt *kindly received at* Zuric; Balei *Acta Romanor. Pontif.* in Præfat.

How kind the Divines of that City ſhewed themſelves, (and eſpecially *Gualter*) to him, *John Bale* took Notice of in the Preface to his Books of the *Acts of the Popes*: *Vir optimus* (ſpeaking of *John Parkhurſt*) *& meliori fortuna dignior*; *quot nominibus*, &c. ‘An excellent ‘Man, and worthy of better Fortune; upon how many Accounts ‘is he Debtor to you, Mr. *Gualter*, and the whole City, [of *Zuric*?]

ANNO 1572.

And the reſt of the Engliſh *Exiles there.*

The ſame Writer, an Exile alſo then at *Baſil*, records gratefully the Entertainment of the reſt of the *Engliſh* there. That they lived together in one Houſe [like a College of Students.] That *Bullinger* took a fatherly Care of them, and that by the ful Conſent of the Citizens. And he adds, that theſe that were daily with him at *Baſil*, related thoſe Miniſters Care, their Trouble, and their Paternal Affection towards them, while they lived under the Shadow of that City, covered againſt the Heat of Perſecution, with the Love of the whole People. They related alſo to him the incredible Munificence of the Magiſtrates: who moſt liberally offered by *Bullinger* Subſiſtence, by Proviſion of Bread-corn and Wine, as much as might ſuffice to ſuſtain thirteen or fourteen of them. But the *Engliſh* refuſing to be ſo burthenſome to them [having Relief elſewhere] they of the City were ſorry that ſome Opportunity of gratifying them was wanting.

While *Parkhurſt* ſojourned here in this Place, he exerciſed ſometimes his Poetical Strain. And once, at the Motion of *Zanchy* and *Wolphius*, knowing his *Genius* towards Poetry, he comprized the Ten Commandments, in ten Heroic Verſes. And again, at the Deſire of the ſaid *Zanchy*, he compoſed elegantly in *Latin* Verſe, the Hiſtory of the Life of Chriſt: ſhewing the Occaſion therof in theſe Words, CURSUS *vitæ Domini noſtri & ſervatoris* Jeſu Chriſti: *Rogatus a D.* Hieronymo Zanchio *hæc ſcripſi* Tiguri, 1557. He began with *Adventus Chriſti in carnem.* Then His *Nativity.* Then His *Circumciſion.* Then the *Epiphany.* Then His *Diſputation* with the Doctors: And ſo to the *laſt Judgment*, in ſeveral diſtinct Poems.

And being ſettled in this City, *Zuric*, this ſafe Harbour for the poor *Engliſh* Exiles, he gave a Character of this Place, in the End of a Letter which he wrote to *Harley*, late Biſhop of *Hereford*.

Urbs habet Helveticæ *me nunc primaria gentis*;
Urbs planè armipotens, Pacis amica tamen.
Urbs facunda piis verbi præconibus, atri
Urbs expers odii, cædis, Avaritiæ, &c.

He ſhewed himſelf a Prophet, as wel as a Poet: comforting the *Engliſh* Exiles by foretelling the Reſtoration of the Goſpel to *England* within a ſhort Time:

Numinis ira brevis, bonitas pia gaudia præbet.
Eſt nox triſtis? Erit poſtera læta dies.

And likewiſe the Death of *Gardiner*, Biſhop of *Wincheſter*, in a Diſtick to *Ponet*, who had beeen deprived of that Biſhopric:

Salveto nuper Præſul, Præſulque futurus.
Námque brevi Stephanus, *Præſul, puto, deſinet eſſe.*

And ſo in al Probability, *Ponet* had been reſtored, had he lived to return; but dyed before.

But for the Hiſtorical Characters, this Epigrammatiſt giveth of others of the *Engliſh* Nation, both of the Nobility and Clergy, whether Papiſts or Proteſtants, I refer the Reader to the *Appendix*: as containing many Things, that wil be acceptable to ſuch as are ſtudious of thoſe Times. N°XXIV.

CHAP. XXV.

Remarks upon particular Men. Sparks, *a Suffragan Biſhop.* John Fox. John Cottrel. John Rugg. Juſtinian Lancaſter. Bartholomew Clark. *His Teſtimonial.* John Hales. *His Epitaph. Cardinal* Chaſtillion. *Poiſoned in* England. *The Villain that poiſoned him, confeſſeth it two Years after.* Nowel, *Dean of* S. Paul's: *Founds a Free School in* Lancaſhire. *His Letter to the L.* Burghley *about it. One* Bloſſe *reports K.* Edward *to be alive, and that the Queen was married to* Leiceſter. *Mines of Silver in* Cumberland: *A Corporation for the Managery therof.*

AND, as I have thus made mention of ſeveral Perſons of Figure, before, ſo I ſhal procede to add ſome ſhort Notices of divers other eminent Men, whoſe Preferments or Deaths or other Accidents fel within this Year, with ſome Remarks concerning them.

Biſhop Suffragan of Berwic *dies.* *Thomas Sparks*, Biſhop Suffragan of *Berwick*, Aſſiſtant to *Cutbert*, ſometime Biſhop of *Durham*, died this Year. And *John Fox*, M. A. [the *Martyrologiſt*, if I miſtake not] intitled *Sacri Verbi Dei Profeſſor*, promoted to a Prebend in that Church of *Durham*, vacant by the natural Death of that Reverend Father, dated *Sept.* 2. 1572. Which Preferment he reſigned the next Year, *viz.* 1573. John Fox *hath his Prebend. Regiſt.* Durham

Joh. Cotterel, *LL.D.* John Rugg. *John Cottrel*, L L. D. Archdeacon, and Prebendary of *Wells*, a great Civilian in theſe Times, and before, a Member of the famous Synod *Anno* 1562, dieth. And *Aug.* 4. *John Rugg*, M. A. was made Archdeacon of *Wells*, and was preſented to the Church of *Winford*, by his Death, at the Preſentation of *Maurice Rodney* of *Somerſetſhire*, Eſq;

Juſtinian Lancaſter. Matt. Hutton. *Juſtinian Lancaſter*, Archdeacon of *Taunton* (who alſo if I miſtake not, was in the ſaid Synod) was preſented this Year, in the Month of *March*, to the Prebend of *Tatton* in the Church of *Wells*.

Barthol. Clerk *commenceth.* *Bartholomew Clerk*, Fellow of *King's* College in *Cambridge*, commenced this Year Doctor of Laws. He was much eſteemed for his Learning, and *Latin* Stile; and whom Archbiſhop *Parker* had preferred to the Deanry of the Arches; and had employed ſometime in Writing againſt *Saunders* his Book. But having notwithſtanding Enemies, *Byng*, Vice-chancellor, and Dr. *Whitgift*, Maſter of *Trinity* College, and publick Profeſſor of Divinity, both gave him this Teſtimonial,

ANNO 1572.

nial, under the Univerſity Seal, in their Letter to the Lord Treaſurer:

Teſtimonial of his Abilities. MSS. Burghlian.

‘OUR Duties in moſt humble manner to your Honour premiſed. Whereas this Bearer, Mr. *Bartholomew Clarke*, being now lately admitted a Doctor of the Civil Law in this Univerſity, hath earneſtly required our ſpecial Teſtimony to your Honour of that his Degree, we could do no leſs for Truth's ſake, but according to his Petition, to advertiſe your Lordſhip of the ſame: Adding, moreover, that as wel in Replying as Anſwering, he did ſo learnedly demean himſelf, that he hath thereby, not only much encreaſed the good Opinion long ſithence conceived of his Towardneſs, but alſo obtained a right commendable Report of thoſe that bear the chief Name among us in that Faculty. Thus, with our Prayer to th'Almighty for the long Preſervation of your honourable Eſtate, we humbly commend your Lordſhip to his moſt bleſſed Tuition. From *Cambridge*, this VI. of *December* 1572.

Your Lordſhip's moſt humbly at Commandment,

Tho. Byng, *Vice-chancel.*
Jhon Whitgyfte.

The Death of Joh. Hales.

This Year put an End to the Life of *John Hales*, a learned Man, and a Courtier, under the Reigns of K. *Edward* and this Queen. He made himſelf known in theſe Times, as for his good Zeal towards Religion, ſo for his Writing in favour of the Succeſſion to the Crown, of the Family of the *Grayes*; one of which Family was Queen *Jane*, who was beheaded for that Cauſe in the Beginning of Queen *Mary*'s Reign. *Hales*, for this Attempt, underwent much Trouble, as the Hiſtories of Queen *Elizabeth*'s Time do relate. He was buried in the Church of St. *Peter's Poor*, *London*. Where, on a Braſs Plate againſt the North Wal, was this Account of him engraven:

DOM. JOANNES HALES, *a pueritia Literis deditus, excellenti ingenio, docilitate, memoria, ſtudio & induſtria ſingulari; adjuncta, Linguarum, Diſciplinarum, Juris, Antiquitatis, rerum Divinarum, & humanarum, magna & multiplici doctrina, inſtructiſſimus, evaſit. Innocentia, integritate, gravitate, conſtantia, fide, pietate, religione, graviſſima etiam ægrotationis, & rerum Difficilium diuturna perpeſſione, & in patientia, ornatiſſimus fuit, vitæ honeſtiſſimè, ſanctiſſimeque actæ diem ſupremam* 5to. *Cal. Januar.* 1572. *clauſit. Anima exeunte, Corporis Reliquiæ hoc loco ſitæ ſunt.*

Expecto Reſurrectionem mortuorum, & vitam æternam.

Cardinal Caſtillion *poiſoned in* England.

To theſe Learned Men, I ſhall ſubjoin another Churchman, *viz.* Cardinal *Chaſtillion*. Who flying hither out of *France*, *Anno* 1568, for the Safety of his Life, with the Biſhop of *Arles*, upon his Return, was baſely by ſome unknown Hand, poiſoned; but was honourably buried among the Metropolitans, in the Cathedral at *Canterbury*, which happened in the Year 1570. But I chooſe to mention it here, becauſe the vile Practiſer of this Murder

was

Annal of Stow

was not known, til the latter End of this preſent Year. The Reaſon of his coming was ſuppoſed to be for Religion. For arriving at *Tower-Wharf*, *Sept.* 13, he, with the other Biſhop, was received by ſome eminent Citizens there; wherof the chief was Sir *Thomas Greſham*, and (as it ſeems) by ſecret Order from the Queen. They were conducted to his Houſe in *Biſhopſgate-Street*, and there lodged. And the next Day he rode, attended with the ſaid Knight, and others, to the *French* Church: To ſhew his Approbation, as it might be interpreted, of the Proteſtant Religion. And thence he went with the ſame State to the *Exchange* in *Cornhil*: And thence to S.*Paul*'s Church. And ſo back to Dinner with the ſaid *Greſham*. And on ſome Day after, he went to Court, to wait upon the Queen. His Name was *Edet*, or *Odet Colligni*, of a noble Family in *France*. Which made the Queen ſhew him great Reſpect. He was alſo noted by *Thuanus*, for a Perſon of great Vertue and Integrity. Being at *Canterbury*, he died ſuddenly.

By his Servant.

That he was poiſoned, was not known, nor by whom, til in the Month of *January* this Year, when Intelligence came to the *Engliſh* Court from *Rochel*, That a Servant of the late Cardinal *Chaſtillion*, put to Death there, for going about, and conſpiring to betray that Town, confeſſed, as he went to Execution, That it was he poiſoned the ſame Cardinal in *England*.

Dean Nowel *founds a School in* Middleton.

I ſhal alſo add here, a Remark of another very worthy and reverend Man, *viz. Alexander Nowel*, Dean of S. *Paul*'s. Who for the better Encouragement of Learning and true Chriſtian Religion among the rude Inhabitants of *Lancaſhire*, he being a Native there, was now founding a Free-School at *Middleton* in that County, and providing for the Maintenance of ſuch Scholars as went from thence to *Brazen-Noſe* College in *Oxford*. A Charter for the founding of the ſame from the Queen, for the eſtabliſhing of this Chriſtian Charity, lay now before the L. Treaſurer. And now, in the Month of *July*, the ſaid Dean ſolicited that Lord in Behalf therof: And that for the better Maintenance of the Maſter and Uſher, it might be capable of being wel endowed: Addreſſing to him to this Tenor, 'That in the Patent of the Foundation of her Majeſty's School of *Middleton*, and of her Thirteen Poor Scholars of *Brazen-Noſe* College in *Oxford*, the Sum of the *Mortmain* was not named. For the which, by the Advice of Sir *Walter Mildmay*, a Blank was left, upon good Hope, that it would pleaſe her Majeſty to licence a large Sum to be purchaſed to ſo goodly Uſes; and in her Majeſty's Name he humbly prayed his Honour to finiſh the good Work, which he had ſo happily begun: and to move her Majeſty to Licence the Sum of 100 *l.* or ſo many Marks at the leaſt, by him and others, to be purchaſed in *Mortmain*, for the Encreaſe of the Stipends of the School-Maſter and Huſher, and of the Number and Exhibition of the ſaid Scholars, and the better Relief of the great Company of that poor College: And al to be done in her Majeſty's Name. And to cauſe the ſaid *Mortmain* to be entred in the Blank of the ſaid Patent, with a Note of her Majeſty's Conſent hereunto. That no Doubt may grow by the Diverſity of the Writing. Adding, 'Your Honour ſhal hereby bind, not only me, but al the Inhabitants of the rude Country of *Lancaſhire*, and the Scholars

‘ of the ſaid College, next after her Majeſty, to pray for your Honour, *&c.*

Your Honour's always to Command,

ALEX. NOWEL.

Dr. Fulk *goes to* France *with the Lord Admiral.*

William Fulk, a Member of the Univerſity of *Cambridge*, (afterwards wel known for his learned Writings and Diſputations againſt the *Romaniſts*, and Head of *Pembroke* Hall) had the Honour this Year to attend, as Chaplain, upon the Earl of *Lincoln*, L. High Admiral, going to *France*. And ſo his Abſence from the Commencement being neceſſary, when he was to take his Degree of *Doctor*, he obtained the Queen's Letters to the Heads, to grant him his Degree, notwithſtanding his Abſence. And that by Vertue of her Royal diſpenſing with a Statute to the contrary. The ſaid Letter to the Univerſity deſerves here to be inſerted; being copied by an exact Hand.

ELIZABETHA R.

R.T.Bak. B.D.

‘ TRUSTIE and Welbeloved, Wee greet you wel. Wheras we are informed, That *William Fulk*, Bacthelor of Divinity of that Our Univerſity of *Cambridge*, hath both performed al the Scholaſtical Acts that are appointed by our Statutes for the Trial of them that are to be admitted to the Degree of Doctors in the ſame Facultie; and alſo very neer accompliſhed al that Time of Study, which is required by the ſame Statutes: Theſe are to let you underſtand, That in Conſideration, that he is appointed to attend upon our Right Truſtie and Right welbeloved Coſyn and and Counſellor, the Earl of *Lyncolne*, our High Admiral of *England* into *France*; ſo that he cannot be preſent at your next Commencement, Wee are wel pleaſed to diſpenſe with him; and by theſe Preſents do diſpence with him. Requiring ye therefore, that by Grace of that Our ſaid Univerſity, he may be admitted to the ſaid Degree, notwithſtanding his Abſenſe, in as ample Maner, as hath byn uſed to be granted there, before that Libertie for ſundry good Cauſes, was reſtrained by our Statute: the ſaid Statute, or any Thing contained therin in any wiſe notwithſtanding. And theſe Our Letters ſhal be your ſufficient Warrant and Diſcharge in this Behalf. Geven under Our Signet, at Our Mannor of S. *James*, this 19th Day of *May*, in the Fourteenth Year of Our Reign.

One Bloſs *affirms* K. Edward *was living*, &c.

One *Bloſſe*, alias *Mantel*, was in the Month of *January* taken up, for affirming K. *Edward* VI. was yet alive; and that Q. *Elizabeth* was married about the Year 1564, to the Earl of *Leiceſter*, and had four Children by him. And he had confidently told the ſame many times. This was ſuch a Piece of Impudence, that it could not but be taken Notice of. The latter Report he had received from a Popiſh Prieſt, as ſuch, making it a great Part of their Buſineſs to ſlander and defame the Queen to the utmoſt Degree, to make her odious. And the former Lye he had gathered from one in *Oxford*, in the Time of Q. *Mary*. He was brought before *Fleetwood*, Recorder of *London*,

London, who examined him. To whom he made a Confeſſion of what he had ſaid, but with Sorrow and Repentance, though perhaps partial only: And the ſaid Recorder conſulted with the Attorney General, Sir *Gilbert Gerard*, what Penalty by Law ſhould be laid upon him? And whether the Crime could be found Treaſon? In ſhort, no Law then was found to proſecute him. This Matter being ſomewhat curious, I wil relate both the Examination of this Fellow, as it was taken by the Recorder, and ſent to the L. Treaſurer, together with his Letter, giving a further Account of his Dealing with him; and the Judgmenr of both in this Caſe. For both Examination and Letter, the Reader may apply himſelf to the *Appendix*.

N° XXV.

Mines of Silver, &c. *in* Cumberland, *diſcovered.*

Let me add, in the Concluſion of this Year, That certain Mines were diſcovered in *Cumberland*, wherein was rich Oar: Whence were extracted Copper, Lead and Silver. Which gave ſuch Encouragement, that a Society, formed into a Corporation of Perſons of eminent Rank, was eſtabliſhed, for the carrying on the Work therof. For in this 14th of the Queen, ſhe granted Letters Patents, bearing Date the 4th of *December*, of Privilege for making of Copper and Quick-Silver, by way of Tranſmutation, with other Commodities growing of that Myſtery, to Sir *Tho. Smith*, Kt. (who was the chief Contriver) *Robert* Earl of *Leiceſter*, *William* L. *Burghley*, and Sir *Humfrey Gilbert*, Kt. who were incorporate by the Name of *the Governor and Society of the new Art*. They took into the ſaid Corporation, ſome *High Dutchmen*, to be joined with them, who better underſtood the practical and laborious Part. Among thoſe, the chief Undertaker was one *Daniel Heckſtetter*; who was termed ſometimes Dr. *Heckſtetter*, and ſometimes Mr. *Daniel*. In theſe Mines the Queen had her Part; which was the Fifteenth Share; the reſt went among the Corporation. They extracted Copper, Lead, Silver, Brimſtone, *&c.* But theſe Works ſtood ſtil this Year 1572. for want of Money, and by reaſon of the Diſagreement of the *Engliſhmen* in Company with the *Dutch*. Upon which one *Richard Dudley*, a judicious Perſon, (and concerned, as it ſeems in this Buſineſs) did adviſe, That if they agreed not, and were not willing to conſent and agree to al Things according to their Covenants, then thoſe wilful Perſons ſhould loſe their Portions for a Time; and the Queen to have their Parts for three Years; and as the Quantity or Portion required, to pay Money after the Rate. Alſo, he wiſhed ſome ſkilful Man to be appointed to join with the *Dutchmen*, for making the Aſſays of Copper, and for making Bargains for Wood, Seacoal, making Charcoal, *&c.* And that the Queen keeping them in her Hand the Space of three Years, ſhe ſhould come to know and underſtand their Commodity; and whether they were to be continued: And, as he ſuppoſed, would encourage the *Dutchmen* to travail more earneſtly, when her Majeſty ſhould deal in it.

A Corporation for the ſame.

At length the *Engliſhmen* were contented to let the *Dutch* have their Parts for three Years, and to be at al Charges. The chief Undertaker in this Work, *Heckſtetter*, at the Expiration of thoſe three Years, made two Petitions to the Queen. One, for Forbearance of her Debt lent: ſo as her Debt might be paid ſo much yearly, according as the Mines might bear, with the favourable Conſideration of their Continuance: And the other, That it might be permitted to vent and tranſport over the Seas ſuch Quantity of Coppers yearly, as the ſaid

Petition to the Queen for the better carrying on theſe Mines.

ANNO 1572.

Daniel ſhould find Merchants willing to buy of him; paying her Majeſty due Cuſtom thereof, according to the Company's Privilege.

In ſhort, by an Extract it appeared, the Debt and Benefit of theſe Works was, That the Queen lent to the Works, to the carrying them on, 2500 *l.* at *Chriſtmas* 1575. And was owing by the Mines 4807 *l.* 19 *s.* 4 *d.* Pay'd, and owing to the Mines, from *Chriſtmas* 1575, to *Chriſtmas* 1576, 3547 *l.* 7 *s.* 10 *d.* How the State of theſe Mines ſtood about this Year 1576, wil be ſeen in the *Appendix.* N° XXVI.

Towards the End of the Year, al Things were framed to Quiet, Peace Abroad and at Home. Though (as Dr. *Wylſon* obſerved in his Correſpondence with the Biſhop of *Norwich*) that he did not think, that Princes, being once Quiet within their own States, would ſuffer this State [of *England*] to be long quiet. And ſo indeed it proved, as we ſhall find in the Progreſs of this Hiſtory.

The Biſhop of Norwich *preparing to come up to the next Parliament.*

The Parliament being to ſit in *April* next, having been prorogued to that Month by the Queen (to take off the Eagerneſs of the Houſe againſt the *Scottiſh* Queen) the Biſhop of *Norwich*, now ancient and ſickly, began a Month or two before, to be concerned where he ſhould get Lodgings, when he came up. And therefore ſent up a Meſſenger before him to provide ſome convenient Place for his Reception. The Lady *Jerninghan*, of his Dioceſe, had offered him the Uſe of an Houſe of hers in the *Black-Friars*. But he had no great Stomach to accept of her kind Offer; becauſe ſhe was noted to be a great Enemy to Religion: Sir *Henry Jerningham*, Kt. deceaſed, her Huſband, having been Captain of the Guard to the late Queen *Mary*. But Neceſſity had no Law, as the Biſhop wrote his Friend Dr. *Wylſon*; and that therefore, for any thing he knew, he muſt be contented therewithal.

The ancient Houſes of the Biſhops.

This is but a ſlight Remark; and yet I cannot but take Notice of it; to obſerve hence, how this Biſhoprick was now wholly devoid of any Houſe or Inn in *London* or *Weſtminſter*, when as his Anceſtors, the Biſhops of *Nowich* (as wel as the reſt of the Biſhops) had all their Inns or Houſes belonging to their Biſhopricks, for their Harbour, when they had Occaſion to come up to the Court or Parliament; a Thing ſo convenient. But now there was ſcarce one, (except the Biſhop of *Ely*) had any, but what he borrowed or hired; their Houſes having been, either by the latter Kings and Princes, or the Importunity of Courtiers, obtained from them. Thus the Biſhops of *Norwich* had their Houſe in *St. Martins in the Fields.* Which came in K. *Henry* VIIIth's Time to *Charles* Duke of *Suffolk.* The Biſhops of *Hereford*, had their Inn in the Pariſh of St. *Mary Mounthaw*: Which was alienated to the Lord *Clinton*, under K. *Edward* VI. The Biſhop of *Lincoln*'s Inn was ſituate in *Holborn*, beyond the Bars; which came afterwards to the Earls of *Southampton.* The Biſhops of *Chicheſter* had their Houſe in the ſame Street, now called *Chancery-Lane:* Built by *Ralph Nevyl*, Biſhop of *Chicheſter*, near the Office, called *Curſitor's Office.* Afterwards it came to the Earls of *Lincoln*, and was called *Lincoln*'s *Inn*; now one of the Inns of Court. The Archbiſhops of *York* had their Houſe at *Weſtminſter*, called *York-Place*, where *White-Hall* now ſtandeth, given to his Succeſſors by *Walter Grey*, Archbiſhop of *York.* But King *Henry* took it from Cardinal *Wolſey.* The Biſhops of *Exeter*, their Inn was where *Exeter* Houſe now ſtandeth. The Biſhop of *Bath*'s Inn was

ANNO 1572.

was likewiſe in the *Strand*, which afterwards came to Sir *Tho. Seymour*, Kt. Admiral of *England* under King *Edward* VI. who built much there. And from him to the Earl of *Arundel*, and had from him the Name of *Arundel Houſe*; now built into a Street. The Biſhops of *Bath*, after they were put from this Inn, had their Houſe in the *Minories* in *Aldgate*. Further Weſtward in the *Strand*, was *Cheſter*'s Inn, belonging to the Biſhops of *Cheſter*, the ſame with *Litchfield* and *Coventry*. Further that Way the Biſhops of *Landaff* had their Inn, lying near the Church of our Lady at *Strand*. Further ſtil was the Inn of the Biſhops of *Cheſter*. This Houſe was firſt built by *Walter Langton*, Biſhop of *Cheſter*, Lord Treaſurer of *England*. Adjoining to it was the Biſhop of *Worceſter*'s Inn. All theſe were demoliſhed by the Duke of *Somerſet*, for building of his own fair Palace of *Somerſet Houſe*. Near the *Savoy* was the Biſhop of *Carliſle*'s Inn; now belonging to the Duke of *Bedford*. *Durham Houſe*, belonging to the Biſhops of that See, and ſtil bearing their Name, was built by *Tho. Hatfield*, Biſhop of *Durham*. Beyond *Durham Houſe* was the Houſe of the Biſhop of *Norwich*. Which *Heth*, Archbiſhop of *York*, bought for him and his Succeſſors, of that Biſhop: But is now alſo become a Street.

I ſhal only add a Letter in *French* (intercepted no doubt) wrote by a *Scotch* Nobleman to the Pope; dated from *Bruſſels*, *Jan.* 1572. Which Letter wil give further Light into theſe Times, and the buſy Dealings of the Papiſts.

Je ne deſirois riens d'advantage, tres heureux Pere, &c. 'I ſhould deſire nothing more, bleſſed Father, than that it might be permitted me to come before your Holineſs, to kiſs your Feet, and to render you Thanks, as wel for the Benefit and Pleaſure made to the Queen, my Sovereign, and to al my Country, as eſpecially for the ſingular Love which your Holineſs hath wel ſhewn me, to bear to the coming of my Son to *Rome*. Who writ me, the 21ſt of *Octob.* laſt, of the good Reception, and favourable Treatment, which it pleaſed your Holineſs to make him: *to wit*, in ſo much as to hold and repute him your *only Son*: promiſing him Aid of that which ſhal be poſſible from your Holineſs, *&c.* Duke *D'Alva*, according to whoſe Excellence's Wil I am ſent by my Sovereign and the Nobility of *Scotland*, *&c.* I have nevertheleſs, and have conceived in my Heart, a little Joy, to underſtand, that the Reverend Father, *Nicolas Sander*, goeth to your Holineſs, whom of a long Time I have known, a Man of Good; whom I much love, as he deſerveth; and knoweth very wel the State of the Queen, my Sovereign, the Condition of her Country, and of mine; and the Studies and Wils of us al, that live in the *Low Germany*; and that which may be done and hoped. He ſhal fully inſtruct your Holineſs of the State of al Things and Perſons: And ſhal ſuggeſt Counſils, which wil ſeem moſt ſeaſonable for the remedying our Evils. I have laid open to this ſo fit a Man, ſome ſecret Buſineſſes of mine, and my ſpecial Proceedings, and touching the State of my Country; for that End and Purpoſe, to communicate it to your Holineſs alone. To whoſe Narration, that certain Credit may be given, I pray again and again. Yet ſo, that the Buſineſs itſelf remain buried and intyre: and nothing come to Light, until it obtains its ful Effect, and be brought to the wiſhed for Iſſue.

CHAP. XXVI.

Dr. Valentine Dale *goes Ambaſſador to* France : *The Condition of* Rochel. *The Ambaſſador's Letter concerning the Succeſſes there, againſt the Beſiegers. Pacification with the Proteſtants. The Queen inſtrumental therein. Occurrences of Matters in* France, *ſent hither by* Dale. *Monſieur, elected King of* Poland. *A ſafe Conduct deſired for him from the Queen. And alſo for Duke* D'Alenſon. *Liberty granted for the* Scottiſh *Queen to go to* Buxton Well. *Orders to the Earl of* Shrewſbury. *The Queen ſuſpicious of the L.* Burghley's *favouring the* Scottiſh *Queen. His Caution in that Reſpect. Earl of* Leiceſter *eſteemed by that Queen to be her Enemy. How far he was ſo, as he declared. Q.* Elizabeth's *real Concern for that Queen. A Plot to deliver her from the Cuſtody of the Earl of* Shrewſbury. *His Chaplain and another of the Clergy, accuſe him falſly : Examined.*

Dale *Ambaſſador in* France, *writeth concerning* Rochel.

DOCTOR *Dale*, being now the Queen's Ambaſſador in the Court of *France*, gives Account into *England* of the State of Affairs there; on which the Safety and Welfare of the Queen and her State did ſo much depend; eſpecially concerning the Religion there, which ſhe laboured as much as ſhe could, to favour, and provide againſt the Oppreſſion of thoſe that profeſſed it. In *May*, the ſaid Ambaſſador wrote over to the Earl of *Suſſex*, Lord Chamberlain, and a privy Counſillor, that *Roan* ſtil held out. And this was ſo important an Affair, and did ſo much employ al the Counſils and Arms of that King, that at Court, their whole Doings depended upon *Rochel*; and of it they wiſhed to be rid one Way or other; that they might mind other Matters. The Queen Mother herſelf ſaid, that they were out of Hope to bring them to any Compoſition, although they did al they could to bring them thereunto. And therefore they appointed to give them a general Aſſault, as that Day [wherin *Dale* wrote al this, *viz. ult. Maii.*]

Rochel *deſcribed.* Titus B. 2.

Then he went on to deſcribe the Town of *Rochel*, al Men's Eyes being upon ſo famous a Seige, as that was, and eſpecially the *Engliſh* Nation; which, on the Account of Religion, wiſhed wel to them. It was in a Manner (as he deſcribed it) four ſquare. The Weſt Side lay upon the Sea : the South Side upon the Salt Marſhes, ful of Pits to make Salt : the North Side was overflown with the Tide at every ful Water. And the Eaſt Side, which was only acceſſible, had at the Corner toward the South, one Bulwark, called the Bulwark of the Port of *Cogne :* And at the Corner toward the North, one other mighty Bulwark, called S. *Angeli.* Which two Bulwarks did flank on the Curtain on the Eaſt Side. *Monſieur* has battered the Bulwark S. *Angeli*; but holds it not himſelf; and lays

in

ANNO 1573.

in the Ditch at the Foot of a Breach made into the Curtain of the Wall. They of the Town were on the Rampart ſometimes at the half Pike. What Trenches or Foſſes were within, was not known. There were divers *Gobions*, and Platforms in that Town, that did command the Rampart at the Place of that Breach. Now the Town being thus, as the Ambaſſador added, and their Doings here, being as he had expreſt them in particular Advertiſements, which he encloſed, his Lordſhip (he ſaid) would beſt conſider the State of that Country. And ſo humbly took leave of his Lordſhip, from *Moreton*, the laſt of *May*, 1573. Theſe Advertiſements I have laid in the *Appendix*. Where we may ſee the wonderful Succeſſes, by the Providence of God, that poor perſecuted People had: as wel as other Occurrences in *France* in that Juncture, with Relation to *England*.

The Condition of Rochel.

N°XXVII.

The Beſieged miraculouſly ſupplied with Food.

Expoſit. upon Jon. Lect. XV.

To which I may ſubjoin what Dr. *George Abbot* (afterwards Archbiſhop of *Canterbury*) delivered in a Lecture at *Oxford*, concerning a kind of miraculous Providence; ſupplying the beſieged *Rochellers* in their Neceſſity, with Food. Where ſhewing divers Inſtances of God's Providence in preſerving of his Church and People, he relates, That after the Maſſacre of *Paris*, the whole Power of that Kingdom of *France* were gathered together againſt the City of *Rochel*, and beſieged them with Extremity, who defended the Place. And that God, in the Time of Famine and Want of Bread, did for ſome whole Months together, daily caſt up a kind of Fiſh unto them, out of the Sea: Wherewith ſo many Hundreds were relieved, without any Labour of their own. Even as the *Iſraelites* were fed with *Manna* every Morning, while they were in the Wilderneſs. And as al the while that the Enemy was before them, this endured, to their mervailous Comfort; ſo to proclaim to the World God's Providence the more, when the Enemies Tents were once removed, and the City was open again, this Proviſion immediately did ceaſe. And then the Preacher concluded, 'That it was a good Teſtification, that the Lord of Hoſts would leave a Remnant, even a Seed of his Faithful in that Land. For this he quoted *Comment. Religionis & Reip. in* Gallia, *Lib.* II.

Pacification of Matters in France.

This brave Reſiſtance, or rather Self-defence, and Succeſs of the poor *Rochellers*, had a good Effect in the next Month, together with the Queen's Influence in *Scotland*, and her diſpatching another Ambaſſador, Mr. *Horſey*, to *France*. For Dr. *Dale*, in a Letter dated the laſt of *June*, thus related the State of Matters in *France*, to the ſame Earl of *Suſſex*: 'That Things were in ſuch a Caſe in that Realm, that they were contented to bear al Things. And that they made as tho' they were not moved with the Matters of *Scotland*: [Where their Ambaſſador had no Succeſs to provoke the *Scots*, and to continue the Differences among them] Nor to be offended with any dilatory Anſwer of the Queen; nor with the coming of Mr. *Horſey*; nor with any other Thing that was paſt: but took al in good Part in outward Appearance. And yet, added the Ambaſſador to the Earl, that his Lordſhip did beſt know, how much they might be grieved with thoſe Things; and how they might be in Doubt what Carriage they of the Religion would take, by the Coming of Mr. *Horſey* at this Time. And therefore they made the more Speed to

Dale *the Ambaſſador's Lett. concerning the ſame.*

Titus B. 2.

'make ſome Pacification. That they had accorded with them of *Rochel*, *Sancerre*, *Montauban*, *Nymes*, free Exerciſe in Religion; and were contented to have no Garriſon in *Rochel*, but only, that *De la Nove* ſhould be Governor for the King, of certain Bands of the Town's appointment, and pay for the Performance therof.

'That the King of *Polonia* was content to gage his Honour, which he made much of now, becauſe of his going into *Poland*. And yet they of the Town would not truſt him: ſo much the leſs, becauſe he gave an *Eſcalade* of late, during the Time of Treaty. They found the Rampart ſo trenched and flanked within, at their laſt *Eſcalade*, that it was thought they were paſt Hope to do any good by any Aſſault. And now the King of *Polonia* was ſo haſtned away, that he could not tarry: And ſo was to carry ſo many of the chiefeſt Gentlemen and Soldiers, and ſo much of their Treaſure with him. And beſides, that here were many in Arms in *Languedoc*, *Dauphiné*, and *Berne*, that the King was weary of it: And what would be done, he knew not himſelf.

'And ſo promiſing to do his Diligence, as Things fel, to give that Lord his beſt Advertiſement, if he could, he prayed God to keep his Lordſhip in good Health. Dated from *Paris* the laſt of *June*.

The Queen inſtrumental to the Peace with Rochel.

By another Intelligence in the Month of *July*, the ſame Ambaſſador ſent the Earl Notice of the Peace made between the *French* King, and the Afflicted, his Subjects; being ſigned by him on the 2d of *July*. Which was haſtened by occaſion of Queen *Elizabeth*'s ſending *Horſey* thither very ſeaſonably, as was ſuggeſted before. The Capitulation wherof that Gentleman was promiſed to have along with him, when he returned. But yet the Terms were ſuch, that it was not yet known, whether they of *Bearn*, *Languedoc*, and *Dauphiné*, had accepted them, or laid down their Arms. The King had accorded to the Exerciſe of Religion to them of *Rochel*, *Nymes*, and *Montauban*. But it was with the Miſliking of divers of thoſe about him. *Dale* added, That he judged, that that little Munition that came out of *England* to *Rochel*, preſerved the Town; and the Countenance of *Horſey*'s coming over had done much Good. This Letter was dated from *Paris*, *July* 17th.

The Terms were accorded, for the Exerciſe of Religion.

Thus, after al that King's Murthers of his Proteſtant Subjects, that thereby he might take the ſureſt Courſe to put an effectual End to their Religion, he was forced, after much Trouble and Vexation to himſelf, and Infamy to his Name, to allow under his own Hand the Continuance and Practice of it.

Occurrences in France, *ſent by the Ambaſſador into* England, July 23.

By this yielding of the King to his Subjects, profeſſing the Religion, to ſuffer them to be at Quiet, he weary of War, conſulted for his own Peace and Quiet. But yet he obtained not his deſired End. For (as the ſame Ambaſſador ſoon after informed) Al Parties were in miſliking, and every Man drew the King into Diſquietneſs, as much as they might, for the Maintenance of their Faction: [*i. e.* the bigotted Popiſh Faction] And the better to judge of theſe Matters, he ſent over to the Secretary here, an Extract of an Oration of the Cardinal of *Loraine*. And beſide, gave a further Light into theſe turbulent Affairs now in *France*, occaſioned by the Perſecution there: which he had gathered with as much Care and Diligence, as he could.

‘ That at the Time the Peace was thorowly paſſed at *Rochel*, the King Elect of *Poland*, to avoid the Murmuring and Mutiny of his Soldiers, (for that they were unpaid) unaware to the greateſt Number of the Captains themſelves, conveyed himſelf privately away: And took Gally at *Rochel*, faining to go for his Paſtime on the Sea; and took his Voyage preſently to *Nantes*. And from thence the 20th of this Month of *July*, appointed to arrive at *Tours*. That the Duke of *Alençon* was King of *Navar*. And the Duke of *Guiſe* came from *Rochel* by Land to meet him.

That neither they of *Languedoc* and *Dauphiné*, neither yet the Town of *Niſmes*, did accept the Peace. That the King Elect, for Performance of his Vow, went from *Blois* to *Notre Dame de Clery*, on Foot. It was ſaid, That the Marſhal *Tavanes* died *ex morbo pediculari*. Which was much noted, becauſe he was one of the greateſt Perſecuters at the Maſſacre.

There was a very great Report ſpread, That neither the Emperor, nor the Princes of *Germany*, wil aſſure a Paſſage unto the King Elect through *Germany*. But that certainly was not known, until the Time that News might come from *Monſieur Momory:* who went to the Emperor for that Purpoſe. That *Alaſco*, one of the chiefeſt Ambaſſadors that came from *Polonia*, was already arrived at *Metz*, and the reſt were looked for there the 23d of this Preſent.

That it was ſaid, That the *Muſcovite* did make Preparation againſt *Polonia*. That it was reported, That the Navy of the *Turk* was conſumed by Fire from Heaven. But the Ambaſſador that was come to congratulate from *Venice*, did report, That there ſhould not be above the Number of Twenty Ships of them conſumed. It was further ſaid, That the reſt of the *Turks* Navy was withdrawn for this Year.

That the Peace was not publiſhed in the Camp, nor in the Town, at the coming away of the King Elect. But the publiſhing therof was referred to the *Rochelois*. That the Townſmen came to the King Elect, at the Departure, and uſed certain Speeches touching their Submiſſion, Duty, and good Love towards the King, deſiring the King Elect to be a Means, that ſuch Articles as were accorded unto them, might be performed. That to this the King Elect anſwered, That before this Time, for his Part, he had never made any Promiſe to the Proteſtants; but now, ſince he had given his Promiſe for the *Accord*, he himſelf would ſee it performed. That the King Elect being departed from *Rochel*, it was ſaid, there entred in certain Ships, *Engliſh* and *Britiſh*, with Victuals. That the Ships that were laid to ſtop the Entry of the Haven, were withdrawn; and the Carac burnt, with the Forts builded by the King Elect.

‘ That it was ſaid, That the Proteſtants were poſſeſt of a very ſtrong Town in *Languedoc*, called *Lodeve*; where the moſt part of the Riches of that Country was beſtowed: Becauſe it was taken, by the Situation thereof, to be unacceſſible. That the Proteſtants had gotten the Harveſt of the Country, as far as *Tholouſe*, and had deviſed to ſurprize the Town of *Tholouſe*, but were diſcovered.

I have ſet down the whole Intelligence ſent by the Ambaſſador, though ſome Matters therin are foreign to our Hiſtory, that I might not give a defective and imperfect Account therof.

And thus the Religion in *France* appeared in better Circumſtances through the late diſmal Clouds upon it, by the Influence of Queen *ELIZABETH*'s Counſils, and the Bleſſing of God upon them, notwithſtanding the inveterate Malice of the Enemies of it.

Two Requeſts made by the French *Ambaſſador to the Queen.*

Epiſt. Com. Salop. in Offic. Arſhor.

The next Month, *viz. Auguſt*, the *French* Ambaſſador requeſted two Things of her Majeſty concerning the *French* King's two Brothers; while ſhe was at *Eridge*, the L. *Burgavenies* Houſe, in *Waterdon* Foreſt in *Suſſex*. The one was for a ſafe Conduct for the new King of *Polonia*; for himſelf, his Ships, and Train, (among the which ſhould be 4000 Soldiers, *Gaſcoigns*) to be wel uſed in any of her Majeſty's Ports; if by Tempeſts any of them ſhould be driven into any her Coaſts. Which Suit, although it were reaſonable, where good Meaning were ſure; (as the Lord Treaſurer wrote in a Letter to the Earl of *Shrewſbury*, *Auguſt* the 10th) yet at this Time, for many Reſpects, it was very ſuſpicious. And yet in the End, the ſame was granted. But when that King ſhould take his Voyage, was then uncertain. For they at the *Engliſh* Court heard from *Polonia*, that although he were choſen by one Number; yet another Number were not thereto agreeing. And that thereto the *Muſcovite*, the King of *Sweden*, and ſome ſaid the Emperor (who were al Competitors at the Election) did give great Furtherance to continue the Diſaccord.

Jealouſy of the King elect of Poland, *coming into our Seas with his Navy.*

And the ſaid L. Treaſurer added, That there were ſome at Court, had entred into ſome Jealouſy, that at this Time the Ambaſſador had dealt very earneſtly for the Queen of *Scots* going to *Buxton* Wells, and withal, for a ſafe Conduct for the ſaid King's Entry into this Realm, having ſuch a Number of Soldiers and Ships. But (as though himſelf were one of thoſe jealous Perſons) he thanked God, That his Lordſhip [the Earl] was, with his Charge, far enough from any Ports. And yet, as the Time occaſioned, he adviſed, That his Lordſhip might be more circumſpect with Secreſy; without Note to Her or Hers.

A ſafe Conduct deſired for D'Alençon.

The ſecond Suit of the *French* Ambaſſador was, for a like Safe Conduct directly, for the Duke *D'Alençon* to come to the Queen's Majeſty, ere long to be at *Dover*. But thereto ſuch Anſwer was given to diſcomfort the Woer, [the ſaid Duke] that the L. Treaſurer thought, that ſurely he would not come. And that as yet he was ſure none was granted.

The Scottiſh *Queen deſires to go to* Buxton *Well.*

Order to the Earl of Shrewſbury, *for the ſaid Queen's going thither.*

The *French* Ambaſſador alſo ſolicited for Favour to be ſhewed to the *Scottiſh* Queen, who now pretended to be indiſpoſed as to her Health, or really was ſo. And therefore deſired ſhe might have Liberty to go to *Buxton* Wells. This Requeſt the Earl of *Shrewſbury*, that had the Charge of her, ſignified to the L. Treaſurer in the Month of *Auguſt*. And though it was not thought ſafe to permit it, in the midſt of ſuch Plottings for her Eſcape, and that the *French* had now a Navy and Force upon the Seas, ready to conduct the *French* King's Brother into *Poland*; yet it was granted, upon Caution given, to the ſaid Earl, to be very watchful of her in her Journey thither. For thus did the ſaid Treaſurer write to him:

'That

ANNO 1573.

‘That he was now commanded by the Queen to write to him, that ſhe was pleaſed, that if his Lordſhip ſhould think, he might without Peril conduct the Queen of *Scots* to the Well of *Buckſton*, according to her moſt earneſt Deſire, his Lordſhip ſhould do; uſing ſuch Care and Reſpect for her Perſon to continue in his Charge, as hitherto his Lordſhip had honourably, happily, and ſerviceably done. And that when he ſhould determine to remove with the ſaid Queen thither, it were good, that as little Foreknowledge Abroad, as might be conveniently, were given. And that nevertheleſs, for the Time that ſhe ſhould be there, al others, being Strangers to his Lordſhip's Company, ſhould be forbid to come thither, during the Time of the ſaid Queen's Abode there. This he writ, as he added, becauſe her Majeſty was very unwilling ſhe ſhould go thither: Imagining, that her Deſire was, either to be more ſeen of Strangers, reſorting thither; or for the atchieving of ſome further Enterprize to eſcape. But on the other Part, the Lord Treaſurer ſubjoyned, that he told the Queen, That if in very deed, her Sickneſs were to be relieved thereby, her Majeſty could not in Honour deny her to have the natural Remedy therof. And that for her Safety, he knew this Earl would have ſufficient Care and Regard. And ſo her Majeſty commanded him to write to his Lordſhip, That he might conduct that Queen thither; and alſo to have good Reſpect to her. And that, according to this her Majeſty's Determination, the *French* Ambaſſador being with her at the Lord *Burgavenie*'s Houſe, had received Knowledge from her Majeſty, for the Earl thus to do.

Lord Treaſurer goes to Buxton *Well. The Queen jealous of him.*

While this Queen was here, at *Buxton* Well, the Lord Treaſurer *Burghley* went thither alſo for his Health. Which gave Occaſion to the Queen to ſuſpect that otherwiſe wary Nobleman; (eſpecially happening to be there alſo a Year or two after) as though he came thither on purpoſe to ingratiate himſelf with that Queen. But hereby he incurred his Miſtreſſes great Jealouſy and Diſpleaſure. For ſome of his Enemies at Court, took this Opportunity to put into the Queen's Head, that he came there with ſome ſuch Intent. Which that good Lord had enough to do to remove, and to perſwade the Queen otherwiſe of him a good while after. Inſomuch, that he declined an honourable Motion, that the Earl of *Shrewſbury* had propounded to him, of a Match between one of his Sons, and the ſaid Treaſurer's Daughter. Leſt if he ſhould have liſtened unto it at that Juncture, it might have encreaſed the Queen's Suſpicion of him. This I find in a Letter of this Lord's, to that Earl, in the Year 1575.

The Fears at Court of the Scottiſh *Queen's eſcaping.*

The continual Jealouſy and Fear at Court now was, of the *Scottiſh* Queen's being conveyed away out of the Earl's Cuſtody, to whom the Queen had committed her, and of that Earl's Watchfulneſs and Fidelity in this his Charge. This wil appear by a Secret Conference that happened between Dr. *Wylſon*, Maſter of the Requeſts, and the Earl's Son, then at Court: Occaſioned by the Remove of that Queen to *Sheffield*. Which he communicated to his Father, in a private Letter written in *May*, ‘That two Days ago, Dr. *Wylſon* told him, he heard ſay, That his Lordſhip, with his Charge, was removed to *Sheffield* Lodge; and that he aſked him, Whether it

May 10.

ANNO 1573.

' were ſo, or no? To whom he anſwered, That he heard ſo, that
' his Lordſhip, with his Charge, was gone thither of Force, til the
' Caſtle [*Tutbury* Caſtle] could be cleanſed. And that further, the
' ſaid *Wylſon* willed to know, whether his Lordſhip did ſo by the
' Conſent of the Council or not? He anſwered, He knew not that;
' but that he was certain his Lordſhip did it on good Ground.
And then he earneſtly deſired *Wylſon* of al Friendſhip to tel him, whether he had heard any Thing to the contrary? Which the other did ſwear, he never did. But that the Reaſon he aſked was, becauſe he ſaid once, that Lady ſhould have been conveyed from that Houſe. Then the Lord *George* told him, what great Heed and Care the ſaid Earl his Father, had to her Safe Keeping, eſpecially being there. That good Numbers of Men, continually armed, watched her Day and Night, both under her Windows, over her Chamber, and on every Side of her. That unleſs, ſaid he, ſhe could tranſform her ſelf into a Flea or a Mouſe, it was impoſſible ſhe ſhould eſcape.

The Talbots.

At this ſame Time, *Wylſon* ſhewed him ſome Part of the Confeſſion of one: (but who he was, or when he did confeſs it, he would in no wiſe tel him) That that Fellow ſhould ſay, he knew the Queen of *Scots* hated the ſaid Earl deadly, becauſe of his Religion, being an earneſt Proteſtant; and al the *Talbot*'s elſe in *England*, being al Papiſts, ſhe eſteemed of them very well. And that this Fellow did believe verily, al we *Talbot*'s did love her better in our Hearts, than the Queen's Majeſty. And this *Wylſon* then told the ſaid Earl's Son, becauſe he ſhould ſee, what Knavery there was in ſome Men to accuſe. Then he charged the ſaid Lord *Gilbert*, of al Love, that he ſhould keep this Secret. Which he promiſed. Notwithſtanding, conſidering he would not tel him, who this Fellow was, he willed a Friend of his, one Mr. *Francis Southwel*, (who was very great with Dr. *Wylſon*, to know (among other Talk) who he had laſt in Examination. And he underſtood, that this was the Examination of one at the laſt Seſſions of Parliament, and not ſince. But he could not yet learn, what he was.

Scottiſh *Queen looks on* Leiceſter *as her Enemy.*

That unhappy Queen, as indeed ſhe confided much in the Intereſt ſhe had in the Hearts of a great many of the *Engliſh* Nobility and Gentry; ſo ſhe would point ſometimes at her Enemies. In which Rank ſhe reckoned chiefly the Earl of *Leiceſter*. Of which, in Communication by Letter, between that Earl, and the Earl of *Shrewſbury*, the former underſtood: being advertiſed thereof from ſome Talk that happened between that Queen and him, concerning her Enemies. *Leiceſter*, upon this, beſeeched his Lordſhip to befriend him ſo much as to gather as near as he could, the Reaſon thereof. And withal, he confeſſed, ' That he was a true
' and careful Servant to his own Sovereign, and therin had a Reſpect
' to none other. Yet that this he might truly ſay, That he had
' been no Aggravator of that Queen's Cauſe, neither a Hinderer of
' any favourable Inclination that at any Time he had found in the
' Queen's Majeſty towards her. Neither wil I rob her Majeſty
' (as he proceeded) of her due Deſert, but muſt confeſs, That her
' own Goodneſs hath more natural Conſideration of that Queen,
' than al the Friends ſhe hath beſide, are able to chalenge Thanks
' for. And as I am bound to be moſt careful for the Safety and

Epiſt. Com. Salopien. in Offic. Armor.

His Words on Occaſion therof.

‘ Preſervation of mine own Sovereign every Way; ſo neither have ‘ I been, nor am I, any Practiſer to do ill Offices againſt any others. ‘ And right ſory have I been, when any Cauſe hath been given the ‘ Queen's Majeſty to be moved, or to alter thoſe good and princely ‘ Diſpoſitions, which I have ſundry Times known her framed unto. ‘ And before ſuch Time as theſe Cauſes have barred me ſo, as in Duty ‘ I could not be a Dealer, I think I was rather thought a Friend than ‘ an Enemy; and of ſome too much. Though I knew beſt, I was ‘ but as I ought; and ſo mean I to remain. Thus that Earl endeavoured to ſet himſelf in a better Opinion with that Queen: who would ſoon be acqainted with al this by the Earl her Keeper. But in the End, he beſeeched the ſaid Earl of *Shrewſbury* to let him know, what Cauſe was now ſuppoſed; being content to take upon him his own Fault; but to have to do with none other.

The Queen's Meſſage to the Earl of Shrewſbury.

And wheras the Queen had a little before ſent certain ſpecial Meſſages to *Shewſbury*, concerning a careful looking to that Queen, by her ſpecial Order given to *Leiceſter*; he now aſſured him, that (to be plain with him) he knew no other Grounds, than was delivered him by her own Mouth. Nevertheleſs, as he added, he perceived, that he had need to look wel about him: for there were many Eyes upon him. Howbeit, one Thing his Lordſhip might take Comfort in: That he found her Majeſty continued his aſſured good and gracious Lady, and that held ſtil her wonted good Opinion of him. This was dated from the Court, the 10th of *December*.

A Plot to bring the Earl of Shrewſbury *into Diſgrace.*

Cunning Plots ſeemed the next Month to be hatching in the North, by the *Scotiſh* Queen's Favourers, to bring the Earl of *Shrewſbury* into Diſtruſt and Diſgrace with the Queen: out of Hopes thereby, that he might be diſcharged from the Cuſtody of her. This Buſineſs was managed chiefly by two Perſons that went for Miniſters and Divines, *viz. Haworth* and one *Corker*, the Earl's Chaplain. The Charge againſt the Earl ſeemed to be either Matter of Treachery or Careleſneſs. The Information wherof was brought up to the Court, and came unto the Queen's Ears. This bred a great Diſturbance to the faithful Earl, when he heard of it. And for the clearing of himſelf, diſpatched a Meſſage, in the Month of *January*, to the Earl of *Huntington*, Preſident of the Council at *York*, and another to the Earl of *Leiceſter* at the Court.

Preſident of the North writes to him therupon.

Some Papers there were in the Hands of the Earl of *Huntington*, that might have been of good Uſe to vindicate *Shrewſbury*, and which he now ſent for. But they could not be found by him: and upon Recollection, he thought he had torn them, upon Account of their Secreſy, and that by the ſaid Earl of *Shrewſbury*'s Commandment. But like a Friend he adviſed him, Not to let that Matter trouble him more than it required; not doubting of his Provident Foreſight in looking to his Charge. And then, ſaid he, let the Devil and his Inſtruments do their worſt. ‘ For my Part, as he ‘ added in his Letter, you ſhal be ſure I wil have ſome Care that ‘ Way alſo. [That is, of any Attempts by Papiſts made in thoſe ‘ Parts of the North, for reſcuing the *Scottiſh* Queen] And if I ‘ hear any Thing worthy your Knowledge, you ſhal ſpeedily be advertiſed. And I truſt ye ſhal ſee the Papiſts of the North, a ‘ crooked Meaſure, reaſonably met withal. They ſeek to deceive all

'Men, but I doubt not they ſhal be firſt deceived themſelves. This he wrote from *York*, the 18th of *January*.

The Queen ſuſpects them, and orders an Examination of them.

The Queen, ſoon ſuſpecting it to be a Falſhood, and wicked Deſign againſt the Earl, gave a Commandment to the Earl of *Leiceſter* for the Apprehenſion of thoſe two Miniſters; who pretended themſelves voluntarily to be going up with their Information. Which *Leiceſter* acquainting *Shrewſbury* with, and that he ſhould take them up, and ſend them to them; *Shrewſbury* anſwered, that he verily thought they were come to *London* by that Time: and that he thought fit, neither to ſtay them, nor uſe any extraordinary Speech or Dealing with them; and to ſuffer them at Liberty to return up unto the Council unto which, as they ſaid, they had Occaſion to make their ſpeedy Repair: Nothing doubting on his Part, but that upon due Examination of them, they ſhould plainly appear, as they were, vile, wicked Varlets, and ſhameful Slanderers of true Religion. Nevertheleſs, he told the Earl of *Leiceſter*, he would cauſe diligent Search to be made in Places in the Country where they were moſt likely to haunt. And if they, or any of them, could be found, he would with al Diligence take order for the ſending them up, according to her Majeſty's Pleaſure. And then in a great Senſe of Gratitude to the Queen, added, 'That he 'thought himſelf much bounden unto her Majeſty, for that her 'Highneſs Pleaſure was, to have them thorowly examined and tryed: 'Whereby their Falſhood might be known; and ſo himſelf to be 'eſteemed, as he doubted not he ſhould be, of her Majeſty, as he 'had deſerved, her true and faithful Servant, in al Parts of his 'Duty; and wherin, as he proceeded, he truſted in God to end his 'Life, againſt the wicked Practices of al falſe Varlets, with their 'Maintainers.

He concluded this his Letter to the Earl of *Leiceſter*, with theſe grateful and obliging Words, 'That he ſaw his Lordſhip's Dealings 'in al Matters touching him, not only like a true Nobleman unto 'her Majeſty, but alſo as a very Kinſman towards him. Wherof 'his Lordſhip ſhould wel find he would never be unmindful to his 'Power.

Corker *brought before* Leiceſter.
His Letter.

This Letter, with another to the Queen, the good Earl of *Shrewſbury* writ the latter End of *January*. But what was done further in the Diſcovery of this Wickedneſs, (which it ſeemed was cloaked under the Profeſſion of Religion) the Earl of *Leiceſter*'s Letter to that Nobleman wil acquaint us with: *viz.* That *Corker*, *Shrewſbury*'s Chaplain, came into *London*, and repaired to Dr. *Wylſon*, Maſter of Requeſts, in order to make his Information. Who forthwith brought him to *Leiceſter*'s Houſe by *Temple-bar*. He had ſkulked in *London* for ſome Days, conſulting (as it ſeems) with ſome of his Complotters for the better Management of their Enterprize: though he utterly denyed it. The Earl order'd him to be kept at Dr. *Wylſon*'s, til he were, by her Majeſty's Appointment, examined. He then made foul and evil Reports of *Shrewſbury*. But *Leiceſter* told the Earl, that he was like to prove them, or forſwear them, ere he departed: and withal, that the Queen meant to proſecute his Doings by due Examination thoroughly; and after that, he ſhould receive according to his Deſerts. And then the Earl made a Reflexion upon the Credulity of *Shrewſbury*, and good Opinion of the Religion of his Chaplain, ſaying, 'That his Lordſhip might ſee al was not Gold 'that gliſtered: and that many had Cloaks for al Weathers. And 'ſo did this good Companion make Religion his Countenance, to 'utter his Knavery.

As for *Haworth*, he was come to *Iſlington*. Whither *Leiceſter* had ſent to apprehend him. And doubted not, as he continued his Letter, but his Lordſhip ſhould hear much Stuff to come out of theſe two Deviliſh Divines.

I cannot trace this Story further; but by the honourable Correſpondences of the two Earls, we may ſee enough of the Intrigues in Behalf of the *Scottiſh* Queen; and how buſy the Popiſh Faction then was.

I do affect (as may here and in other Places be perceived) to take Opportunities, as they offer themſelves, to revive the Memories of Perſons of Quality and Figure, and preſerve their Characters, and divers memorable Paſſages of their Lives, taken from their own authentic Writings and Letters. A Thing that may be acceptable to many.

CHAP. XXVII.

Foreign Popiſh Princes conſpire to invade England. *A* French *Gentleman at the* Spaw, *gives Information therof. Papiſts fled abroad, called home.* Edward *Lord* Windſor *one of theſe. His Plea.* Theſes *propounded in* Louvain, *againſt the Juriſdiction of Temporal Princes. Biſhop of* Durham's *Judgment of them. A Commiſſion in every County, to puniſh the Breakers of the Orders of the Church Service: The Biſhop of* Norwich *gives Order to his Chancellor, for Information of ſuch. Several Miniſters ſuſpended hereupon, in the Dioceſe of* Norwich: *But get Licence to Catechize, and Preach. A Letter upon this to that Biſhop. He reſtrains them. The Lady* Huddleſton *a great Papiſt in* Ely *Dioceſe, ſearched for.*

Confederacy of Popiſh Princes againſt the Queen.

NOTWITHSTANDING al the fair Shew from abroad, towards *England*, a black Cloud hung over it: And the Danger the Queen and State was now in from Papiſts, was very great and imminent. For the foreign Popiſh Potentates, (the chief whereof was *Philip* King of *Spain*) had entred into a League to invade this Land, and to ſpoil it by Fire and Sword. This was diſcovered by *De la Tour*, a *French* Nobleman, at the *Spaw*, unto an *Engliſh* Gentleman there, named *Bromfield*; *Bochart*, another *French* Gentleman, preſent. Which Relation the ſaid Nobleman was moved to make, out of that high Reſpect and Honour

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ANNO 1573.

he had for Queen *Elizabeth*, and for her particular Favour and Harbour which ſhe gave to the poor perſecuted People in their own Country, for the Religion: A particular Relation of this, written by the ſaid *De la Tour* in *Latin*, I met with, among the *Burghleian* Papers, to this Purport.

Diſcovered by De la Tour *to an* Engliſh *Gentleman at the* Spaw.

'That the Lord *De la Tour*, bound on many Accounts to the Queen of *England*, in regard of her Hoſpitality ſhewn to al the Refugees of *France*, for the Word of God; and eſteeming the Benefits by her Majeſty beſtowed upon al the Brethren profeſſing the ſame Religion, to be common to him and al the *French* Exiles in *Germany*, or in any other Part of the World; that he being at the *Bath* near *Aquiſgrane*, [*Aix la Chapelle*] and holding ſome Diſcourſe with a certain *Engliſh* Baron, and having thereby come to the Knowledge of ſomewhat that concerned the Safety of the whole Kingdom of *England*, he would not conceal it. But hearing that a certain Noble Knight, a Captain of the Queen's Guards was in the *Spaa*, he thought it his Duty to certify the ſaid Officer, being a Perſon very devoted to her Majeſty, of certain Matters, which a great many Princes were contriving, and endeavouring to bring to paſs againſt the Kingdom of *England*, and of the Manner by which they thought to invade it on every Side.

'And firſt, among theſe Confederates againſt her Majeſty, it was agreed, that the King of *Poland* [the *French* King's Brother] feigning to prepare a Fleet for *Poland*, on the Maritime Parts, ſhould convert his Arms againſt the Kingdom of *England*: and on a ſudden, if he could, invade ſome Port of *England*. And that, as at the ſame Time, the *Scots*, perſwaded by the Cardinal of *Lorain*, with a very great Army, conſiſting partly of *French*, partly of *Scots*, ſhould break into *England*. And on the other Part, the Fleets of the King of *Spain* and of *France*, being joyned, ſhould attempt to ſeize ſome Port in *England*. At which Time, the Duke *D'Alva*, with the Aid of the Biſhop of *Colein*, and other Biſhops, and of the Duke of *Bavaria*, with 10,000 Foot, out of *Flanders*, reſolved to wage War with the Queen of *England*. And to the waging of that War, the Antichriſt of *Rome*, the King of *Spain*, and the abovesaid Biſhops, and the Antichriſtian Order of al *France*, conſiſting of al the Prelates and Papiſts of that Kingdom did combine. And leſt the Courage of al the Confederates ſhould quaile, the Cardinal of *Lorain*, whoſe Hopes have devoured the Kingdom of *England* in Favour of his Niece, the Queen of *Scots*, had promiſed to yield the Pay of 30,000 Men, for one Year. Which Nation he hoped ſhortly to ſet at Liberty out of the Hands of the Queen's Majeſty.

'From the Premiſſes eſpecially, it was to be conjectured, That there were many Favourers of this moſt wicked Conjuration in *England*, and induced by *D'Alva*, and the Cardinal by Money and Promiſes, to take their Part among the *Engliſh* as ſoon as they ſhould ſee ſome Armies in *England*. And that the ſaid Baron ſeemed to think this, when he told him, That when firſt the Army ſhould be tranſported into *England*, it ſhould ſeize ſome Place or Town which might be fortified with a Wall and a Ditch, to be held ſo long, til Men ſhould come together from al Parts of

'*England*,

ANNO
1573.

‘ *England*, and joyn themſelves with this Army. And then the Paper concluded thus, ‘ That theſe Things were related to him, ‘ *William Bromfield*, by the Lord *De La Tour* : Preſent the Noble- ‘ man *Steven Bochart*, Lord *Du Menillet*, the 11th Day of *Au-* ‘ *guſt*, 1573. Signed

Will. Bromfield.
S. Bochart.
Bertrand de la Tour.

Proclamations ſet forth againſt Papiſts and Puritans.

For Church Matters here at Home, the Queen ſaw it high Time to provide for the Security of the Religion Reformed, and eſtabliſhed in her Realm. And therefore iſſued out Proclamations in favour of it, both againſt the *Papiſts* and the *Puritans* alſo. *September* the 28th, a ſevere Proclamation went forth againſt Traitors [namely *Papiſts*] that were fled out of the Realm, and againſt a great Number of malicious Libels printed againſt the Government and the Queen's chief Counſillors. Another Proclamation was ſet forth *October* the 20th, againſt the Deſpiſers and Breakers of the Orders preſcribed in the Book of Common Prayer. The like to another ſet forth *June* the 11th, before. Both which are ſet down in the Life of Archbiſhop *Parker*. Theſe two laſt looked chiefly towards the *Puritans*.

Life Archbiſhop Park. *Book* IV. Ch. 24. 33.

The Papiſts Abroad called Home. Their Pretence of going out of England.

The Lord Windſor's *Letter*, Sept. 5. Titus B. 2.

And becauſe al *Engliſh* Papiſts, being the Queen's Subjects, now Abroad, were commanded to come Home, upon Pain of Treaſon, ſome pretended Conſcience for abiding Abroad in Catholic Countries, that they might have the Liberty of hearing Maſs, profeſſing ſtil their Loyalty to the Queen. One of theſe was *Edward* L. *Windſor*. Who for that Purpoſe wrote earneſt Letters to the Earl of *Leiceſter*, the Earl of *Suſſex*, and the Lord Admiral ; ſhewing both the Cauſe of his Departure, and withal deſiring the Queen's Leave, being come Home, to enjoy his Conſcience. That to the Earl of *Suſſex* was writ in *September* : Wherin he thus apologizeth for himſelf, ‘ That he was conſtrained to make Tryal of his good Lords and ‘ Friends, among whom he made Account of his good Lordſhip. ‘ that he had written to the Lord Admiral, the Cauſes at large that ‘ enforced him to take that hard Courſe and Fortune, with Deſire ‘ to ſhew the ſame to him and the Earl of *Leiceſter*, as three of the ‘ nobleſt Managers in this our Commonwealth. The rather to ad- ‘ vertiſe his Lordſhip of the Cauſes aforeſaid, in that his ſudden Al- ‘ teration of his preſent Return Home, not to be without eminent ‘ Danger to himſelf ; altho, as God knew, no Succeſs in Equity but ‘ his Conſcience. That his humble Suit now was, but to require ‘ his Lorſhip, with the reſt, to be a Mediator unto the Queen's ‘ Majeſty, not to condemn him, but to account of him as one of ‘ her Loyal, Faithful, and Loving Subjects, in al Matters, ſaving ‘ that was due unto Almighty God ; and with her Majeſty's ‘ Favour, to live there [Abroad] or elſewhere : always ſhewing ‘ himſelf an humble, careful, and obedient Subject, touching her ‘ Majeſty and the Realm, *Salva La Conſcientia*. And thus humbly ‘ ending. From S. *Thomas*, the 5th of *Sept*. 1573. Subſcribing,

Your Lordſhip's poor Friend,
EDWARD WINDESOR.

Another

Tho. Coply, *another Fugitive, a Penſioner of* Spain.

Another of theſe Fugitives, that went and tarried Abroad for the Sake of his Religion; but profeſſing alſo profound Loyalty to the Queen, was *Tho. Coply*, whom our Hiſtorian ſheweth to have received much Countenance and Honour from two great neighbouring Princes; *viz.* the King of *Spain*: who innobled him, and gave him the Title of *Great Maſter of the* Maes, and Lord of *Gatton*, and ſet him forth to Sea, to make Prize both of the *Engliſh* and *Netherlanders* in the Year 1575. And he was recomended to the *French* King by *Vaux, Don John*'s Secretary; who honoured him with the Dignity of Knigthood, and Title of Baron, about the Year 1577.

Camd. Eliz. p. 208 & 220.

His Petition to the Queen for his Lands.

A Perſon of his Character, ſome may be inquiſitive to know more of. Some further Account of him I give from his own Writings and Letters. In this preſent Year 1573. he ſent a Petition to the Queen, for reſtoring to him his Manour of *Gatton* in *Surrey*: Which came to the Queen by his Treaſon; as appears from the *Survey* of the Queen's Manours. He had been now, as the Petition imported, five Years Abroad, and had put himſelf in the King of *Spain*'s Service, and was at that Time there: Urging, That it was the Neceſſity he was reduced to, by the Queen's ſeizing upon his Eſtate, that made him do ſo. That he had a Wife and ſeven Children. And concerning that Service, he ſaid plainly, That during the Time he was by his Catholic Majeſty entertained, he muſt and would ſerve with al Fidelity and Loyalty, as became him, both for the Honour of himſelf and his Nation.

His Plea for going beyond Sea.

His Eſtate was ſeized for going beyond Sea without ſpecial Licence. For which, he ſaid, his learned Counſil aſſured him not to be unlawful, by Reaſon of his Freedom in the *Staple*; which gave him Liberty to paſs and repaſs the Seas at his Pleaſure.

He urged likewiſe in his own Behalf, That during his being beyond Sea, he had behaved himſelf dutifully and quietly every Way: That no Perſon living could charge him with any diſloyal or undutiful Fact. He ſpake of the very hard Dealings uſed to him at Home, together with his Friends and Servants. And requeſted of the Queen Pardon for his Departure to *Antwerp* without her Leave; and for whatſoever Offence beſide his Enemies might have ſurmiſed againſt him, for Malice to his Perſon, or Love to his Livings: And to afford him her gracious Licence to remain for ſo many Years, as ſhould pleaſe her Majeſty, in the Parts beyond the Sea, within ſuch Catholic State, as her Majeſty ſhould beſt like of.

Conveys his Lands before his going.

And as this Gentleman requeſted the Queen for his Liberty of ſtaying Abroad upon Proteſtation of his Loyalty, ſo likewiſe for the reſtoring to him his Eſtate on the ſame Account. For this Purpoſe he ſhewed, how he had conveyed his Lands before his going away. And he thought it was ſo lawful a Conveyance, that it could not be entred upon. And that he ought not by Law to loſe it. And then he prayed the Queen to clear her vertuous Conſcience, (as he expreſt it) for the witholding of his Living.

The next Year, 1574, by the Queen's Ambaſſador, Dr. *Wylſon*, then at *Bruſſels*, the Lord Treaſurer *Burghley* (who was related to him, and his Friend) ſent an Overture to him, that in Caſe he would withdraw himſelf from thence, and live in *Germany*, there ſhould an Allowance be made him, and ſome good Portion of his Living.

ANNO 1573.

The *Engliſh* Court ſeemed to expect ſome Diſcoveries from him : who was in ſome Repute in thoſe Parts. And in another of his Letters he profeſſed al Duty to the Queen : and he wiſhed to God he had Occaſion offered to his Affection and Zele to her, to teſtify it, with the Shedding of his Blood. And he ſeemed to comply with the L. Treaſurer's Motion ſent by Dr. *Wylſon*, of departing from thoſe Parts. For in another Letter, he deſired him ſpeedily to work his deſired Diſpatch. And the more frank and liberal his Dealing ſhould appear towards him, the more ſhould be his Bond ; and the more his Shame, if being ſo favourably reſtored to the Service of his natural Sovereign, he did not from thenceforth employ the beſt of his Forces, to the yielding and anſwering al Duties that might be expected of an honeſt Man, both in reſpect of his Allegiance and grateful Acknowledgments.

Overtures ſent to him by the Queen's Ambaſſador.

His Cauſe ſtil hangs, the Court yet dubious of him, notwithſtanding al his fair Words and Proteſtations. For I find, in the Year 1577, Dr. *Wylſon* ſtil tampering with him. To whom he promiſeth now to ſhew himſelf the Queen's true Subject, and to make Diſcovery : Who had required him to be plain and faithful in his Dealings.

Promiſeth to make Diſcovery.

But this Calling home of her Subjects was neceſſary at this Juncture, in reſpect of the foreign Popiſh Conſpiracy abovementioned. And the Queen might juſtly refuſe to ſuffer them to remain in *Spain*, (where this Lord was) or in *Flanders*, where her Popiſh Subjects commonly abode ; becauſe of thoſe dangerous Principles they ſucked in there, againſt the Queen's Government, eſpecially in Spirituals. As in *Lovain*, (where a great many *Engliſh* retired for their Studies, as wel as others) theſe *Theſes* in the Univerſity there, were propounded ſome Years before this ; making it unlawful for the Civil Magiſtrate to have any thing to do in Eccleſiaſtical Matters. They were printed there, and were as follow.

Queſtio Theologica.

Num Civilis Magiſtratus, in his quæ Fidem & Religionem concernunt, ſubſit Poteſtati Eccleſiaſticæ, & eidem teneatur in his obedire.

Theſes propounded at Lovain.

Propoſ.
- Sicut miſit me Pater, & ego mitto vos : *Joan.* 20.
- Amen, dico vobis, quæcunq; alligaveritis ſuper terram, erunt ligata & in cœlo : Et quæcùnque ſolveritis ſuper terram, erunt, &c. *Matt.* 18.
- Obite Præpoſitis veſtris, & ſubjacete eis. *Heb.* 13.
- Reddite quæ ſunt Cæſaris Cæſari, & quæ ſunt Dei Deo.

Concluſio 1.

Diſcrimen igitur eſt inter Civilis & Eccleſiaſtici Magiſtratus poteſtatem, in hoc conſtitutum ; ut Civilis Magiſtratus habeat jus & authoritatem præcipiendi ea, quæ ad externam morum juſtitiam, & temporalis vitæ quietem ac tranquilitatem pertinent. Sacer vero Magiſtratus ſupremam habeat & abſolutam authoritatem præcipien-

di ea quæ ad Dei juſtitiam & futuri ſæculi felicitatem ſpectant. Qui ob id Civili eſt multo ſublimior & præſtantior. Et proinde Civili nequaquam ſubditus.

Concluſio 2.

Quemadmodum igitur Corpus ſubeſt & ſubſervit animæ in hac mortali vita, ita & authoritas prophani Magiſtratus ſubeſſe & ſubſervire debet, in hac eadem mortali vita, poteſtati Eccleſiaſticæ in his quæ Fidei, Religionis & Dei ſunt. Adeo ut quæcunq; ad profectum religionis Chriſtianæ a legitimis Eccleſiæ præfectis ritè decreta ſunt, & conſtituta, non tantum teneatur ipſe Magiſtratus Civilis illis obedire, ſed & co-operari, ut effectum ſortiantur; ſubditos authoritate ſibi a Deo tributa ad eorum obſervationem compellando; contumaces verò & inobedientes ſuo modo puniendo: nec alias leges ferre, aut aliter poteſtate uti, quam fidei & religioni expediat.

Concluſio 3.

Non eſt igitur poteſtatis Civilis, conſtituere Paſtores, Doctores, Preſbyteros, alióſq; Eccleſiæ Miniſtros, aut præſcribere eis leges miniſtrandi; ſeu impedire, ne proprio fungantur Officio. Unde rectè Patres in Concilio *Triden.* ſtatuerunt, nefas eſſe cuilibet ſeculari Magiſtratui prohibere Eccleſiaſtico judici, nequem excommunicet; aut mandare ut latam Excommunicationem revocet; etiam ſub prætextu, quod omnia quæ idem Concilium præſcribit in excommunicatione obſervanda, non eſſent obſervata; cum non ad ſæculares, ſed ad Eccleſiaſticos hæc cognitio pertineat.

Concluſio 4.

Erant igitur quod dicunt, Principum eſſe ſupplere negligentiam Preſidum Eccleſiæ, in purganda ea a falſa doctrina, aut falſo cultu. Cum poteſtatis Civilis non ſit judicare de Scripturis & fidei dogmatibus, aut diſcernere veram doctrinam fidei a falſa; ſed ſolius poteſtatis Eccleſiaſticæ. Cui indefectibilitas fidei a Chriſto permiſſa eſt.

The Biſhop of Durham's *Judgment of theſe Concluſions.*

Theſe *Lovanian* Concluſions were conveyed to the Biſhop of *Durham*, who thought fit to tranſmit them, encloſed in his Letter, to Sir *William Cecil*, Secretary of State, with his Judgment of them in theſe Words: ‘ I have ſent your Honour ſuch Concluſions as be ‘ diſputed at *Lovain*, and ſent over hither. Wiſe Men do mervail, ‘ that Polity can ſuffer ſuch Seed of Sedition: altho' for tryal of ‘ the Doctrine, it were not amiſs to hear the Adverſary, what he ‘ can ſay; yet that Doctrine being received, and the contrary ſuffered to be ſpread abroad, to the troubling of the State, in my ‘ Opinion, is dangerous. God turn al to the beſt. But ſurely evil ‘ Men pike much Evil out of ſuch Books, even againſt the Polity.

Againſt any Polity, indeed, but eſpecially againſt the Polity of *England*, where the Laws of the Land make the Prince Supreme, as wel in al Cauſes Spiritual as Temporal: on which Foot the Reformation of Religion in this Kingdom ſtood. And theſe Doctrines and

ANNO 1573.

and Opinions vented and maintained in theſe Countries, effectually tended to make the Queen's Subjects there, diſloyal to their Sovereign, turbulent and ſeditious to the State. And therefore there was great Reaſon to cal for them home.

An Iriſh *Prieſt conſecrated Biſhop at* Rome.

As for the Queen's Subjects in *Ireland*, the Pope took Care to continue them tight to his Chair, by ſupplying that Kingdom with *Iriſhmen* in Orders, Prieſts and Biſhops: Who were to ſwear al Duty and Allegiance to him in the higheſt Degree, againſt al that ſhould oppoſe the See of *Rome*. And he appointed and nominated Biſhops for the Sees there. Some of them were Conſecrated at *Rome*. One of theſe, whoſe Name was *Dermic O Clier*, was Conſecrated there this Year, 1573, *Mar.* 12. (the ſecond Year of Pope *Gregory* XIII.) Biſhop of *Maion*, in the Province of *Tuam*. The which Conſecration was performed by Cardnial *Sanctorius*, upon that Pope's Command, or *Oracle*, as his Word was ſtyled, *Vivæ Vocis Oraculo*. The Original Inſtrument or Bull of this *Iriſh* Biſhop's Conſecration, by ſome Means or other, was taken and ſent over into the *Engliſh* Court. Which I have ſeen among the Papers of the Lord Treaſurer *Burghley*. Wherein is certified, That before his Conſecration, he ſolemnly ſwore Obedience to the Pope, according to the Cuſtom and Manner of Popiſh Biſhops, *viz.*

‘That from that Hour as before, he would be faithful and obe‘dient to Bleſſed *Peter*, and the Holy Church of *Rome*, and to ‘his Lord, Pope *Gregory* XIII. and to his Succeſſors; and that he ‘ſhould diſcover any Practices that might be prejudicial to the Rights, ‘Honours, Privileges, *&c.* of the *Roman* Church, and hinder them ‘as much as he could. That the Decrees of the Holy Fathers, ‘their Rules, Ordinances, Reſervations, *&c.* he ſhould keep. And ‘that he ſhould proſecute Heretics, Schiſmatics, and Rebels to our ‘Lord the Pope and his Succeſſors, *&c.* And that if he ſhould ‘know any Thing prejudicial to the Rights and Privileges of the ‘See of *Rome*, to be attempted, he ſhould hinder them as much as ‘he could, and as ſoon as he might, ſignify the ſame, to the ſame ‘his Lord, or ſome other, by whom it might come to his Know‘ledge, *&c.* This whole Inſtrument at length, wil be found carefully tranſcribed in the *Appendix*. I only obſerve in this Oath ſeveral Obligations additional, which were not in the Oaths impoſed upon other Biſhops formerly. As may appear by the Cuſtomary Oath taken by *Cranmer*. See his Life. Thus, this Clauſe is added, which is not there; *viz.* ‘I ſhal not ſuffer any Thing prejudicial to ‘the Rights and Privileges of the *Roman* See; and if any ſuch Things ‘ſhal be attempted, I ſhal hinder them, as much I can, and as ſoon ‘as I can, ſhal ſignify the ſame, to the ſame our Lord, or to ſome ‘other, by whom it may come to his Knowledge. The Rules of ‘the Holy Fathers, the Decrees and Ordinances, Reſervations or ‘Diſpoſitions, Promiſes and Commands Apoſtolical, with my ‘whole Power I ſhall obſerve; and cauſe them to be obſerved by ‘others. Heretics, Schiſmatics, and Rebels to the ſaid, our Lord ‘and his Succeſſors, I ſhal, according to my Power, proſecute and ‘impugn. This, with other Clauſes, are not in the Oath taken by the ſaid Archbiſhop, nor ſworn to.

Nº XXVII

Memor. of Archbp Cranmer. *Append. No.*VI.

ANNO 1573.

The Council to the Commiſſioners for Uniformity, and executing Laws for that Purpoſe.

For the more effectual ſtopping of the Variety uſed in the public Divine Service of the Church, and thereby to prevent much Strife and Contention, a Letter was written in *November* by the Privy-Council, to certain choſen Commiſſioners in every Shire, for the Execution of a late Proclamation for Uniformity of Religion and Common-Prayer, by way of *Oyer* and *Terminer*. This met with Papiſts as wel as diſaffected Puritans. It was penned by Secretary *Smith*, as appears by the Hand in the Minutes. And was as follows:

‘AFTER our right harty Commendations. The Queen's Majeſty being much grieved to underſtand, That in divers Places of this Realm, there is much Diverſity, and therupon Contentions and Strifes riſen, about the Rites and Ceremonies of the Sacraments and Common-Prayer; hath of late ſet out an earneſt Proclamation, as you know, That ſpeedy Care ſhould be had for the Reformation of thoſe Abuſes, and preventing of further Danger that might enſue. The which to be done as carefully and ſeriouſly as may be, her Highneſs hath made Choice of you, as in whom her Highneſs doth put ſpecial Truſt, that you wil execute her gracious Wil and Pleaſure, declared in that Proclamation; according as in the Act of Parlament made in the firſt Year of her Majeſty's Reign: And yet ceaſeth not ſtil to call upon us to have an Eye to the repreſſing of thoſe Schiſms, Contentions, and Diverſities, from the Orders ſet forth in the Book of Common-Prayer, allowed by Parliament; and thinketh every Day too long until it be done.

‘Wherefore we have thought good, by theſe our Letters, to require you, ſo ſoon as conveniently you may, to meet, and conſult a convenient Time and Place; and that being agreed upon, with all Speed to enquire, and try the Offenders according to the Law.

‘That her Majeſty's Proclamation may not ſeem to be neglected and fruſtrate: nor the Miſchief ſuffered to proceed any further. And what you ſhal have done herein, her Majeſty's Wil and Pleaſure is, That you ſhal with al convenient Speed as you may, certify her Highneſs, or as is appointed in the Commiſſion, by your Letters. And ſo from Time to Time, as Occaſion may ſerve: Or that any Thing ſhal be done by you by Vertue of the ſaid Commiſſion. Wherin we pray you not to fail: and ſo commit you to Almighty God. From *Greenwich*, the of *November*.

The Commiſſion. And the Queen's Proclamation for obſerving Orders of the Church.

Theſe Commiſſions were made under the Great Seal of *England*, to certain Perſons of Truſt, in the ſeveral Counties of the Realm: Wherof the Archbiſhops and Biſhops were the Principal, to enquire, hear and determine, eſpecially of the Offences committed againſt the Orders for Divine Service. And the Proclamation mentioned above, was ſet forth in *October*: Whereby the Queen would have the Laws made in her Time for the Order of Divine Service obſerved, and the Offenders duly puniſhed. And that theſe her Endeavours might the more effectually take Place, divers Things to this Purpoſe, by her Command, in the ſaid Month of *November*, were declared by the Lord Treaſurer in the Star-Chamber. Which are ſet down at large in the Life of Archbiſhop of *Parker*.

Life of Archbiſhop Parker. *p.* 456.

But now ſee a little the Succeſs and Iſſue of this Commiſſion in *Norfolk*. The Juſtices in Commiſſion there, required to look after the Puniſhment of the Deſpiſers of the Orders of the Church, ſhewed themſelves ready to execute the Laws upon them; but expected Information from the Biſhop and his Officers. Hereupon the Biſhop of *Norwich* writ to his Chancellor, ‘That for the better Execution of the Service committed to them by the Juſtices, touching the reforming of ſuch Perſons as ſhould be found any way to diſobey the Orders of the Book for the Form of Common-Prayer and Adminiſtration of the Sacraments: It was thought very neceſſary, that Commandment be ſent to his Archdeacons and their Miniſters, That they, and every of them, in their ſeveral Circuits, ſhould give in charge to the Clergy and the Queſt Men, to preſent before them, between this and the firſt Week in *Lent*, *viz.* before the firſt of *March* next, the Names and Surnames of al ſuch Perſons, as dwelling within their ſeveral Parſhes, were negligent, obſtinate, or any otherwiſe Enemies, or Hinderers of her Majeſty's Proceedings, contrary to the ſaid Book, and the Statute provided in that Behalf.

The Biſhop of Norwich *writes to his Chancellor, for bringing in Informations to the Commiſſioners.*

‘He prayed and required him therefore, that upon Sight hereof, he ſhould ſend forth his Letters to every of the ſaid Archdeacons, and Commiſſaries, charging them in his [the Biſhop's] Name, That they duly, and with al Diligence, execute the Effect hereof: And to return ſuch Certificate to the great Inqueſt appointed to receive the ſame, he being eſpecially by them requeſted to have it ſo. And herein he prayed them to uſe their beſt Diligence, and to move the ſaid Commiſſaries to the like, as every of them would anſwer the contrary at their Perils.’ This was dated from *Ludham* the 30th of *January*, 1573.

Many Miniſters in this Dioceſe being found unconformable upon this Inquiſition, were ſuſpended by the Biſhop, from reading the Common Prayer, and adminiſtering the Sacraments, as may be ſeen more particularly in Archbiſhop *Parker*'s Life. But yet thinking to make Uſe of them ſtil in the great Want of Preachers to inſtruct the People in that great Dioceſe, the Biſhop ſeemed to have permitted ſome of them to catechize the younger Sort, and to *propheſy* in thoſe Exerciſes ſet up in divers Places; or winked thereat. But this was thought to have been done amiſs, by ſome in the Commiſſion aforeſaid, as confirming theſe Men in their Want of Conformity. Therefore one of them, and he of ſome Eminence, (but concealing his Name) ſent his Judgment and Advice to the Biſhop, in a Letter, to this Tenor; (which deſerves to be ſet down at Length, for giving more Light in this Matter.)

Some ſuſpended are permitted to catechize and propheſy.
Life of Abp. Parker, *p.* 457.

‘MY Duty unto your Lordſhip humbly remembred. Whereas ſithence my laſt being with you at *Norwich*, I have been advertiſed, that divers Miniſters within your Dioceſe in this County of *Norfolk*, for their diſorderly Uſage, in not obſerving the Book of Common Prayer, ſet forth by the Queen's Majeſty, or for their contemptuous Preaching, or ſpeaking againſt it, contrary to the Queen's Highneſs Laws, Proclamations, and direct Commandments given in that Behalf; are by your Lordſhip and your Offi-

Epiſt. Joh. *Epiſc.* Norw. *MSS.* Joh. *Epiſc.* Elien.
One of the Commiſſion writes to the Biſhop againſt this Permiſſion.

‘cers ſequeſtred, as wel from ſaying the Common-Prayer, or miniſtring the Sacraments, as alſo from Preaching; until they wil ſubmit themſelves, and live as it becometh good and obedient Miniſters and Subjects in that Function. Wherein for that Part, your Lordſhip, in mine Opinion, have done very wel, if as I am credibly given to underſtand, your Lordſhip, or your Officers, had not given to divers of them Toleration, or Licence to catechize in their Pariſh Churches, and to uſe the Exerciſe of *Propheſying*, in the open Congregation. Which Sufferance and Permiſſion is *ad Appoſitum*, and greatly offenſive. For whoſoever ſhould be admitted to inſtruct and teach in the Miniſtry, ought to be modeſt, no Quarellers, firſt proved, and then to miniſter, if they be blameleſs. But theſe being proved and tryed, ſhew themſelves ſtubborn and obſtinate to the whole State, and diſobedient Miniſters or Subjects, croſſing the Prince's Authority and Laws; thinking themſelves wiſer than the whole Realm is beſides, as it ſeemeth.

‘Surely, my Lord, ſuch like are not to be tolerated, or ſuffered to teach, or uſe any Exerciſe in the Church; until they openly ſhew an humble Submiſſion, and conform themſelves to the Order preſcribed by her Majeſty. Wherefore, your Lordſhip ſhal do wel to wink no longer at them, but preſently to reſtrain them wholly, until they wil reform themſelves. Wherein your Lordſhip ſhal ſhew yourſelf a good Paſtor, and avoid further Inconveniences, that otherwiſe wil, or are like to enſue, as is much to be feared. And if further Complaint ſhal hereupon ariſe, it is not unlike but that your Lordſhip's Lenity and Sufferance ſhal be imputed to be the whole or chief Offence that may ſucceed thereof. And thus being bold, as your Lordſhip's Welwiſher, to inform you of that which I think is not fully, or at al known unto you, I leave further to trouble you: beſeeching God to ſend you your own good Heart's Deſire. From the 6th of *March*, 73.

Your Lordſhip's to his little Power,

Joyned in Commiſſion with you, N. N.

The Biſhop orders his Chancellor to reſtrain them.

The Biſhop took wel this ſeaſonable and friendly Admonition from this Gentleman in the ſame Commiſſion with himſelf, eſpecially alſo underſtanding, that Complaints began to be made of this his Sufferance. Whereupon, the very next Day, without further Delay, he ſent to his Chancellor, to give Order for the Reſtraint of this Liberty: ſignifying to him, ‘That he heard, that ſome of thoſe Miniſters that were ſuſpended from the Adminiſtration, and ſerving in their Cures, were notwithſtanding, bold to preach in *Propheſies*, and to catechize; and therein dealt more liberally than was convenient, whereby Offence was taken, and he [the Biſhop] was advertiſed thereof. For Remedy and Reſtraint whereof, he required him, that in his Name, either by his Letter, or otherwiſe, he ſhould ſend forthwith unto his four Commiſſaries, charging them, and every of them, that they cal before them al ſuch of the Clergy in their ſeveral Juriſdictions, as had been ſuſpended for Cauſes aforeſaid, or given over their Livings; ſtrait-

‘ly charging ſuch Perſons henceforth, not to attempt either to preach, or propheſy, or to ſpeak to the Congregation by Way of Catechizing; unleſs ſuch Perſon, or Perſons, did firſt, before the ſaid Commiſſary, ſubſcribe, or otherwiſe openly promiſe to ſubmit himſelf to the Order and Conformity appointed. And if any Perſon ſhould contemn their ſaid Charge, the ſame to be certified to him, [the Biſhop] or other the ſaid Commiſſioners, to be otherwiſe intreated, as the Cauſe ſhould deſerve. And herein he wiſhed his Chancellor, for his own Part, and his other Officers, to uſe al their beſt Endeavours. And ſo he wiſhed him wel to fare. Dated from *Ludham*, *March* the 7th, 73.

His Letter to a Gentleman, a Favourer of theſe Miniſters.

And to prevent further Addreſſes to the ſaid Biſhop in Behalf of theſe Miniſters, but the next Day, upon ſome Occaſion writing to Mr. *Will. Heydon*, a Gentleman of good Quality in thoſe Parts, and a Favourer of theſe Preachers, but in the ſaid Commiſſion, the Biſhop ſhewed him, how neceſſary it was now no longer to ſuffer them, or wink at their Preaching; hinting his own Danger, and the Notice that was taken at it, *viz.* ‘That he thought good to let him underſtand, that he had received ſundry Letters, as wel from ſome in Authority, as from ſome of the beſt Worſhip there; ſignifying, that the ſuffering of ſuch Perſons as were ſuſpended, to preach, to propheſy, and to catechize, was Cauſe of Abuſe and Offence to ſome: And the ſame being ſpoken of, and miſliked of ſome in Authority, he [the Biſhop] heard of it hardly; and that he was conſtrained to reſtrain the ſame; unleſs he would willingly procure his own Danger. That he had therefore ſent out Commandment, that none ſuch as were ſuſpended, or had willingly given up their Livings, ſhould be ſuffered to ſpeak in Propheſy, or otherwiſe, as is aforeſaid, until ſuch Perſon do ſo conform himſelf to the Ordinances of the Church eſtabliſhed by Authority; and do, before the Commiſſary of that Circuit, promiſe the ſame, by Word, or Subſcription.

And then addreſſing himſelf to Mr. *Heydon*, ‘Let not this ſeem ſtrange to you, I pray you: for the Matter is of Importance, and toucheth me ſo near, as leſs than this I cannot do, if I wil avoid extreme Danger. And to prevent your Purpoſe in writing or coming over in this Caſe, I do by theſe moſt heartily pray you, as a Commiſſioner, put in Truſt, to aſſiſt me in this Behalf: and not contrariwiſe to perſuade: ſince this Purpoſe is neceſſary, and looked for at both our Hands; and being a Thing ſo reaſonable, I cannot perform my Duty, if I ſhal neglect, or partially wink at ſuch Doings: And ſo leaving him to Almighty God, with his hearty Commendations, ſubſcribed himſelf his aſſured Friend in Chriſt. Dated from *Ludham*, *March* 8, 1573.

The Commiſſioners call for a Popiſh Lady.

The Queen’s Proclamation beforeſaid, againſt Deſpiſers of the Orders of the Church, and Abſenters from the public Service of it, looked towards Papiſts, as wel as others; and accordingly, thoſe in Commiſſion proceeded according to Law againſt them. At this Time a certain Popiſh Lady, the Lady *Huddleſton*, inhabiting in the Dioceſe of *Ely*, was one of theſe, avoiding coming to Church; and now, upon this Inquiſition, abſenting herſelf from her Houſe:

ANNO 1573. And being greatly ſuſpected to contemn the Order of Religion ſettled, the Biſhop of *Ely*, and Commiſſion there, being about to ſend for her, ſhe removed herſelf into another Dioceſe, to a Place called *Harling Hall* in *Norfolk*, a great Harbour for Papiſts. This the ſaid Biſhop ſignified to the Biſhop of *Norwich*, and what a dangerous Perſon ſhe was; and that he would do wel to uſe his Endeavour to take her. Accordingly the Biſhop (in whoſe Dioceſe ſhe now was) framed a Letter to *Aſhfield*, an active Juſtice of Peace in thoſe Parts, not knowing any more convenient Way to have her apprehended, than to deſire him to take the Pains, either to travel himſelf to *Harling Hall*, where ſhe was, or elſe to cauſe her by his Letters to come before him: where ſhe might lay in good Bonds with Sureties of her Appearance before the Biſhop of *Ely*, or other the High Commiſſioners, to anſwer ſuch Matters as ſhe might be charged withal: which perhaps might fal out (as he wrote) worſe than they knew of. For ſurely, as the Biſhop added, there is a wicked Neſt of them together, as he had been informed. He further excited the ſaid Juſtice, by telling him, ‘That his Travail herein ‘would be acceptable to God, and profitable to the Commonwealth. This was writ *Febr.* 18.

But he being Juſtice of Peace for *Suffolk*, and *Harling Hall* lying in *Norfolk*, he could not meddle therein; deſiring only ſufficient Warrant, and then, he ſaid, he would be ready, not only to fetch that Lady, but any other Papiſt whatſoever, within either of the two Shires: praying his Lordſhip to follow this Matter, which was ſo wel begun. The Iſſue was, that the Biſhop (as he wrote to the Biſhop of *Ely*) procured a Warrant under three of their Hands, that were Commiſſioners, to call the Lady *Huddleſton* to anſwer her Diſobedience. And the rather, becauſe there was, as he ſaid, a wicked Brood at that Houſe, that ought to be looked to.

CHAP.

CHAP. XXVIII.

Chief Puritans, Sampſon *and* Dering *checked. Their Letters, and Apologies: for a Reformation of the Churches Government: And againſt the Civil Power and Lordſhip of Biſhops. Their Solicitations of the L. Treaſurer, to further their Diſcipline.* Sampſon's *Interceſſion for his Hoſpital: And for Mr.* Heton. Dering *brought into the* Star Chamber, *for Words. His Letter to L. Treaſurer thereupon. Articles required of him to ſubſcribe. Other Articles of Inquiry; for him to anſwer.* Moor *of* Norwich *confutes Dr.* Pern's *Sermon. Mr.* Cartwright. *An Order from the Commiſſion Eccleſiaſtical, for ſeizing him.*

Sampſon *writes to the L. Treaſurer for a Reformation in Church Government.*

BUT eſpecially it was thought very neceſſary to provide for the Peace of the Church, and due Obſervation of the Worſhip of God, againſt the *Puritan* Faction, by reaſon of the great Oppoſition made by divers of their eminent Men, this Year, as wel as of late, againſt it. Whereof *Sampſon,* Maſter of an Hoſpital in *Leiceſter,* was one. Who for that Cauſe was, ſeveral Years before, deprived of the Deanry of *Chriſt's Church, Oxon.* This Man made now an Addreſs for mending the Church's Government, and to take Directions from *Bucer*'s Book, *De Regno Chriſti,* (wherof he ſent him *an Epitome*) for that Purpoſe. He was now taken with the Palſy, and nevertheleſs (in *March*) writ this earneſt Letter (tho' by the Hand of another) to the L. *Burghley,* as one of the laſt (perhaps) he ſhould write: Prefacing the ſame, That it had pleaſed God to take from him *Motum* of half his Limbs, though not *Senſum*; which was the Cauſe, why he then uſed the Hand of another, in writing to his Lordſhip. And that though this Diſeaſe was to him *Evangelium Mortis*; and that he thanked God in Chriſt *Jeſus,* he was ready at his Call to depart in Peace, and leave all Things in this World behind him: Yet that he was conſtrained ere he went, to trouble his Lordſhip with two Things: which did ſo prick him forwards, that he could not be ſatisfied, but in moving his Lordſhip in the ſame: Becauſe in the one he might diſcharge his Duty toward the Church of Chriſt, as in the other his Duty towards a dear Friend of his, (which being more private, I ſhal be ſilent of it here.)

March *the* **8.**

His Letter. *MSS.* **Burghlian.**

Concerning the former, thus he expreſſed his Zele: 'My good 'Lord, *pro Chriſto Domino Dominantium rogo, obſecro,* That there 'may be a Conſideration had of the State of the Church of *England,* The *Doctrine* of the Goſpel is, and may be purely preached 'in *England.* Everlaſting Praiſe be to his Majeſty for it. But the '*Government* of the Church appointed in the Goſpel, yet wanteth 'here. The Doctrine is good, the Government by him appointed 'is good. Theſe are to be conjoyned, and not ſeparated. It is a 'Deformity to ſee the Church of Chriſt, profeſſing his Goſpel, to ‘be governed by ſuch Canons and Cuſtoms, as by which Antichriſt did rule his Synagogue. I know there is now a great Stir about this Matter. Much Writing, and little Help. Yea, of much Writing ariſeth much Gall, and many other odd Queſtions; frivolous and offenſive. *Nec erit finis Queſtionum*, ſo long as theſe Contentions are on Foot. An End there would be: a good End the Lord *Jeſus* ſend. My Lord, this Matter of Reforming the State of the Government of the Church, was in Hand in the Days of King *Edward*. Yea, his Father, after the aboliſhing of the Pope's Tyranny, thought it neceſſary to be conſidered of. And therefore the Law of the thirty Commiſſioners was made; which was alſo renewed in K. *Edward*'s Days. And ſomething was done then, in concluding of Canons for this Purpoſe.

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‘In this Time alſo, that learned *Martin Bucer* did write a Book of this Matter to that godly King, intitling it *De Regno Chriſti*. I was ſo bold the laſt Year, to write to your Lordſhip of it; deſiring you to read it. There ſhal you ſee what wanteth of the ful Kingdom of Chriſt in this Church of *England*. But becauſe I know your many Affairs do cal you ſo diverſly, that you can hardly find Lieſure to read any long Tracts; therefore I have ſent your Lordſhip an *Epitome* of it, drawn *fideliter & ſuccinctè*. The long Tract, *de Matrimonio & Divortiis*, I have on purpoſe left out: For his Opinion in Divorces I cannot approve. But otherwiſe, your Lordſhip ſhal ſee him ſo wel, and ſo fully ſet forth the Wants of the Things of Chriſt's Kingdom in this Kingdom, that your Lordſhip ſhal ſee what is wanting, and what is to be had and planted. He that concludes, that, to have the Church governed by meet Paſtors and Miniſters, taketh away the Authority of Chriſtian Magiſtrates, is by *Bucer* ſufficiently confuted.

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Book iv. N°. 93

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He ſpeaks alſo in the ſame Chapter, in Approbation of the three Orders in the Miniſtry, *viz.* Of Biſhops, Prieſts, and Deacons. Nor hath he a Word of laying aſide the Epiſcopal and Eccleſiaſtical Officers, *viz.* Chancellors, Officials, Commiſſaries, Proctors, *&c.* only adviſing (that the Biſhops might not be diſtracted with other Buſineſs, but that they might wholly give themſelves to the promoting of Religion) that they ſhould have Vicars and others of their Clergy to aſſiſt them, and to take Care of other neceſſary Affairs belonging to them.

Sampſon's *good Deſerts towards the Hoſpital at* Leiceſter.

This *Sampſon*, by reaſon of his Incompliance with ſome Cuſtoms of this Church in the publick Worſhip, was laid aſide from doing God Service therin. Yet was of Uſe more privately, by governing of an Hoſpital in *Leiceſter:* preferred thereto by Reaſon of his former Figure in the Church and Univerſity, and ſuffering for the Goſpel by Exile under Queen *Mary*. He was careful for the good Eſtate of this Hoſpital; having been in great Danger of ſinking, by reaſon of the *Concealers*, but reſcued by the good Lord *Burghley*. *Sampſon* now, having drawn up a Book, in order to the better eſtabliſhment of it; came up in the Month of *July*, and brought it to that Lord, to read it over, and to conſider it, that it might take Place. But now, having no Leiſure to peruſe it, being ready to attend the Queen in her Progreſs, *Sampſon* excited him to do it; praying him, that it might for that Purpoſe be carried along with him: Adding, 'That tho' this was but a Trifle, and ſuch as in reſpect of his continual and weighty Affairs, he ſhould not trouble 'his Honour withal; yet to Beggars, their Trifle was great. Neither was it, as his Honour knew, accounted a Trifle, to hear and 'diſpatch the Poor in their poor Suits. As he had moſt favourably, 'not only undertaken, but finiſhed the dangerous Cauſe of his Hoſpital, as he expreſſed his grateful Senſe of that good Turn. And 'that for it al the Poor there prayed for him, and he with them, 'that God would bleſs his Honour. And ſo humbly beſeeched 'him to continue his Favour and Aid, to the perfect ratifying that 'which had ſo wel hitherto paſſed by his Hands. This was dated from *London*, *July* the 25th. Concluding with his Prayer, 'That 'God Almighty would direct him in al his Affairs, to do that which 'might be pleaſing in his Sight: ſo that his Favour might be to his 'Lordſhip's Comfort and Life.

Intercedes for Heton, *a Merchant, that had relieved the Exiles: now reduced to Straits.*

I cannot but add one Thing more concerning Mr. *Sampſon*, which happened this Year: Namely, his Compaſſion and Gratitude alſo, towards a very good Man and an *Engliſh* Merchant: Who had been, in the Time of the Exile, a very bountiful Benefactor unto *Sampſon*, and the reſt living abroad in the Time of Q. *Mary:* Which prompted him now, very earneſtly to interpoſe with the L. Treaſurer in his Behalf, being now aged, and reduced to Straits: Giving him this Account, both of the Perſon and of his Requeſt. He called it, 'A Suit in moſt humble wiſe for himſelf; in as much as it was for 'ſuch a Friend to him, as was *Alter ego:* and that *merito*; for that I 'have, ſaid he, been long to him *Alter ipſe.* The Man he meant, 'naming him, was that honeſt Merchant, and in his Company, a 'right Merchant and Worſhipful, Mr. *Heton*. That in Exile for 'the Goſpel, he relieved many *Exules Chriſti*, and conſumed him-

'ſelf greatly. And that Piety planted in his Heart, had kept him from ſuch Courſes as ſome had kept, to their enriching worldly. That his Place of Service his Lordſhip knew. *At pius ille & bonus Senex*, is to him ſo dear, and his State ſo much I pity, that if I had Power to my Will in this Behalf, I would not be a Petitioner for him to any body: for I know what I owe to him. And they which may, and are ſome ways bound, as I am, wil not, or care not, tho' they know as much as I of him. *Hoc unum* I preſume of your Goodneſs to do: which is in moſt humble wiſe to beſeech your Lordſhip to be good to him. The Queen's Majeſty, of her Princely Munificence, is bountiful to many. If it would pleaſe her Majeſty, to give to this her good Subject liberty to tranſport 3, 4, 5, or 6000 of *Engliſh* Cloth, without paying of Cuſtom, his old Age ſhould be bountifully ſuſtained by her Princely Liberality. He added, that he did not, for he dared not, deſire his Lordſhip to be the Means to move and obtain this for him: but only, that if his Lordſhip could like of the Suit to be moved by ſome other Body to her Majeſty, his Lordſhip would give it his Favour and Furtherance. And if it ſhould pleaſe him to like of the ſame, and to give his Advice how it ſhould be moved, he would follow his Lordſhip's Advice in the ſame. For he repoſed, he ſaid, al Hopes of obtaining only in his good Liking. In fine, he humbly beſeeched his good Lordſhip to pardon him. *Amici cauſam ago, viri probi, apud te, Domine præſtantiſſ. ſine apud quem nimium audeo.* But in this he humbly ſubmitted his Requeſt to his Wiſdom and Goodneſs.

Dering *the Puritan in Trouble, for Words in his Sermon.*

Edward Dering (of whom ſomething the laſt Year) was another of theſe principal *Puritan* Miniſters: Who being Reader of S. *Paul*'s, had in his Reading, ſpoken ſome Things, that were interpreted to reflect upon the Magiſtrate, and tending to the Breach of the Peace of the Church. Whereupon he was forbid Reading, by Order of the Privy Council, who were offended with him. He had a good Talent in Preaching, and his Congregation was very numerous. But his Judgment was wel known for the bringing in a new Model of Government in this Church. On which Account, he was watched by ſome. And ſome Words that fel from him in their Hearing, brought him to this Trouble: tho' he denied them utterly, and that they were Slanders raiſed of him. And indeed, in one of his Appearances before the Attorney General, the Biſhop of *London* did acknowledge, he could not accuſe him therof.

In the Month of *September*, he addreſt himſelf to the Lord Treaſurer, (to whom he was wel known) deſiring of him, not to come before their Honours again, but that he was contented to be judged by the Biſhops themſelves, when and where they ſhould command him to appear: only that it might not be deferred, that his Place might be occupied either by himſelf or ſome other: and that he might be charged either with Words or Doings, wherin he had abuſed himſelf: that upon Knowledge therof, his Honour might judge what he had deſerved: A Favour which he would deny to none. And that if it were ſo appointed, that he ſhould read no more in *Paul*'s, but faulty or faultleſs, al ſhould be one; then he could but pray to God, that he would yet pardon his Sins, who had

ANNO 1573.

had deſerved greater Anger. And withal, beſeeched that Lord to enquire after his doings, 'til he could find but two Witneſſes, that had heard him ſpeak evil. And if God ſhould never give unto his Lordſhip ſo ſmal a Warrant of his evil Behaviour, then he prayed him to ſtand his good Lord. And either to believe his own Judgment, who had heard him ſometimes, or the Report of a great Number, who were daily preſent. And in fine, that he might have that Liberty, that in any other Place where he might be called, he might preach without Blame, as it was his Duty.

Thus he inſiſted upon his Innocency, and chalenged any to accuſe him. But we ſhal not long hence find him charged in divers Articles in the Star Chamber, before the Lords of the Council. And for a further Vindication of himſelf, before he ſhould come to anſwer there, he took his Pen and wrote a long Letter: which he was minded to ſend to ſome one of thoſe Lords, perhaps to the Earl of *Leiceſter:* but after Deliberation a Day or two, he concluded to ſend it to the L. *Burghley*. He chiefly laboured therin, to prove the Lordſhip and Civil Government of the Biſhops to be unlawful, and contrary to the Scripture: as the main Thing he thought that created him Enemies. The Letter, tho' long, I wil faithfully ſet down from the Original; wherin at large he ſets forth his own Caſe: and then afterwards, his Arguments from Scripture againſt that Government.

His Letter to the L. Burghley.

Grace and Peace from God the Father, *&c.* 'Bear with me, I beſeech your Honour, tho' I trouble you, and let the Cauſe of my 'Grief be the Diſcharge of my Boldneſs. It behoveth me to diſ'charge myſelf from the Slanderer, leſt the Goſpel ſhould be re'proached in me. And it behoveth you to obey this Command'ment, *Receive no Accuſation againſt a Preacher* without good and 'ſufficient Witneſs. I know, my Lord, you wil not do it: and I 'have good Evidence of your Equity in this Behalf: but yet I am 'bold to put you in mind of the Word of Chriſt; which you can'not poſſibly remember too often. I aſk no more than what is due 'unto me, even from her Majeſty's Seat of Judgment and Juſtice. 'If I have done evil, let me be puniſhed; if not, let me be eaſed of 'undeſerved Blame. I crave no Partiality, but I ſeek to anſwer, 'and to make you [*i.e.* this Lord, and the other of the Lords of 'the Privy Council] Judges of my Cauſe; before whoſe Preſence I 'ought to fear, and whoſe Steps of their Feet I do humbly reve'rence. And what think you have I done, if I ſhould be called, 'and before your Honours be convinced of theſe pretended Crimes? 'With what Shame ſhould I hide my Face al the Days of my Life? 'Where were the Rejoycing that I have in God, in al Things that 'he hath wrought by me? Where were their Comfort, that have ſo 'deſirouſly heard me? Where were the good Opinion of many, 'and al the good Wil you have ſhewed me? I am not ſo ignorant 'that I ſee not this. And therefore perſuade yourſelf that I am 'on a ſure Ground. Tryal ſhal teach your Eyes and Ears a Truth. 'And to perſuade your Heart, I give unto you my Faith, I cannot 'accuſe myſelf, either of any Thought of Mind, in which I have 'not honoured the Magiſtrate, and of Word of my Mouth, in 'which I have not regarded the Peace of the Church. And I thank

1 Tim. 5. 19.

'God of his unſpeakable Mercy, that hath kept for me this Conſcience againſt the Day of Trouble.

'If you muſe now how theſe Slanders have riſen, you may eaſily know: The Malice of Satan is great againſt the Miniſtry of the Goſpel. I know I have given no Cauſe, more than I have confeſſed; and with what Words I have ſpoken it, I deſire to be judged by the Hearers. And ſo much the bolder I ſpeak now unto you, becauſe my Lord of *London* told me of late, before Mr. *Atturney* and Mr. *Sollicitor*, That he could not accuſe me of any ſuch Thing ſpoken in the Pulpit. Which Diſcharge, as I was glad to hear, ſo I would have been much gladder, if upon ſo free a Confeſſion, he would favourably have reſtored me to any Lecture again But now it is that they know my Mind, and long ſince they have had me in Suſpicion, therefore they would provide in Time to take my Lecture from me; leſt I ſhould ſpeak any Thing that would offend them hereafter. This Doing, tho' it be ſomewhat ſtrange, to puniſh a Man before, leſt hereafter he ſhould offend; yet I am contented with it, and leave it unto them, that ſhould be as grieved to ſee ſo great a Congregation ſo diſperſed.

Declares his Opinion concerning Biſhops.

'And becauſe I wil not appear to be led by Fancy; wherin of a great many I am thought to be ſingular, I wil be bold with you, as the Man, whom above others of your Calling, I am bound to honour, to ſhew forth what is my Opinion, and the Reaſons by which I am moved unto it. Wherin, my good Lord, I moſt heartily beſeech you, break not, with any Violence, the Goodneſs of your Nature, to make it favour Falſehood: but love the Truth, whereunto you have wel inclined, and which ſhal make you bleſſed in Time to come. I am thus perſuaded:

'*The Lordſhip or Civil Government of Biſhops, is utterly unlawful.* My Reaſon is this; The Kingdom of Chriſt is only a Spiritual Goverment: But the Government of the Church is a Part of the Kingdom of Chriſt. And therefore the Government of the Church is only a *Spiritual* Government. What the Kingdom is, and what Government he hath eſtabliſhed in it, learn not of me, but of God himſelf. The Prophets do plentifully ſet it forth unto us. *Eſay* ſaith, *He ſhal ſmite the Earth with the Rod of his Mouth, and with the Breath of his Lips he ſhal kil the ungodly.* And by what Authority ſhal the Miniſters ſtrike with a Sword, or with a Sentence from a Civil Judgement-Seat, condemn the Wicked? The Glory of the Kingdom of Chriſt is thus deſcribed, *Ride upon the Word of Truth, and of Meekneſs and Righteouſneſs. And ſo thy Right Hand ſhal teach terrible Things*, Pſal. 45. 7. And again, *The Lord ſhal ſend the Scepter out of Sion*, (that is, his Law) *by which he ſhal be made Ruler over al his Enemies*, Pſal. 110. 2. And what can be plainer than the Words of Chriſt himſelf? *My Kingdom is not of the World.* Joh. 18. 36. How plainly doth S. *Paul* ſay, *The Weapons of our Warfare, they are not carnal?* Thus God hath appointed it, to make his Power known, that *by the Fooliſhneſs of Preaching he might confound the Wiſdom of the World*, and with the weak Strength of the Sound of Words to overthrow the Force of the Hearts of Men. There are no Chariots that go ſwift in Victory, as the Word of Truth. No Terror in the World that ſo ſhaketh the Bowels, and maketh the Thoughts to tremble, as the Sword of the Spirit. There is no Scepter that reacheth ſo wide a Dominion, as the Law of the Majeſty of God: which is written in the Hearts of al the World, and condemneth al Fleſh before the Majeſty of God. Al other Force is but little; and we may either withſtand it, or fly from it. But the Power of the Word is ſuch as ſhal paſs through al Stops and Hindrances. *Every Mountain ſhal be brought low, and every Valley ſhall be filled: Crooked Things ſhal be made ſtrait, and rough Ways ſhal be made ſmooth*, That the *Law may paſs out of* Sion, *and the Word of God from* Jeruſalem. And ſo to whomſoever the Lord ſendeth out his Voice, it ſhal ſurely find him. For it is already in the Conſcience of Man, whence he cannot fly. In his Privy Chamber it is neareſt unto him; and when he is in his Bed, it preſſeth him moſt.

'Let him therefore that is King of Kings have the Pre-eminency of Government, that is more glorious than Princes. And let him whoſe Dominion is the Kingdom of Heaven, have the Sword and the Scepter that is not fleſhly. Let not a vile Pope in the Name of Chriſt, erect a new Kingdom, which Chriſt never knew; a Kingdom of this World, which in the Miniſtry the Goſpel hath condemned. Which kind of Rule hath ſet al out of Order, and mingled together Heaven and Earth in Confuſion: So that God's Ordinance cannot prevail, to deliver the Sword into the Hand of the Magiſtrate, and take the Word into the Mouth of the Miniſter. We have forgotten the Voice (which we might better remember) *Put up thy Sword into thy Sheath*. And we know it not, that if God ſhould fight for his Goſpel, he could ſend down many Legions of Angels to win the Field. S. *Paul* ſaith, That *God hath choſen the weak Things of the World to confound the Mighty.* Which he had not done, if the Strength of a Kingdom ſhould be in the Miniſtry, or the Arm of a Prince in the Hand of a Preacher.

'And ſo I beſeech you, my good Lord, while God hath taken away a Courage from Princes, that they have ſuffered ſuch a Servant to ſit in the Monarchy of the World; hath not God recompenced the Thraldom of their Hearts upon their own Heads; and made only a proud Pope to tread them down al in Diſhonour? And in ſeveral Reigns alſo, the Popiſh Prelacy hath ſhamed their Princes; and ſometimes raiſed up ſuch Rebellions, as have coſt their Kings both Crown and Life. Of theſe Examples I find a great many. But I remember not one Archbiſhop, or Lord Biſhop that ever ſaved a Country, or brought Peace unto it. Such have been God's Judgments upon thoſe, that have put from themſelves the Honour of their Crown, and taken Juſtice from the unlawful Miniſter, that ſerveth in the Commonwealth; and made unto themſelves new Juſtices of the Peace and *Quorum*, new Barons, new Commiſſioners, new Lord Chancellors, which their Fathers knew not; and taken out of the midſt of Paſtors and Biſhops of the Church: which before was not heard of.

'And now, as hitherto I have reaſoned of the Kingdom of Chriſt, in which, and for which the Miniſtry muſt ſerve; ſo now, I beſeech you alſo to conſider the Authority of the Miniſter. Out of which I wil reaſon thus. The King's Miniſter or Paſtor, hath his

‘Authority equal over King and Subject. But the King's Paſtor muſt not execute civil Puniſhment againſt his Prince. Therefore the King's Paſtor can be no civil Magiſtrate. The Truth of this Reaſon is plain and evident. The Lord ſaith unto his Miniſter, *Behold this Day I have ſet thee over Nations, and over Kingdoms, to pluck up, and to root out, to deſtroy and to throw down, to build and and to plant,* Jer. i. 10. And S. *Paul* ſaith, *He was prepared to caſt down every high Thing that was exalted againſt the Knowledge of God, and to bring into Captivity every Thought into the Obedience of Chriſt.* S. *James* ſharply reproveth it, if we have more Regard unto a Man with *a Gold Ring, and goodly Apparel,* than unto a poor Man that is *in vile Rayment.* He biddeth *preach unto every Creature, whoſe Sins you forgive, they are forgiven, and whoſe Sins you retain, they are retained.* Here is no Exception of one or other, but the Sins of al are equally to be chaſtiſed; even as Grace and Mercy is equally preached. And let him perſuade himſelf, whoſoever wil be exempted from this Obedience, to be ruled in the Church, God hath alſo exempted him from the Grace that is diſpenſed by the Church.

‘And how can it poſſibly be otherwiſe, when the Miniſter is but the Mouth of God, in whoſe Perſon Chriſt himſelf is either refuſed, or received? Before whom to exalt a Man, is to ſet up the Clay above the Potter: and to make a Difference of Perſons, before whom there is neither Jew nor Gentile, Bond nor Free, Prince nor Subject.

‘My Lord, ſeeing al Men are ſubject before the Miniſter, even as himſelf alſo is ſubject to the Words of his Mouth, what Power, what Authority wil you give unto him? Wil you ſet him upon a Seat of Juſtice, and put a Sword in his Hand? Then bring the Prince to plead her Cauſe, Guilty, or not Guilty. Fie upon the Pope, that hath ſo diſhonoured God, and made the Glory of his Judgment ſent to be ſpotted in the Countenance of a faint-hearted King. We wil be no Proctors for ſuch an untimely Fruit, that hath made Princes Bondmen, Nobility Thraldom, and himſelf a Tyrant. Let us learn a better Leſſon of our Saviour Chriſt, *Date Cæſari quæ ſunt Cæſaris, & quæ ſunt Dei, Deo.* The Prince alone is the Perſon in the World, to whom God hath committed the Seat of Juſtice, and they only to execute the Duty of it, to whom it is committed; at whoſe Hands God wil require it: How they have defended his Church, given Praiſe unto Wel-doing, and revenged the Sins of all Tranſgreſſors. For which End God hath given in Subjection unto them the natural Man; and hath heaped up unto the Rulers al the Glory of the World, which whoſoever ſhal ſeek to ſpoil from them, he would change the Counſils of the Living God.

‘The *Miniſter* is appointed for another Defence, where Horſmen and Chariots wil do no good. They may hinder the Miniſter, and make him forget his Duty. They cannot profit him in his Office and Function. He muſt frame the Heart; upon which you cannot ſet a Crown; and edify the Soul, which Fleſh and Blood cannot hurt. He ſealeth unto the Conſcience God's Mercies, which are ſweeter than Life; and maketh rich the Thoughts with Righteouſ-

ANNO 1573.

‘neſs and Peace, which ſhal abide for ever. To thoſe that are diſobedient he pronounceth the Judgment that maketh the Heart afraid; and to the poor in Spirit he bringeth Comfort, which no Tongue can expreſs. And to theſe Things, what availeth either Sword or Spear; God asketh but a Tongue that is prepared to ſpeak; and he miniſtreth the Power that is inviſible. And curſed be the Times that have bewitched to ſet up dumb Dogs in ſo honourable a Place.

‘If this Function were ſupplied with dutiful Officers, the Sword of the Spirit, which God hath given them, would vanquiſh Satan, and deſtroy the Power of Darkneſs; til the Knowledge of God were plentiful upon Earth, and al the Joys of Heart were ſealed unto Men in perfect Beauty; til the Eyes did ſee great Happineſs in the Face of the Heavens; and the Ear did hear the ſweet Harmony of the Forgiveneſs of the Sins; til the Meat taſted of that ſecret *Manna*, of which he ſhould eat for ever; and his Drink were pure, of the Water of Life, which proceedeth out of the Throne of God, and of the Lamb; til his Garments did ſmel of the Righteouſneſs of *Jeſus* Chriſt; and in Life did ſhine the Life of Immortality. But I wil not go about to expreſs it in Words, which the Ear cannot hear, nor the Tongue can ſpeak. I beſeech the Lord make you feel the Pleaſure of it within; til al the World be but Dung, as S. *Paul* ſaith, in reſpect of Chriſt. For in him al Honour is a glorious Bleſſing, and without him but a Covering of an after-Woe. And when it ſhal fall in the Duſt, his Sight of the Sorrow that is behind, ſhal make the Man to mourn, when it is too late.

‘If you wil know this thoroughly, and indeed, procure their Liberty, which wil tel you the Truth. But if our Sins ſhal procure, that inſtead of Truth, we ſhal hear flattering Words, we ſhall prove it true, *Where no Prophecy is, there the People periſh*, Pro. 29. 18. The Days to come, which are the wiſeſt Witneſſes, when they ſhal ask your Opinion, you ſhal confeſs it is true.

Miniſters not to be called Lords.

‘But now again to our Purpoſe. And becauſe I have ſpoken thus much, I wil add the Reſidue, that I may be known unto your Honour, even as I am known unto my ſelf. As the Miniſter hath nothing to do with the Temporal Sword, ſo much leſs it becometh him to be called a *Lord*. The Reaſon is plain in the Scripture. They be called *Fiſhers of Men*, *Labourers* in the Harveſt, *Callers* unto the Marriage, *Servants* of the People, *Workmen*, *Miniſters*, *Stewards*, *Builders*, *Planters*, *&c*. In al which they are removed from a *Lordſhip* over the People. And again, they be called Fellow-Elders, Fellow-Helpers, Fellow-Workmen, Fellow-Soldiers, Fellow-Servants, Fellow-Travellers, *&c*. In which Names they are forbidden Lordſhip over their Brethren, And ſurely, ſeeing we ought to have a Religion in the Words of the Holy Ghoſt, not lightly to change them, it cannot be but great Raſhneſs to refuſe ſo many Names of Society, which God hath given us, and take another Name, which is none of our own, and importeth a Dominion over others.

'And how can we yet doubt in the Queſtion of *Lordſhip?* We appeal unto Chriſt, and the Words of his Mouth, to take up the Controverſy. The Diſciples had this Contention as wel as we. And they ſtrove much, who ſhould be higheſt. Which Strife, while our Saviour Chriſt wil appeaſe, he pronounceth his Sentence thus, *He that wil be greateſt among you, let him be as the loweſt. And he that will be higheſt, let him be the Servant of al.* This is the brief Definition of a Superiority in the Miniſtry. And this ſhal for ever determine the Controverſy, though al Wiſdom in the World ſhould reply againſt it. *My Lord,* and the *Honour* both, ſhal be judged by this. If he find his Titles given him here, let him rerejoice in his Portion. If he have them not hence, he ſhal not have them of us. We wil not ſo diſhonour him, that hath given the Sentence. For beſides that the Words are plain, we have good Example that this muſt be our Trial. When S. *Paul* had a great Controverſy with many others, whoſe Authority was moſt, by this Rule he challenged al their Pre-eminence to himſelf, becauſe he was the leaſt, he had laboured more than they al: was more afflicted, more contemned, more deſpiſed; oftner whipped, ſcourged, ſtoned, impriſoned; in more Dangers by Sea, by Land, of Thieves, of Murtherers, of Kinſmen, of Countrymen, and of al Sorts, in Watchings, Prayings, Hunger, Thirſt, Cold, Nakedneſs, *&c.* and more exerciſed than any other, 2 *Cor.* 11. 23. Of this he was bold to ſet himſelf up, that no Patriarch of the World had a Lordſhip above him. And to the *Galatians*, againſt al Pride and Tyranny of falſe Prophets, he maketh his Challenge, as greater than they al; becauſe he carried the Marks of the Lord *Jeſus* in his Body. Thus wel had S. *Paul* learned, that the Higheſt in the Miniſtry muſt be the Loweſt. And he is the Archbiſhop, that hath ſuffered moſt. But as S. *Paul* is a good Example, ſo let our Saviour Chriſt be his own Interpreter; that by Example and Teſtimony we may be confirmed in Truth.

'Wil you know what this meaneth, *He that wil be greateſt, let him be the leaſt, Non ſic inter vos,* Luc. 22. 26? That Rule and Lordſhip ſhal not be among you, which God hath given in the Kingdoms of this World. You muſt be Examples unto your Flocks. You ſhall not exerciſe any Lordſhips over *the Heritage of God,* 1 *Pet.* 5. 3. Theſe Words are plain witneſſes in the Mouths of two; our Saviour Chriſt, and the Apoſtle *Peter.* If you wil have alſo an Example of this, I wil alledge you one of great Warrant. S. *John* reproveth one *Diotrephes:* Who not content with the Dignity of συνεργὸς, or *Fellow-Workman,* would needs be a Lord, and rule over others; to excommunicate, and caſt out of the Church by his own Authority.

'Now judge, my Lord, by the Spirit of Wiſdom, which God hath given unto you, whether our Lordſhips are of Chriſt, or of *Peter*; or whether they more agree with *Paul*, or with *Diotrephes.* And according as you think, ſo be a Witneſs. And leſt the Subtilty of ſome ſhould lead you from Truth, as it is plainly proved, ſo I wil plainly confute whatſoever the Adverſary can object againſt it.

ANNO 1573.

κατακυριεύειν. κατεξουσιάζειν. *The Senſe of thoſe Words in Scripture.*

‘They wil ſay, That in theſe Places, Ambition and Tyranny is only forbidden. And to perſuade you the better of their Learning, they wil ſay, That the *Greek* Word uſed in the Scripture is κατακυριεύειν, which ſignifieth *to rule with Severity and Rigour.* The like is ſaid of the other Word, κατεξουσιάζειν. But Proof of this they can poſſibly bring none. For the Words in Nature are indifferent, to ſignify wel or ill. But for our Proof, that in this Place they ſignify a lawful Rule, S. *Luke* uſeth the ſimple Verbs, κυριεύειν, and ἐξουσιάζειν. Which by Nature cannot ſignify an ambitious or tyrannical, but a lawful Rule. And S. *Matthew*, as he is written in *Hebrew*, uſeth theſe Words; which both ſignify a good Government, and a Maintenance of the Inferior; as I have learned of thoſe that underſtand the Tongue. And therefore the Nature of the Word, which openly they preach of, it is al againſt them in this Place. But let the Word go, and ſee the Matter. So the Vanity of their Anſwer ſhal the more appear.

‘Chriſt doth forbid that which in the Commonwealth is lawful. But Ambition and Tyranny is lawful no where. Chriſt forbiddeth that which was in the Diſciples. But to charge them with Tyranny, it is to do them great Wrong. Chriſt forbiddeth to be called in Title of Honour, εὐεργητὴς, a *good and gracious Lord*; a Name ſo far from Ambition and Tyranny, as the Office of a Biſhop ſhould be from a *Lordſhip*. And Chriſt doth not bid them beware of Ambition, but bids them every one to be inferior to other. Which is to beware of any Lordſhip at al. And therefore this Anſwer is but to ſtrive againſt Truth, and to ſhift it away under the the Name of Tyranny: Where our Saviour Chriſt condemneth al Superiority.

‘And therefore I beſeech your Honour, my very good Lord, be a Favourer of the Truth, that wil prevail. The Scriptures that were alledged, are no vain Authorities, that are eaſily rejected; nor any dark Speeches, that are hardly underſtood. The Words are written by the Apoſtles and Prophets; and they have the Strength of the Spirit of God. They ſhal ſound far and near, and accompliſh the Work for which they were ſpoken; though al the World were in Arms againſt them. In vain we cry, *The State, The State*, and the *Commonwealth:* where indeed there is no State, nor no Commonwealth; but a Subverſion of both. For the Lordſhip of a Biſhop hath ever been a Plague-Sore in the State of a Kingdom, and is at this Day a ſwelling Wound, ful of Corruption in the Body of a Commonwealth: As appeareth in *Scotland*, *France*, *Spain*, *Polonia*, and otherwhere. And yet if the State did require it, the Voice of the Lord muſt be obeyed, though al the Kingdoms in the Earth did fal before it. God is not a Man that we may controul his Honour. He hath made both Heaven and Earth; and when he ſhal appear, al the Creatures of the World ſhall be moved at his Preſence; and the Children of Men ſhal throw down their Crowns before him. Let us harden our Hearts as the Adamant Stone, not to hear his Counſil, yet when the Force of his Word ſhal knit together again our Bones and Aſhes, that they may ariſe into eternal Life, we ſhal ſay then, *Bleſſed is he that cometh in the Name of the Lord.*

'For my Part, I can but pray according as we are taught, *Thy Kingdom come.* That his Holy Spirit may make us now obedient, whoſe Majeſty, in the Time appointed, ſhal make his Enemies afraid.

'And now to ſhut up this long Diſcourſe, (which yet, I pray God, it doth not make you weary) to know better the *Lordſhip* of a Biſhop, let us a little remember the Honour of our Archbiſhop, which is *Jeſus* Chriſt. He was born of a poor Woman, in a ſtrange Place; and received into an Inn, and put forth into a Stable, wrapt in coarſe Cloths, and laid in a Manger; perſecuted from his Swadling Cloths, into ſtrange Countries, returning Home in Fear, and often hiding himſelf; brought up in the Sweat of his Brows; and the Occupation of his Father; mocked with his baſe Parentage, and reproached with the Name of beggarly *Nazareth*: Not one of the Nobility known to favour him, but a poor Company, which were baſely deſpiſed. In al his greateſt Glory he was laughed to Scorn; and the Title of his Kingdom was ſet upon a Croſs of Shame. And in this Eſtate doth he not ſay unto his Diſciples, *I have appointed you a Kingdom, as my Father hath appointed unto me?* Luk. 22. 30, And how can you frame out of this Pattern, either Pope's Mornarchy, or the Biſhop's Kingdoms; either a triple Crown, ſo far above Princes, or a ſumptuous Mitre, ſo unmeet for Apoſtles?

'Surely, my Lord, this Gear it wil not ſtand. It is a Plant which our Father in Heaven never planted; and it wil be rooted out. It is of the Pope, and it ſhal drink of the ſame Cup of Confuſion: of which the Pope hath begun unto them. And doubt you not, but it is of the Pope. For beſide the Plainneſs of the Word of God, it is alſo printed before your Eyes, that you might ſee the Truth, though you would not hear it. For where is this Lordſhip in the greateſt Honour, but where the Pope's Holineſs is ſet higheſt? Where is it abated, but where the Pope's Head is broken? And where it is rejected, but where the Pope is trodden under Feet? It ſtandeth with the Pope: it reigneth with the Pope: it falleth with the Pope: it is ſhamed with the Pope: And is it not of the Pope?

Officials, Commiſſaries, Chancellors, &c. Court of Faculties.

'And what, I beſeech you, is the Fruit it bringeth? Is it not the ſame that ſpringeth out of the Pope's Breaſt? What elſe are *Officials, Commiſſaries, Chancellors, Archdeacons, &c.* which rule and govern by the common Laws? Much worſe than the Statutes of *Omri*, and al the Ordinances of the Houſe of *Achab*. Which uphold in the midſt of us a Court of *Faculties*; a Place much worſe than *Sodom* and *Gomorrah*. Bear with me, though I ſpeak the Truth. The great Contrariety between the Goſpel and it, hath printed in our Hearts ſuch a mortal Hatred unto it, as never hereafter ſhal be reconciled. And in al that Duty which I owe unto your Honour in the Lord *Jeſu*, I heartily wiſh that God may make you worthy to help his Truth, which wil prevail, whether you help it, or no. For God is the Father of it, and not Man: and he hath taken the Care of it, and not Princes.

The State of the Primitive Church as to Biſhops, compared with ours.

‘But now I have to anſwer many Thoughts, which very eaſily wil riſe within you. You wil muſe firſt of the State of the Primitive Church; and think that *Auguſtine*, *Ambroſe*, *&c.* were al Biſhops. To this I anſwer, That if they were, yet Men muſt not prejudice the Word of God. True it is, they were Biſhops; but this is as true, they were no Lords, neither agreed with our Biſhops almoſt in any Thing, ſave only Names. I. The Biſhops and Miniſters then, were one in Degree: now they are divers. II. There were many Biſhops in one Town. Now there is but one in a whole Country. III. No Biſhop's Authority was more than in one City. Now it is in many Shires. IV. The Biſhops then uſed no bodily Puniſhments; now they impriſon, fine, *&c.* V. Thoſe Biſhops, could not excommunicate, or abſolve of their own Authority; now they may. VI. Then, without Conſent, they could make no Miniſters: Now they do. VII. They could confirm no Children in other Pariſhes. They do now in many Shires. VIII. Then they had no Living of the Church, but only in one Congregation: Now they have. IX. Then they had neither Officials under them, nor Commiſſaries, nor Chancellors. X. Then they dealt in no Civil Government, by any eſtabliſhed Authority. XI. Then they had no Right in alienating any Parſonage, to give it in Leaſe. XII. Then they had the Church where they ſerved the Cure, even as thoſe whom we cal now *Pariſh Prieſts*, altho' they were Metropolitans, or Archbiſhops. Theſe Diverſities they are very great; and if your Honour doubt in any of them, when it ſhal pleaſe your Honour, we wil refuſe no Conference with whom you wil.

What to be ſaid for Cranmer, Ridley, *&c. being Biſhops.*

‘Again, you wil think, if this be thus, how were Mr. *Cranmer*, *Ridley*, *Latymer*, *Hooper*, *&c.* al Biſhops and Lords? To this we can ſay no more, but that the Lord had not yet revealed it unto them: but left them in that Infirmity, as he left many of his Saints before them, in as great: And ſo leaveth yet a great many Churches. Notwithſtanding we reverence their Memory, and love their Aſhes, which are buried in Honour againſt the Day of Chriſt.

The Biſhops of theſe Times: what to be thought of them.

‘If you wil object againſt us the Biſhops of our Time, we may anſwer of them favourably, as before. We know their Doings. And our Hope is of them, as of Members of the Church. We love them as Brethren, and honour them as Elders. And the Lord grant, that we have no Cauſe to cal back this Praiſe, and dare not give it them. But this I muſt needs ſay, and freely confeſs, if I were in one of their Places, I ſhould not have been ſo ſoon perſuaded. We are al Men, and born in Sin. If one ſpeak againſt our Belly, it hath no Ears; or againſt our Back, it hath no Eyes. So that we wil hardly ſee or hear a Truth. But if the Conſent of Men of our Times may help the Cauſe, then I truſt it ſhal help us, that al Reformed Churches are of our Side. And not one of them is governed by a Lord Biſhop. But Men are al Men, and not meet to ſit in Judgment of the Truth of God. If there were but one that built upon his Word, he alone were on the Rock, which ſhould never be removed.

‘The which Portion and Inheritance of the Truth, I beſeech the Living God, that it may be your Lot. That in this great

‘Bleſſing, in which God hath bleſſed you, you may indeed be happy; and many Years may heap up, unto the Honour of all Men, Love of your Brethren, Favour of your Prince; and (which is beſt of al) Righteouſneſs and Peace, and Joy of the Holy Ghoſt. That the Neceſſity of Death may more increaſe your Hope, and the Grave may be acceptable, as to a Child of God.

‘You ſee, how bold I have been with your Honour; and I am not ignorant what Portion of my Life I have committed into your Hand. But I have done no more than I would have done to her Majeſty herſelf, if ſuch Occaſion had been. For I cannot be perſuaded to conceal any Truth from ſuch a Magiſtrate, as feareth God, and hath advanced his Goſpel. And if plain Speech ſhal make you favour the Cauſe, the Lord be praiſed that hath wrought his Work in you. If you ſhal not yet believe, God hath a better Time to work his Wil. And I beſeech God, in theſe grievous Times, to make me content with a good Conſcience; and enrich your Honour with ſuch Grace, that when you ſhal think upon him in your Bed, and remember him in your Night-Watches, you may remember the Nights of the Prophet *David*, and feel his Joy, that is, the God of Glory, *Amen. Primo Novembris* 1573.

Your Honour's bounden in the Lord Jeſu,
even as his own,
EDWARD DERING.

I ſhal make no Reflexions upon this Letter, but leave the Reader to obſerve the Zeal of theſe Men againſt the Conſtitution of this Church, and to weigh the Strength of the Arguments uſed againſt the *Engliſh* Epiſcopacy. I ſhal only add, that *Dering* uſhered in this his long Letter, with another ſhort one, dated two Days after; importing the Privacy of his writing it.

‘*Gratia & Pax.* I meant not this Letter to your Honour. But if God have appointed it for the beſt, his Name be praiſed. Read it, my good Lord, I beſeech you, and uſe it as you wil. I never wrote it twice: Neither can it poſſibly be known to any but to your Honour only. And ſo the Lord remember me in this Trouble, I wiſh to do obediently unto you any Duty, that you may know the Truth.

To proceed then to his preſent Trouble. It ſprang from certain Things ſaid by him in the Pulpit, and elſewhere: For which he was brought before the Lords of the Council, in the Star-chamber: And at a public Dinner; where he read a Chapter, and expounded it, (where Dr. *Chaderton*, *Toy* the Printer, and divers others were preſent) ‘Speaking againſt Godfathers and Godmothers: And that the Statute of Proviſion for the Poor was no competent Way deviſed for it. And that he could provide for the Poor two Ways; the one Way by committing them to the Rich, to be kept: the other, *To what Purpoſe is this Superfluity?* And, *what do we do with ſo much Plate?* As tho' he were for a Community of Things. That he put off his Cap and ſaid, Now I wil propheſy, *Matthew Parker* is the laſt Archbiſhop that ever ſhal ſit in that Seat. To which Mr. *Cartwright* ſhould ſay, *Accipio omen.*

Dering's *Words uttered by him: for which he was brought into the Star-Chamber.* *MSS.* Cecilian

For

ANNO 1573.

For which Expreſſions, he wrote a Paper to the Lords, in Juſtification of himſelf, urging in the firſt Place, that in Matters of Accuſation, not ſo much the Words, as the Manner of ſpeaking ought to be Witneſs of the Truth. And then he proceeded to vindicate particularly what he had ſaid. Which are contained in the *Appendix*. N°XXVIII

Articles ſent to him to ſubſcribe. Part of a Regiſt.

At this Time I find, that in order to his Reſtoration to his Miniſtry, theſe four Articles were required of him by the Biſhops, as it ſeems (of whom he deſired to be judged) to acknowledge and ſubſcribe, *viz.* That the Book of Articles agreed upon in the Synod 1563, as ſound, and according to the Word of God. 2. That the Queen's Majeſty was the chief Governour, next under Chriſt, of this Church of *England*, as wel in Eccleſiaſtical, as in Civil Cauſes. 3. That in the Book of Common Prayer was nothing evil, or repugnant to the Word of God; but that it might be wel uſed in this our Church of *England*. And 4. That the publick Preaching of the Word of God in this Church, was ſound and ſincere; and the public Order in the Miniſtration of the Sacraments, was conſonant to the Word of God. To theſe he ſent in his Anſwer, writ with his own Hand, *Decemb.* 16. That as he had promiſed to ſet down his Mind, how far he would yield in any Thing he ſhould be required, ſo accordingly he had done to thoſe Articles which were ſent unto him: not ſimply yielding to them, he ſaid, in the very Words, as they were ſet down, nor yet ſo far declining from them, as to give any a juſt Offence of Diſagreement. Then he lays down certain Exceptions againſt al but the ſecond Article. And then in the Concluſion he declares, concerning his conformable Behaviour, *viz.* That while any Law did bind him to wear Cap and Surpliſe, he wore both. But that when he was at Liberty, he would not wear them of Devotion. And that ſince, he never perſuaded any Man to refuſe them. That for the Service Book, he preached not againſt it. That he came to Church to hear the Prayers; and according to the Book, he would, and willingly did, come to the Lord's Supper. But I refer the Reader for theſe Matters at large, to a Book called, *Part of a Regiſter of ſundry memorable Matters*, &c.

His peaceable and conformable Behaviour.

Pa. 81.

Other Articles miniſtred to him in the Star Chamber.

There were alſo divers other Articles miniſtred to him in this Court of Star-Chamber, to the Number of Twenty, for more exact Search and Enquiry into his Principles and Opinions, concerning the Church, and its Uſages, Practices, and Clergy, and concerning the Queen's Authority. As I. Whether the Book intituled, *The Book of Common-Prayer*, allowed by publick Authority in this Realm, is to be allowed in the Church of God, by God's Word, or no. II. Whether the Article ſet down by the Clergy in a Synod, and allowed by Authority, be according to God's Word. III. Whether we be tied by God's Word, to the Order and Uſe of the Apoſtles and Primitive Church in al Things. IV. Whether there be any right Miniſtry, or Eccleſiaſtical Government at this Time in the Church of *England*. V. Whether nothing may be in the Church, either concerning Ceremonies, or Regiment, but only that which the Lord himſelf in his Word commandeth. VI. Whether every particular Church or Pariſh in this Realm of *England*, of Neceſſity, and by the Order of God's Word, ought to have their Paſtors, Elders, and Deacons, choſen by the People of that their Pariſh: And they only ly to have the whole Government of the Church in Matters Eccleſiaſtical. VII. Whether there is Equality of al the Miniſters of this Realm; as wel concerning Government and Juriſdiction, as touching the Miniſtration of the Word and Sacraments. VIII. Whether the Patrimony of ancient Time given to the Church, for the maintaining of Learning, and the Service of God; and to maintain the State Eccleſiaſtical; as Biſhops Lands, the Lands pertaining to Cathedral Churches, the Glebe Lands and Tithes, by order of Law, given to Parſons and Vicars; are by Right and God's Word, to be taken from them. IX. Whether the Miniſters of this Realm, of what Calling ſoever, now in Place, allowed by the Laws and Orders of this Realm, be lawful Miniſters. And whether their Adminiſtration, and Eccleſiaſtical Actions be lawful and effectual. X. Whether, at a Marriage, it is not convenient to have a Communion; and convenient for the new married Perſons to communicate. And at a Funeral to have a Sermon. XI. Whether it be lawful for any Man to preach, but he that is a Paſtor: And he only to preach to his own Flock: Or that that Man may preach without a Licence. XII. Whether it be better, and more agreeable to God's Word, and more convenient for the Profit of God's Church, that a Preſcript Order of Common-Prayer be uſed; or that every Miniſter pray publickly, as his own Spirit ſhal direct him. XIII. Whether Children of ſuch as be perfect Papiſts, are to be baptiſed. And whether Infants are within the Compaſs of God's Covenant; and have Faith. XIV. Whether any Eccleſiaſtical Perſon may have more Eccleſiaſtical Livings than one. XV. Whether one may be a Miniſter that hath no peculiar Flock aſſigned unto him. And whether an Eccleſiaſtical Perſon may exerciſe alſo a civil Function. XVI. Whether al the Commandments of God, and of the Apoſtles are needful for Salvation. XVII. Whether the Queen of *England* hath Authority over the Eccleſiaſtical State, and in Eccleſiaſtical Matters, as wel as over the Civil State. XVIII. Whether the Queen of *England* be chief Governour, under Chriſt, over the whole Church and State Eccleſiaſtical in this Realm, or but a Member of the ſame. And whether the Church of *England* may be eſtabliſhed without a Magiſtrate. XIX. Whether the Queen of *England* be bound to obſerve the Judicial Laws of *Moſes*, concerning the puniſhing, and remitting of Criminal Offences. XX. Whether the Queen of *England* may of herſelf, and of her own Authority, aſſign and appoint civil Officers, or no.

To al which Mr. *Dering* gave diſtinct and free Anſwers at large. Which are alſo extant in the ſaid *Regiſter*; with this Preface to to them, 'That he humbly beſeeched their Honours to remember his former Proteſtation, That he never preached againſt this Book of [Common] Prayers; and that in his own Book, extant in Print, he had once ſpoken to the good Allowance of it. Further, that he reſorted to Common-Prayers; and ſometimes, being requeſted, he did, according as it was preſcribed, ſay the Prayers. If notwithſtanding he ſhould be urged now to ſpeak what he thought, whereby he might ſeem to be called to a Form of Inquiſition, as there was no Law, by which God had tied him of Duty to be his own Accuſer; ſo he beſeeched their Honours, to let this his An-

ANNO 1573.

'ſwer rather Witneſs his Obedience and humble Duty, than be prejudicial to his Hurt and Hindrance.

Moor *confutes* **Dr. Pern's** *Sermon, preached at* **Norwich.**

Mr. *Moor*, a *Puritan* Preacher in the City of *Norwich*, was of great Vogue, and very Popular in that City about this Time: This Man, upon a Sermon Dr. *Pern* of *Cambridge* had preached in the Cathedral, took upon him the next *Sunday* to confute the Doctrine he had preached; not ſo agreeable undoubtedly to ſome *Puritan* Principles: and ſo intended to proceed in a further Confutation thereof. This preſently grew to ſome Jars among the Citizens, according as they ſtood affected. Which cauſed Dr. *Gardiner*, one of the Prebendaries there (of whom more hereafter) prudently to inform the Biſhop (then at *Ludham*) hereof; and that he would write to *Moor*, and admoniſh him to go no further in the Pulpit againſt *Pern*: which otherwiſe he ſaid, muſt breed ſome Trouble. Which Practice was very common in thoſe Times in the Pulpits of the Univerſities, and S. *Paul*'s, and other Churches.

Eccleſiaſtical Commiſſion ſend forth an Order to ſeize **Cartwright.**

Cartwright, another noted *Puritan*, and obnoxious at this Time, had given great Offence by his publick Readings, and Writings againſt the Conſtitution of the Church, and was ſtil unquiet after his Diſcharge from the Univerſity: Inſomuch that the Queen was very angry with him, and would have him brought to his Trial, to anſwer for his Dealings, and *Miſdemeanours*. For whom there was now therefore iſſued out a ſtrict Order from the Commiſſioners Eccleſiaſtical to take him up, in Purſuance I ſuppoſe of the Proclamation againſt the *Admonition* to the Parliament, and his Vindication of it. The ſaid Order for the ſeizing of him, was as followeth:

To all Maiors, Sheriffs, Bailiffs, Conſtables, Headboroughs, and to al other of the Queen's Majeſty's Officers, unto whom this may come or appertain: To every one of them, as wel within the Liberties, as without.

MSS. G. Petit. *Armig.*

'WE do require you, and therewith ſtraitly command you, 'and every of you, in the Queen's Majeſty's Name, that 'you be aiding and aſſiſting to the Bearer and Bearers hereof, with 'al the beſt Means that you can deviſe, for the Apprehenſion of one '*Thomas Cartwright*, Student in Divinity, whereſoever he be, within Liberties, or without, within the Realm. And you having Poſ'ſeſſion of his Body by your good Travail and Diligence in this Be'half, we do likewiſe charge you (for ſo is her Majeſty's Pleaſure) 'that he be brought up by you to *London*, with a ſufficient Num'ber, for his ſafe Appearance before us, and other her Majeſty's 'Commiſſioners of *Oyer* and *Terminer* in Cauſes Eccleſiaſtical, for 'his unlawful Dealings and Demeanours in Matters touching Reli'gion, and the State of this Realm. And this fail you not to do, 'every one of you, with al Diligence, as you wil anſwer to the 'contrary upon your utmoſt Perils. From *London* this 11th Day of '*December* 1573. *Edw. London*, *John Rivers*, Maior.

Wil. Cordel [Maſter of the Rolls] *Alex. Nowel* [Dean of St. *Paul*'s]
Rob. Catlyn. *Gabriel Goodman* [Dean of *Weſt.*]
Gilb. Gerard [Attorney General] *Tho. Seckford.*
Tho. Wylſon [Maſter of Requeſts.] *Tho. Bromley* [Sollicitor General]
Leonel Ducket, *Will. Fleetwood* [Recorder]

CHAP. XXIX.

The Privy-Council warns thoſe of the Dutch *Church againſt receiving any* Puritans. *That Church's Anſwer. Letters between* Rod. Gualter, *an* Helvetian *Divine, and the Biſhops of* Ely *and* Norwich, *concerning the* Puritans. *The Papiſts grow confident. Fears and Jealouſies of them. The high Eſteem had for the City of* Zurick, *and the Divines of that City. A Commiſſion for Executing of* Birchet *by Martial Law. The Earl of* Suſſex *to the Lord Treaſurer to prevent it. The Queen's Order for his Examination. A Husbandman comes to the Biſhop of* Norwich *for Orders: Refuſed. A Gentleman hath Words with the Biſhop about it: Reconciled. A* Puritan *ſtands to be School-maſter at* Aylſham. *Refuſed by the Biſhop. And why.*

AT this Time the Lords of the Privy Council directed a Letter in *Latin* at good Length, to the Miniſters and Elders of the *Dutch* Church in *London*. The Occaſion was, a Suſpicion of Seditious Spirits, that might ſhrowd themſelves under that Church, and enter themſelves into their Communion. The Queen indeed had Apprehenſions, that thoſe innovating Perſons, that were now very buſy, might cauſe thoſe of that Church to miſuſe the Priviledges, that ſhe, out of Compaſſion of their Perſecutions in their own Countries, had granted them; they thinking to ingratiate themſelves with the *Dutch*, becauſe their Devices ſeemed more conformable to their Cuſtoms, than our Forms.

Puritans *tamper with the* Dutch Church.

The Lords put them in Mind of the Queen's pious Commiſeration of their Condition, that had fled for the Cauſe of Religion, into her Kingdom, and of the Protection ſhe willingly had granted them; and that ſhe therefore expected from them ſuch Returns of Services and dutiful Behaviour, as became thankful Perſons, and good Subjects. They ſpake favourably of the different Practice of their publick Worſhip, from ours: as al other Churches had their various Cuſtoms and Uſages. 'And 'that they were not ignorant, 'that from the very beginning of 'the Chriſtian Religion, various 'Churches had their various and 'divers Rites and Ceremonies. That 'in their Service and Devotions, 'ſome ſtood, ſome kneeled, others 'proſtrated themſelves. And yet 'the Piety and Religion the ſame, 'if they truly, and to the true God 'directed

The Lords of the Council write to that Church not to receive them. Eccl. Belgic. Lond.

Non ignoramus variis Eccleſiis varios & diverſos jam ab initio Chriſtianæ religionis ſemper fuiſſe ritus ac ceremonias: dum hi ſtantes, illi in genua procidentes, alii proni procumbentes, adorant & precantur. Et tamen eadem pietas eſt ac religio, ſi verè, & ad verum Deum, oratio tendat, abſitq; impietas ac Superſtitio, &c. *Non contemnimus ritus*

ritus veſtros, neq; vos ad noſtros cogimus : probamuſque ceremonias veſtras, ut vobis & veſtræ Reip. unde orti eſtis, aptas & convenientes, &c.

'directed their Prayers, without 'Impiety and Superſtition, *&c.* 'They added in their Letter, 'That they contemned not their 'Rites, neither did they compel 'them to thoſe uſed in the *Engliſh* Church. And that they approved their Ceremonies, as fit 'and convenient for them, and that State, whence they ſprang. 'And therefore they expected in like Manner, that that Congregation ſhould not deſpiſe thoſe Cuſtoms, that out of godly Principles, by the Labour of wiſe and learned Men, had been eſtabliſhed in this Church, and confirmed by the Blood of many Martyrs; 'and now a long Time ſettled here.

'And therefore admoniſhed them, That they ſhould give no Countenance to a Sort of tumultuous and unquiet People; who would 'fain bring in a Confuſion into the Church; nor approve of any 'of their Doings. Nor would they ſuſpect them to be guilty of 'ſuch Imprudence or Inconſtancy of Wiſdom. And that they ſhould 'avoid any thing that might create a Suſpicion in them, of diſturbing the Peace of this Eſtate and Church. And that their Wiſdom 'would ſuggeſt to them, That ſuch a Behaviour might move the 'Queen, who had upon the Account of Religion received them 'into her Kingdom, to baniſh them out of it. And ſo in fine, they 'warned them againſt any ſuch, whether *Engliſh*, or of themſelves, 'that endeavoured to blow up ſuch Sparks of Diſcord, and to drive 'them from their Flock. And particularly, not to receive into their 'Communion any of this Realm that offered to join with them, and 'leave the Cuſtom and Practice of their Native Country.

And this, in Concluſion, they wrote to them out of Good-will, to prevent any Cauſe of Offence, or Suſpicion of Ingratitude or Diſobedience towards her gracious Majeſty; and in order to their living here in Peace and Security: And they of the Council would be ready to ſhew them all Favour.

The Anſwer of the Dutch *Church to the Councils Lett.*

The ſaid Church prudently cauſed this Letter to be publickly read in their Congregation; and ſoon gave a very humble and grateful Anſwer, as it concerned them. Firſt, 'Thanking the Queen, 'and their Honours, for their manifold Favours, and the whole 'Kingdom's Civility towards them, a Company of poor Strangers; 'and that their inhabiting in the Realm found ſuch Acceptance; 'Nor that they were yet weary in ſhewing them their Benevolence. And particularly, they mention the Favour of allowing 'them their accuſtomed Ceremonies [in their religious Worſhip, in 'their own Language, being united with the *Engliſh* in Matters of 'Doctrine. They hoped, that there ſhould not be any Occaſion 'given by them to the Queen or their Lordſhips, to repent of theſe 'Kindneſſes vouchſafed them: Adding, That it ſhould appear, their 'Honours had not been miſtaken in their good Opinion of them. 'They prayed, that it would pleaſe them not to believe or regard 'malicious Reports, to their Prejudice: For that they countenanced 'no ſuch tumultuous People, nor approved either of their Words or 'Actions. That they were none of thoſe that deſpiſed the Ceremonies of other Churches; and that Submiſſion was due to what

'a pious

ANNO 1573.

'a pious Magiſtracy had eſtabliſhed, and what they judged was moſt fit for the People, and that tended to the promoting of Godlineſs.

'That they knew it became not them to be curious in other People's Matters: much leſs to encourage any Changes, or any Perſons in making them. And the Care therof they left to them whom God had ordained for the ſame; and who by Experience beſt knew, what was fitteſt for them who were committed to their Charge. That for themſelves, they promiſed that they would take al Care, not to do any Thing that might give any Suſpicion or juſt Offence to the Queen, or them. And that according to their Commands, they would diſcharge out of their Communion Men of ſuch tumultuous Tempers, if there ſhould be any: And that no *Engliſh* ſhould be admitted among them, who on ſuch Principles ſought to ſeparate themſelves from the religious Cuſtoms of their own Country. That they had but four of the *Engliſh* Nation in their Church: and of each they gave Account: two wherof had been Exiles; and ever ſince their Return, had remained with them. This whole Letter, with the former from the Council, remain yet in the *Archives* of the ſame *Dutch* Church in *Auguſtin* Friars, *London*. And as they were tranſlated from the *Dutch*, and communicated to me by one of the antient Elders therof, I have thought worthy to Place in the *Appendix*.

N° XXIX, XXX.

Mr. Daniel Van Mildert.

This Matter with the *Puritans*, (ſuch I mean as withdrew from our Divine Service, becauſe of the Ceremonies) was agitated hotly this Year, as hath partly been ſhewed. And here I muſt mention a Courſe that theſe diſaffected Men took: which was to appeal to the Reformed Churches abroad; particularly that of *Geneva* and *Helvetia:* which they did ſome Years ago; as may be ſeen at large in the *Annals of the Reformation.* Wherof the Divines of *Helvetia* were of great Eſteem with ours; and that juſtly too, who had ſo Chriſtianly and kindly received and entertained them in the late Popiſh Reign: divers wherof were now Biſhops. *Rodolphus Gualter*, one of the chief Miniſters of *Zuric*, in that Country, had been prevailed withal to ſend Letters to ſome of theſe Biſhops in their Behalf, for ſome Favour to be ſhewn them. Which cauſed ours to write again to him; to open to him the true State of the unhappy Differences and Diviſions in this Church; and to vindicate the Proceedings uſed by the Government. Of which, *Cox*, Biſhop of *Ely*, had written at large to him: dilating upon the unhappy Condition of the *Engliſh* Church, by Reaſon of the preſent Contentions raiſed in it, by impoſing the *Garments*, and ſome other Ceremonies, indifferent in themſelves: and ſhewed him fully, the State of the Controverſy. And then excited him, according to his Wiſdom and Learning, to write a ſerious Letter into *England* about it. Whereupon *Gualter*, in his Anſwer to the ſaid Biſhop, being more perfectly inſtructed in theſe Matters, ſhewed his utter Diſlike, and Diſallowance of thoſe Men, for making ſuch Contentions in the *Engliſh* Church, for ſuch weak Cauſes, as thoſe indifferent Things required, were: and excuſing himſelf for a former Letter in Favour of them, as not truly underſtanding the Caſe: For this I refer the Reader to Archbiſhop *Parker*'s Life, where this Letter may be read.

Gualter *of* Zuric *writeth to Biſhop* Cox *concerning the* Puritans.

Vol. I.

Life of Abp Parker, *Book* 4, *Ch.* 9.

For

ANNO 1573.

Bp Parkhurſt's *Letter to* Gualter. *MSS.* Joh. *D. Epiſc.* Elien.

For this Letter, and for another, written ſome Years before, to another Biſhop, Biſhop *Parkhurſt*, in a more moderate Style, this pious foreign Divine was cenſured by ſome here at home. Divers there were that diſliked, that this Foreigner ſhould concern himſelf in theſe Affairs of our Church: and they were ſuch as wiſhed, that ſuch Streſs might not be laid upon Ceremonies; but that in due Time they might be wholly laid aſide: and a Reformation be made in this Church more conformable to that of other Churches: and eſpecially that of *Zuric*. *Gualter*'s great Friend, the ſaid Biſhop *Parkhurſt*, ſeems to have been one of theſe. But theſe Cenſures created a Trouble to that modeſt learned Man; and made him wiſh, that he had wholly forborn writing his ſaid Letters, ſince they were no better interpreted. But *Parkhurſt* comforted him, telling him, he ſhould not repent his Letter writ to him on that Argument, in the Year 1566. Which was ſcarſe ſharp and vehement enough, as he ſaid: 'For that ſome of his Brethren then were 'eſteemed too rigid and ſevere. And that now, this Year, 1573, 'ſome were eſteemed too much addicted to Ceremonies. But whatſoever it were, none as he knew, accuſed him [*i. e. Gualter*] of 'Lenity: Nor, as he judged, ought any one, if he would weigh in 'an even Balance, both Letters, *viz.* that to him, and that to the 'Biſhop of *Ely:* And that for his Part, (as the Biſhop proceeded) 'he did not diſapprove of the Ceremonies of our Church. For he 'thought them indifferent: but [ſpeaking his Mind more freely, in 'this his private Letter to his intimate Friend] he could wiſh, he 'ſaid, al were like to his Church of *Zuric*.

Again, to the ſame, concerning Cox's *Letter.*

And in another Letter to the ſaid *Gualter*, dated *Febr.* 4. ſpeaking of the Biſhop of *Ely*'s Letter to him, he friendly gave him this Advice, 'That he knew not what my Lord of *Ely* had writ to him, or 'rather what he had forced from 'him by his Letters. But truly, 'my *Gualter*, I would not have 'you too much mingle yourſelf 'in theſe frivolous Matters. Not 'that I diſallow of our Ceremo'nies or Habits: but I judge 'them to be Things indifferent. 'But O! would to God, would 'to God, once at laſt al the *Eng'liſh* People would in good ear'neſt propound to themſelves to 'follow the Church of *Zuric*, 'as the moſt abſolute Pattern.

Quid D. Elienſis *ad te ſcripſerit, vel quid potiùs per Literas abs te extorſerit, ignoro. Certè, mi* Gualtere, *nolui, ut te nimium hiſce rebus frivolis immiſceas. Non equidem noſtras Ceremonias, aut Veſtitum, improbo; ſed res Adiaphoras judico. At, ô utinam, utinam, tandem aliquando omnes* Angli *Eccleſiam* Tigurinam, *tanquam abſolutiſſimum Exemplar, imitandam, ſibi ſeriò, proponerent.* Int. Epiſt. D. *Parkhurſt.*

Whitgift *deſires* Gualter's *Letters.*

Dr. *Whitgift* was now buſy in Writing his *Defence* of his Book againſt the *Admonition*; and hearing that Biſhop *Parkhurſt* had received Letters from the ſaid *Gualter*, and ſuppoſing he had wrote ſomething in them of theſe preſent Controverſies, prayed him that he would communicate to him thoſe Letters; or at leaſt a Copy of them. But the ſaid Biſhop thought fit to yield him neither. The Reaſon, I ſuppoſe, was in Favour of his Friend, who cared no more to be brought upon the Stage. For this he mentioned to that Divine; and added concerning the ſaid *Whitgift*,

Whitgift, That if any Thing made for the Ceremonies, he preſently clapped it into his Book, and printed it.

The Papiſts ſhew themſelves more confidently than before.

He gave *Gualter* alſo this further Intelligence, as the Effect of theſe Differences among the Profeſſors of the Reformed Religion in *England*. 'That great Diſſenſions were now ariſen between the Proteſtants and Papiſts here, and daily did ariſe: [more boldly it ſeems ſhewing themſelves.] And that the *Papiſts* lifted up their Creſts, and triumphed, as though they had gotten the Victory againſt the Proteſtants. While the Proteſtants walked dejected and ſorrowful: And that at this Time, there were not a few Preachers, that had laid down their Cures of Souls committed to them; and left them to Wolves and Idiots. And that if he aſked him the Cauſe, it was, in Truth, becauſe they would not uſe the Linnen Garment, called a *Surpliſe*. Which Counſil of theirs, added the Biſhop, I do not at al approve.

Fears from Papiſts. Parkhurſt *to* Bullinger.

To which I wil ſubjoin what the ſame Biſhop wrote in the Month of *February*, to another of the Miniſters of that Church of *Zuric*, namely, *Bullinger*, 'That there were new and ſevere Edicts, or Proclamations lately publiſhed againſt ſuch, who either contemned our Ceremonies, or refuſed to obſerve them. And then prayed, God give it a good Iſſue, and have Mercy upon al the Churches of Chriſt. *Faxit Deus, ne lateat Anguis in Herba.*

Correſpondence of the Biſhop of Norwich *with* Bullinger.

Al this ſhews the great Reſpect our *Engliſh* Divines, and many of the Biſhops, ſhewed to thoſe of *Helvetia*; between whom there was a continual Intercourſe of Letters. *Bullinger*, in a Letter to Biſhop *Parkhurſt*, had wrote, that he was that Year in the Seventieth Year of his Age. To which that Biſhop, in his next Letter to that Reverend Father, anſwered, that he wiſhed he might live to an Hundred for the Churches Sake.

His Eſteem for the City of Znric.

Concerning this *Bullinger*, and that *Gualter*, before mentioned, with the other learned and godly Men there at *Tygur*, or *Zuric*, thus did *Parkhurſt*, while he dwelt among them in his Exile, deſcribe them to *Cole*, a learned Man of *Oxford*.

De Bullingero, Bibliandro, Martyre, Zancho,
Et Gualthero, Geſnero, *de* Pelicano,
Noſtrum judicium ſi forſam, Cole, *requiris*;
Hos ego Doctrina eximios, Pietate graveſque,
Judico, queîs ſimiles perpaucos hic habet Orbis.

And of the City itſelf, this was the Praiſe he gave of it, in a Copy of Verſes to *Harley* Biſhop of *Hereford*; while he ſojourned there:

Urbs habet Helveticæ *me nunc primaria Gentis*;
  Urbs plane armipotens, Pacis amica tamen.
Urbs facunda piis, Verbi præconibus, atri
  Urbs expers odii, cædis, avaritiæ.
Urbs, è qua pulſa eſt Venus, Ate, *pulſus* Iacchus.
  Urbs minimè flagrans ambitione, dolo.
Urbs, quæ blaſphemos punit, liteſque reſolvit,
  Urbs, pietatis amans, juſtitiæque tenax.

ANNO
1573.

Urbs, Evangelii quæ plantat dogmata Sacri;
Urbs, in quæ nulla eſt fœda Superſtitio.
O! ſi olim talis tellus Brittanna *fuiſſet,*
Extera regna piis non adeunda forent, &c.

Birchet's *bloody Act provokes the Queen againſt the* Puritans.

Life of Biſhop Parker, B. 4. *Chap.* 34.

A great Cauſe of theſe Proclamations and ſtrict Charges, proceeding from the Queen and her Council, againſt the *Puritanical* Sect, was the horrible Fact of *Birchet*, a great Zealot this Way: who thought it lawful to kill ſuch as oppoſed them in their Endeavours to bring in their Model and Diſcipline: And accordingly, in the Heat of his Zeal, aſſaſſinated a Courtier in the Streets, thinking him to be Mr. *Hatton*; though it proved to be *Hawkins*, one of the Captains of the Queen's Navy. Concerning which Act ſomething hath been related by me elſewhere. This wicked Principle of murthering for God's Sake, the Queen apprehended ſo much Danger in; as that of her own Life, as wel as of others of chief Rank about her, and ſo enraged her, that at firſt ſhe commanded this Murtherer to be immediately executed by *Martial* Law. And a Commiſſion for that Purpoſe was drawn up. And this ſhe reſolved to do, as her Siſter Queen *Mary* had done, in that ſevere Reign, toward *Wyat*; eſpecially having heard it by Report of the Earl of *Leiceſter*, and he from the Admiral: yet not with any their Approbation of ſuch rigorous Doings.

She is minded to execute him by Martial Law.

So the Queen in her great Cloſet, at Service therin, gave Order to Mr. Secretary to bring to her the Commiſſion for Execution of this Man by the *Martial* Law, to be ſigned by her after Dinner. But the Earl of *Suſſex*, Lord Chamberlain, and the Lord Admiral, were much againſt it. And the Lord Treaſurer was not then at Court, whoſe only Advice was then wanted, to prevent it. The Earl therefore, even while he was at Dinner, wrote to him, it being the 28th of *October*. 'Firſt, Praying God to put it into the Queen's Heart to do the beſt, and then acquainting him with Particulars: As that the Lord Admiral was greatly grieved with the Speech, that he ſhould deviſe it, when as he was directly againſt it. That indeed, he had told my Lord of *Leiceſter* of the Execution done in *London*, in the Rebellion of *Wyat*, but he never told it to the Queen. That the Earl of *Arundel* was alſo very vehement againſt it in Speech to him [the Lord Chamberlain.] He added, That the Queen aſked for the Lord Treaſurer, and ſeemed to look for his being at Court, becauſe it was Holy-Day. At length, by the Counſil, as it ſeems, of the Lord Treaſurer, the Queen ſet aſide that Purpoſe of hers of *Birchet*'s ſpeedy Execution after that Manner: and he had Time given him for divers Days after.

The Queen orders that he be ſtrictly examined.

Who ſhewed at length ſome Repentance of his villanous Act: but afterwards repented of his Repentance, and juſtified his Doings: Which exceedingly provoked the Queen; eſpecially having by prolonging of his Life ſomewhat longer, given Occaſion to anothet horrible Murther, committed by him; namely, killing his Keeper. She had a Mind more fully to ſift the Man; and to learn whence he had imbibed theſe wretched Principles. Therefore ſhe would have him ſeverely and accurately examined, both by Lawyers and Divines. And this ſhe ſhewed to the Lord Chamberlain to be her Pleaſure.

ANNO 1573.

Pleaſure. And that in order thereunto, he ſhould write unto the Lord Treaſurer. Which he did the 11th of *November* (the Day before *Birchet*'s Execution) to this Tenor:

The Lord Chamberlain's Letter to L. Treaſurer about it.

‘That the Queen's Majeſty had commanded him to ſignify unto him [the ſaid Lord Treaſurer] that al the Means that might be, ſhould be uſed to examine *Birchet* this Night, and to Morrow in the Morn before he was to be executed, of the Matters enſuing: *Viz.* Whether he did ſtil continue in the deteſtable Opinion, which he did before recant? Whom he knew to be of that Opinion, beſide himſelf? Whether any Perſon were privy to his Intention to kill Mr. *Hatton*? Whether he knew any Perſon, beſide himſelf, that had any ſuch Intention? Whether he thought, when he killed his Keeper, that he had killed Mr. *Hatton*: And what moved him to it? What had moved him to alter from repenting of his former deteſtable Acts and Opinion: for the which he had asked Pardon of God, of the Queen's Majeſty, of Mr. *Hatton* and of Mr. *Hawkins*? And to the End the Matter might be the more ſubſtantially handled, the Lord Chamberlain added, That her Highneſs would have Mr. Sollicitor, and the Recorder of *London*, with ſuch other grave Men, as his Lordſhip [the Lord Treaſurer] ſhould think fitteſt, to examine him very diligently and exquiſitely. And alſo the Dean of *Paul*'s, if he were in *London*, or the Dean of *Weſtminſter*: With ſuch other godly Preachers, as his Lordſhip ſhould think fit, to perſuade him, for the diſburthening of his Conſcience, and the avoiding of Damnation; to utter the Truth in al theſe Matters. Whereby her Majeſty conceived he might be brought to utter al the Truth; and to diſcover al falſe Practices, if ſuch had been in this Matter.

In this Diſcourſe, 'tis remakable, the Lord Chamberlain moved her Majeſty, That *Dering* or *Sampſon*, (if the other could not get that which ſhe deſired to find) might deal with him: to whom perhaps, as the Lord Chamberlain ſuggeſted, for the Credit and Eſteem he had of them, he would upon their Perſuaſion utter them ſooner than to any other. But her Majeſty would not allow of it.

Laymen henceforth not admitted into holy Orders.

As for the Biſhops of the Church, they did what in them lay, to take away any thing that might juſtly give Offence: as in the Regulation of their Courts, and in requiring competent Learning, and Study at one of the Univerſities, in thoſe that hereafter were to be admitted into the Miniſtry; as wel as for their Morals. For before theſe Days, near the Beginning of Queen *Elizabeth*'s Reign, and for ſome Year's after, the Biſhops were fain ſometimes to admit into Holy Orders, Laymen, and ſuch as formerly had followed Trades or Huſbandry, and that were but of little Learning. Yet if they were ſober, and of honeſt Lives, Friends to the Religion, and could read wel, they would ordain them Readers or Deacons; to ſupply ſmal Cures: very many in theſe Times being wholly vacant. This was the Reaſon that many Times unfit Men got into the Church. But this was much complained of; and not without Cauſe. And the Biſhops reſolved, as much as they could, to redreſs this Abuſe; refuſing henceforth to admit any ſuch to Orders, unleſs ſo qualified, as before: Some Canons being made for that Purpoſe, the Biſhop of

ANNO 1573.

Norwich had a Trial of this, this Year; as I find among his Letters.

Which occaſions ſome Quarrel with the Biſhop of Norwich.

Mr. *Will. Heydon*, a Gentleman of good Quality in *Norfolk*, an earneſt Profeſſor of Religion, and a dear Friend of that Biſhop, comes in *June* to *Ludham*, where the Biſhop abode; and brings with him an old Man, formerly an Huſbandman, paſt his Labour, ſpent in the Turmoils of the World, that underſtood little or no *Latin*, to be made a Miniſter. But whatever the Solicitations of Mr. *Heydon* were, with his Friend the Biſhop, his Obligations to the good of his Dioceſe, and Care of the Church, were ſuch, as he would not admit this Man into Orders. Whereat the Gentleman grew angry; and the Biſhop naturally ſomewhat haſty, was as high; and very ſharp Words paſſed between them: And ſo they parted. Which pleaſed the Adverſary; and it proved a Country Talk. But ſuch was the good and truly Goſpel Spirit both of the one and the other, that they were both within a ſhort Time reconciled again: And *Heydon*, who ſeemed to give the firſt Cauſe (being returned Home to *Holt*) firſt made the Offer of Reconciliation; upon this pious Conſideration of his, that the Enemy might not blaſpheme. And the good Biſhop was as ready, with al Joy and Cheerfulneſs to embrace the Offer. Allow me therefore to recite both their Letters, containing in them ſo much of the true Chriſtian Temper of Brotherly Love, and Condeſcenſion: I have repoſited them in the *Appendix*.

Nº XXXI, XXXII.

Mr. Heydon's Letter, deſiring Reconciliation.

The ſhort Contents of Mr. *Heydon*'s Letter were, ‘That coming ‘Home, he met with ſome Company that ripped up the Biſhop's ‘Circumſtances from the Top to the Bottom, with no little Joy. And ‘that they were much pleaſed at the Difference that had happened ‘between them. He upon this, conſidered the Zeal of his Lordſhip, and his own alſo, towards the Goſpel. And earneſtly tendring his Lordſhip's good Eſtate, it put him upon the Thoughts ‘how meet and convenient it was, that they ſhould be reconciled. ‘And that therefore, though perhaps he might have forgot the Duty he owed to his Lordſhip; and that his Lordſhip alſo might have ‘adminiſtred ſome Cauſe for his Choler; yet now conſidering his ‘Duty towards him [the Biſhop] and what Credit his Dealing ought ‘to win towards the Goſpel, and to prevent the Pleaſure the common ‘Enemy, the Papiſt, might take at theſe Jarrings among the chief ‘Profeſſors of it: He, for his Part, for what ſharp Words he had ‘ſpoken, acknowledged his own Infirmity, and begged his Lordſhip's ‘Pardon. And ſo prayed his Lordſhip to acquit him with a Line ‘or two, to the Satisfaction and quieting of his Mind; he making as ‘good Account of him, as the chiefeſt Biſhop in the Land.

The Biſhop's Chriſtian Anſwer.

The Biſhop, within two or three Days Space, gave him Anſwer in a moſt obliging Chriſtian Manner: Shewing him, ‘How glad he ‘was, and thanked God for it, that he had moved that Gentleman's ‘Heart ſo ſpeedily, and as it were, before the Sun's going down, to ‘fore-think himſelf of ſomething, that had been lately done at his ‘Houſe. And then vindicating himſelf in his Refuſal of that old ‘Man, prayed him to bear with him, though he agreed not with ‘him in Matters that were in his Judgment offenſive to God and ‘his own Conſcience, and ſlanderous to the Church. And bid ‘him remember that Saying, *Amicus, ſed uſq; ad aras*. And coming at length to argue with him about the Matter, he asked him, 'Whether he ought to go clean contrary to that, to which he and all the the Biſhops had ſubſcribed. That his Eſtimation would have been much impaired, if he ſhould have granted that Requeſt of his. O! Mr. *Heydon*, added he, I and al other Biſhops have made too many ſuch. Neceſſity drave us to do the ſame. But to continue ſo to do, it were a Fault too hainous. And of late Years he had taken great Care in that Behalf, and ſo he intended to continue by God's Grace. And then, after ſome Periods, in Conluſion he declared to him, That he forgat al, and forgave al unfeignedly: and that he did heartily rejoice to underſtand the ſame of him: and laſtly, ſubſcribed himſelf, *His aſſured loving Friend in Chriſt.*

A Living near lapſing in Lord Keeper Bacon's *Gift, for want of a fit Clerk.*

About this Time ſomething happened, (wherein the ſame Biſhop was alſo concerned) in which I cannot but obſerve the Care that was taken by ſome Patrons in theſe Times, that is, ſuch of them as looked upon it, as a great Truſt, and ſo uſed a Conſcience, what Clerks they preferred to their Benefices, that might be capable and fitly qualified, to teach and inſtruct, officiate and give good Example to their Flocks: and ſo took greater and longer Deliberation, before they made their Choice: Or, perhaps, for the want of ſufficient Clerks in thoſe Times, out of which to make a Choice. One of theſe conſciencious Patrons, I look upon the Lord Keeper *Bacon* to be, who had kept the Living of *Stifkey* in the Dioceſe of the ſaid Biſhop, in his Hands, vacant now near ſix Months, and ſo ere long like to lapſe to the Biſhop. To whom therefore the Lord Keeper, in *Auguſt*, ſent his Letter, Not to take that Advantage; and that, not having yet a fit Clerk to preſent to it, and being now ready to lapſe, he would grant him ſome longer Time. The obliging Anſwer the Biſhop gave that Lord, was, 'That he would grant him his own whole ſix Months. And that as he was many Ways moſt bounden unto his Honour for many Benefits, ſo he was moſt glad, when any Ways he might ſhew himſelf thankful for the ſame: Who neither had, nor was able to do it hitherto. That his Honour ſhould command his Term of ſix Months, for beſtowing of his Benefice. In which Time, nothing, he ſaid, ſhould be attempted to the Prejudice of his Lordſhip's Intereſt, or the Hindrance of his honourable good Purpoſe, in the placing of an able Perſon: Which the good Biſhop heartily wiſhed, as wel for the Benefit of the Inhabitants, as the Neighbours adjoining. And ſo he was perſuaded Mr. *Nathaniel Bacon* [who was the ſaid Lord Keeper's Son, and to whom he had ſent a Letter alſo] would have a Care thereof.

Such a conſciencious Care, I preſume, was that alſo of the learned and religious Secretary of State, Sir *Tho. Smith*, that the Schools ſhould be ſupplied with able Men, for the teaching and inſtructing the Youth of the Nation in Learning and Chriſtian Manners. Who in the ſame Month, ſent to the ſame Biſhop, recommending one *Johnſon* to the Free-School of *Aylſham* in *Norfolk*.

Secretary Smith *recommends a Schoolmaſter for* Aylſham *School.*

The Anſwer ſent by the ſame Perſon was to this Tenour, 'That the Order and Foundation of that School was, for the Bailiff and Headboroughs to preſent, and the Biſhop to admit. And that if the Bearer ſhould be named and elected, as afore was ſaid, he would be ready to further him. And would admit him, upon the Trial

ANNO 1573.

‘ of his Ability; and the rather, in that it pleaſed his Honour to ‘ commend him; being every Way ready to gratify his Honour.

But by what I have further to relate concerning the providing for this School, the Biſhop ſhewed his Care of the Schools in his Dioceſe, and his Caution, whom he admitted to the Education of Youth, as wel as to be Miniſters, for the Inſtruction and Edification of the People.

The Biſhop of Norwich *moved to admit a* Puritan *to it.*

Before *Johnſon*'s Recommendation to the Biſhop for this School of *Aylſham*, one *Robert Harriſon*, M.A. living there, a Man of ſome Learning, but a *Puritan*, had obtained ſo much Favour of ſeveral of the Aldermen of *Norwich*, that they recommended him to the Biſhop to appoint and confirm him in that Place. But this Man had but a little before ſhewed his Diſaffection to the Liturgy of the Church, by refuſing to have ſome Parts of the Office of Matrimony uſed at his Marriage: and thereupon declined to let the Miniſter of the Pariſh perform the Office. But notwithſtanding, when he afterwards promiſed more Conformity and Obedience, *Tho. Peck*, Maior, *Drue Drury*, *Francis Roberts*, *John Aldrich* Aldermen, wrote a Letter to the Biſhop to grant his Conſent for the placing of the ſaid *Harriſon* to be School-maſter in the ſaid School: Whom they ſtiled *an honeſt, learned Man:* adding, That they had lately Conference with Mr. *Thexton*, Vicar of that Pariſh, a learned Man, as his Lordſhip wel knew, and with divers others of the antienteſt and graveſt of the Town, about placing him in that School, and found them wel inclined thereto; notwithſtanding he had of late given ſome Offence in the Manner of his Marriage. For which he had ſhewed ſome Penitence, and had likewiſe made a faithful Promiſe before them, that he would be neither Author, nor Maintainer of any Faction there. This Letter was dated *July* the 22d.

The Biſhop refuſeth him. And why. Ep. Epiſc. Parkhurſt.

To which the Biſhop the ſame Month gave this grave Anſwer, ‘ That ‘ he had been greatly laboured, and diſſuaded both by ſome of the ‘ ſame Town, as by other Gentlemen of the Country, who had their ‘ Children to bring up, That he ſhould not admit this Man. And ‘ ſurely, as he proceeded, there are great Cauſes lead me thereto, if ‘ they, or any of them be found true, Firſt, He is a very young ‘ Man; And though learned, yet in reſpect of his Age, and want ‘ of Experience, not ſo fit as many others. He is reported to con‘ demn the Reading of profane Authors to Children. Then dare I ‘ boldly ſay, he ſhal never bring up good Scholars. And another ‘ great Matter is, I have been credibly informed, That he hath been ‘ troubled with a Frenzy: Which Sickneſs, as it is thought incurable, ‘ ſo it is moſt dangerous to admit ſuch a Perſon to have Rule over ‘ young Ones: that beſides his young Years hath not Power and ‘ Rule over himſelf at al Times. Touching his Offence in the Man‘ ner of his Marriage, the ſame hath been doubled in him; that be‘ ing over Night forewarned by one of his deareſt Friends, Mr. *Green‘ wood*, the School-maſter there (the new Proclamation then newly ‘ ſet forth conſidered) that he ſhould admit Mr. *Thexton* the Vicar, to ‘ marry him, and beſides that, not to break the Order of her Ma‘ jeſty's Book in any Part, yet notwithſtanding he enterprized, as ‘ you have heard; to the Offence of divers, and to my great Di‘ ſpleaſure and Diſcredit: being perſwaded that Fact of his is not 'unknown to my Lord of **Canterbury**, and others of the beſt Calling.

'And touching his Penitence, it is far from that you write of, that, as I have been informed, he did rather confirm his Diſobedience, than any Way ſubmit himſelf for the ſame. And being for mine own Part, in reſpect of my Place, as alſo for Duty and Diſcharge of my Conſcience, bound to have a ſpecial Care of the Youth of the Dioceſe, as the Imps that by God's Grace may ſucceed us, by good bringing up, and become worthy in the Commonwealth; I cannot be eaſily perſuaded to admit Mr. *Harriſon* to any ſuch Charge over them. And thus I bid you heartily farewel. From *Ludham*.

Life of Archbp Parker, *B. IV. Ch.* 35.

Yet was the good Biſhop ſo yielding, that not long afterwards, upon other Informations concerning this Man, as though he had been miſrepreſented, the Bailiff and Headboroughs preſenting him, he admitted him to the School. Which (as the Biſhop concluded) coming to the Archbiſhop's Ear, cauſed him to write to the Biſhop, blaming him for it. For in fine, the firſt Report concerning *Harriſon*'s Behaviour and Condition proving too true, together with ſome Miſbehaviour at the Baptizing of a Child, the Biſhop turned him out again; as hath been related more at large elſewhere.

Hughes, *Biſhop of S. Aſaph. His great Miſgovernment.*

Inquiſition made thereinto.

William Hughes, D. D. was this Year preferred to the Biſhoprick of St. *Aſaph*. How this Man afterwards behaved himſelf, leaſed out the Revenues of this See, converted many Benefices to his own Uſe by *Commendams*, and miſgoverned his Dioceſe, out of a covetous Diſpoſition, came to Light after ſome Years: Informations of many great Abuſes being brought to Court againſt him. Which upon Complaint ſeems to have brought on a Viſitation of that Church; and Inquiſition to be made concerning the Biſhop's Government, and the State of the Revenues of the See; what Benefices the Biſhop held in *Commendam*, and what Leaſes he had made, and whether to the Prejudice of his Succeſſors; of his Viſitations and his Courts; what Reſidence and Hoſpitality among his Clergy were maintained. And a particular Account therof was ſent up in the Year 1587, being drawn up in Writing: Shewing the preſent State of that Biſhoprick of S. *Aſaph*. Wherein was diſcovered, That moſt of the great Livings within the Dioceſe, ſome with Cure of Souls, and ſome without, were either holden by the Biſhop himſelf in *Commendam*, or elſe were in the Poſſeſſion of ſuch Men as dwelt out of the Country. That there were held by him ſixteen Livings, *viz.* nine Cures, and ſeven *ſine Cures*. That there was never a Preacher within the Dioceſe that kept ordinary Hoſpitality, but only three. Whereby it came to paſs, that the former accuſtomed good and charitable Houſekeeping was quite decayed in the Dioceſe. And particularly one that had two of the greateſt Livings in the Dioceſe, was ſo far from keeping Hoſpitality, that he boarded himſelf in an Ale-houſe. That divers Parcels of the Biſhoprick were leaſed out, and confirmed by him, to the Hindrance of his Succeſſors: Some wherof were Lordſhips and Mannours, others good Rectories. That he had got al the Keys of the Chapter Seal within the keeping of his own Chaplains; that he might confirm what he would himſelf. That in his Viſitation, he cauſed the Clergy of his Dioceſe to pay for his Diet, and

ANNO 1573.

and of the reſt of his Train, over and above the *Procurations*, appointed by the Law for that Purpoſe. And laſtly, That by his Negligence there were ſo many Recuſants in that Country, as then there were. This is a ſhort Abſtract of that Paper of Information againſt that Biſhop; and was preſented to the Lord Treaſurer: And that I may not be thought to wrong the Memory of a Biſhop long ſince deceaſed, and that the whole may be preſerved, I have left it in the *Appendix*, faithfully tranſcribed from the Original.

[N° XXXI]

Hughes unqualified to be a Biſhop.

Of one *Hughes* (in al Probability the ſame with this Biſhop *Hughes*) *Davies*, Biſhop of S. *Davids*, gave Notice to Secretary *Cecil*, when in the Year 1565 the ſaid *Hughes* made an Intereſt to obtain the Biſhoprick of *Landaff* then void. And prayed, That a Man of ſuch Deficiencies might not fil ſuch a weighty Place in the 'Church: For that he was one that was utterly unlearned in 'Divinity, nor was able to render a Reaſon of his Faith. And 'what Service could ſuch an one be able to do to God, and the 'Queen's Majeſty in that Place, that of al other Places had of 'long Time moſt lacked good Doctrine and true Knowledge of 'God? But this Biſhop's whole Letter, ſavouring of a right Chriſtian, and Epiſcopal Spirit, and containing ſome other Remarks in it, and being but ſhort, I have thought worthy to be read, and preſerved in the *Appendix*: and alſo to ſtore up, as much as we can of the Memory of our firſt Proteſtant Biſhops; eſpecially ſuch as were Exiles for the Goſpel, as this Biſhop of St. *Davids* was one. To which I may add, That he was one of the Biſhops that aſſiſted at the Tranſlation of the Bible in Queen *Elizabeth*'s Reign; called therefore *The Biſhops Bible*.

N° XXXII.

CHAP. XXX.

Pilkington, *Biſhop of* Durham, *deſires the Queen's Leave to come up this Winter. Lands of the Biſhopric detained. His Letter therof to the Secretary* Cecill. *A Conteſt between the Biſhop of* Norwich, *Doctor* Gardiner, *and others, about the Archdeaconry of* Norwich. *The Caſe.* Gardiner *gets the Deanry of* Norwich. *The Biſhop and He reconciled.* Gardiner's *good Service to the Church of* Norwich. *The Biſhop of* Ely *viſits* St. John's *College.* Bingham, *a great Soldier, recommended to the Lord Treaſurer.* Raſe Lane's *Characters of* Leiceſter, Burghley, Suſſex, Hatton, *and other Courtiers. A Controverſy in* Benet *College,* Cambridge. *Books now ſet forth. The Queen's Progreſs into* Suſſex *and* Kent. *The Biſhop of* Norwich's *Letter to the Bailiff of* Yarmouth, *concerning the puniſhing of Wickedneſs there. The unſeaſonable Weather this Year.*

Remarks of ſeveral Perſons.

I COME now to repreſent ſome particular Perſons, chiefly ſuch as belonged to the Church; and to gather up divers Matters of Remark concerning them; tending to retrieve Memorials of their Piety, Learning, or other Concerns; happening within the Compaſs of this Year.

Biſhop of Durham deſires Leave of the Queen to come up.

Pilkington, the grave and truly Reverend Biſhop of *Durham*, deſerveth to have ſome Notice taken of him here; being one of the pious Exiles, that at their Return were the firſt Biſhops ſettled in the newly Reformed Church of *England*. He was ſtil alive, but by Reaſon of his Age very much pinched by the Winter's Cold in that Northern Part of the Nation. The Queen required Reſidence of her Biſhops in their Dioceſes; and would not permit them to come up to *London* without ſpecial Leave; that they might keep Hoſpitality, and their Preſence might awe the Papiſts, ſpecially in thoſe Parts. It was now *September*, in the Declining of the Year, when this good Biſhop ſignified to the Lord Treaſurer, both his Deſire to come into theſe Southern Quarters, for the avoiding the Extremity of the Winter-Seaſon, and alſo his pious Acquieſcence in God's Diſpoſal of him, whatever ſhould happen. For theſe were his Words to that Lord, 'That the common Griefs that he had ſuffered there for 'ſundry Winters paſt, made him to think what he ſhould look for 'the Winter that was then at Hand. That it had begun ſo ſharply 'with him already, that he feared the latter End would be worſe. 'And therefore if his Lordſhip thought good to move her Majeſty, 'that he might come up this Winter, he ſhould deſire him to let him 'underſtand her Highneſs Pleaſure. That if his Wiſdom thought 'the Time ſerved not for ſuch a Motion, he ſhould content himſelf; 'and commit himſelf to his Hand, that had both Life and Death,

ANNO 1573.

'Health and Sickneſs at his Commandment. There is, added he, 'a Highway to Heaven, out of all Countries. Of which free Paſ- 'ſage, I praiſe God, I doubt not.

And then to incline the Queen to allow of his Abſence from thence, he ſhewed, 'That the Country there (Praiſing God for it) 'was outwardly quiet enough, and that more Continuers then afore- 'time would abide there: As Sir *George Bowes* and his Brother there '[at *Durham*] beſides others of the Council at *York*. He appointed 'nothing, but referred him wholly to his Lordſhip's Diſcretion 'to deal for him, as he ſaw Cauſe. Only this he would crave of 'his Goodneſs, to know with ſuch convenient Speed as might be, 'what he might do with good Leave, Come or Tarry; that he 'might prepare himſelf thereafter. For when the Weather ſhould 'be ſharper, he ſhould not be able to Travail, if he would, here- 'after. And then he ended with a Prayer, 'The great God long 'preſerve you to ſerve him, to his Glory, his Lordſhip's Honour, 'and the Comfort of the People. 22d of *September*.

Your Lordſhip's to Command,

JA. DURESME.

His Letter to Cecil concerning the Lands of the Biſhoprick, detained.

It may be added here, concerning this Biſhop, (becauſe I may not have occaſion to ſay any thing more of him) what Labour and Care he took to preſerve the Revenues of his Biſhopric, (ſome Parts wherof were unrighteouſly detained til the Year 1565) and the Endeavours he uſed for the Recovery of them. Theſe were the detained Lands, and their Values, as he wrote them down, and ſent the Paper therof to Sir *William Cecil*, Secretary. The Values were according as the Lord Treaſurer had rated them.

The detained Lands.	*Their Value.*			*The detained Lands.*	*Their Value.*		
	l.	*s.*	*d.*		*l.*	*s.*	*d.*
Norham, *and the Shire*	120	0	0	Middelham	19	6	11
Eſington *Ward*	323	13	4	Gateſhed	24	11	7
Eſington Coronator	72	9	0	Creik	39	7	$4\frac{1}{2}$
Sadberg	23	0	11	Allerton, *and the Shire*	218	9	$1\frac{1}{4}$
Coton Mundivel	47	16	1	*A Penſion out of* Howden	91	5	$8\frac{1}{3}$

Al Parcels of the County *Palatine.*

The State of this Buſineſs the Biſhop ſet down after this Manner, in a Letter to the ſaid *Cecil*, hoping to have ſome Order by his Means:

'*GRATIA & Pax.* I have ſent your Honour a Note of ſuch 'Lands as be detained from me, with the *Valor* of them, as the 'Lord Treaſurer rated them. *Norham*, and the Shire, is exempted 'from *Cumberland*, and made Part of the County *Palatine* of *Durham*, and of as great Liberties. So is *Creik* in al Things from

'*Yorkſhire.* And al Suits and Priſoners come to *Durham.* *Allerton* has great Liberties, but not fully ſo much. Al other Parcels lie within the County of *Durham.*

'The Inconveniencies in detaining them, as the Lawyers ſay, is ſuch, that al ſuch as hold any Lands within theſe Parcels of the Biſhop, cannot ſell, nor aliene, nor make a good Conveyance or State in Law, to any Perſon; not ſo much as a Jointure to his Wife, as hath been proved of late; nor ſell any Part after his Office found. Becauſe the Biſhop cannot give him his *Liberate* of them: As even now is in Experience by one *Claxton*, that ſold his Land to *Perkinſon.* Who procured divers of the Councils Letters, that I would grant him his *Liverie.* Which I cannot, being exempted from me. Nor the Queen's Majeſty nauther can graunt it him: For that ſhe holdeth them contrary to Law. And having not his Liverie, ſay the Lawyers, *Nullum ei reſtat liberum Tenementum.* The like is judged to be in Copyholders and Leaſes alſo. Which cauſeth great Murmurings among the People, and maketh many Intruders and Uſurpers. Whereof muſt needs iſſue infinite Suits, Brawlings, and Quarrellings. Which I am ſorry ſhould chance in the Time, or by Occaſion of any that profeſſes Chriſt's Goſpel. And ſurely the People ſay, this is the Fruit of our Religion, to procure ſuch Miſchiefs.

'I can wiſh the Amendment of it, but God muſt work it. And for my own Part, I wil be no Partaker of any ſuch Injuries to ſo many People, ſo farre as I may avoid it.

'Furthermore, it were Time: The Danger is great: The Shire is ſmal. And yet if any of the Wardens of the Marches ſend for Aid to the Biſhop on the ſudden, he muſt give them Help. The Shire is divided into four Wards. Of which is detained from me a Ward and an Half. There be ſeven Lords within the Shire, *Northumberland*, *Cumberland*, *Weſtmorland*, *Dacres*, *Evers*, *Scrope*, *Lumley*; that have great Lands and Liberties; where the Biſhop hath not to do. Beſide the Dean and Chapter, and the great Liberty of the Queen's Majeſty's Lands in *Bernard's* Caſtle, and other Suppreſt Lands; of which none be at the Biſhop's Command. Al theſe being taken from the Biſhop, it is eaſy to ſee what Aid the Biſhop ſhal be able to give in Time of need. For none of the others do ſturre without ſpecial Commandment from the Prince: Nor be at the Wardens Commandment.

'But this Harm is not only in War, but in Commiſſions, Juries, Carriages, *&c.* None, or few of theſe, do ſerve the Queen, ſave only the Biſhop's Tenants, and few of the poorer Freeholders. The Commodities, which be thought great for the Wardſhip, Marriages, and Reliefs, I aſſure your Honour, are very ſmal. For every Man almoſt hath purchaſed ſuppreſt Lands, and ſo become Wards to the Queen. Truly, I have had only one poor Relief theſe five Years, of xx *l.* for al Offices that were found. Cods, which is the great Commodity of the Country, there is none at al within theſe detained Lands; nor Wood, ſaving a little at *Allerton:* Out of my Woods, I give the Tenants of theſe detained Lands for their Reparations. This Commodity I have by it. Be-

'ſides, that I pay the Queen's Majeſty her Rent duly, although 'they pay me ſlowly.

'God graunt, that theſe Things may be duly conſidered; and 'then it wil eaſily appear, whether I ſeek mine own Profit, or the 'Advancement of Juſtice, and avoiding of Injuries and Miſchiefs 'to many People. And then, like a holy Biſhop, he concludes with his Prayer, 'The Lord long preſerve you to ſerve him, and his 'People, to his Glory, their Comfort, and your Heart's Eaſe.

Yours wholly,

JA. δύνωλμ.

Thoſe Lands reſtored to the See by the Biſhop's Means.

The Biſhop, who was thus diligent and conſcientious in ſoliciting the Recovery of the Lands and Lordſhips aforeſaid, for the Good of his Church, was at laſt ſucceſsful, and did obtain the Reſtoration of them again, by the good Aſſiſtance of *Cecil:* but ſtil with the Burthen of a conſiderable Rent-charge to be paid to the Queen, her Heirs and Succeſſors, of 1020 *l.* yearly; as appears by an authentic Paper, expreſſive of the ſame: that is, For the Manours and Lordſhips ſituate in the County of *York*, and Biſhopric of *Durham* 880 *l.* For thoſe in *Northumberland* and *Elandſhire*, in the County of *Northumberland* 140 *l.* Theſe Lands were retained by Vertue of an Act of Parliament made in the firſt Year of the Queen.

Paying a yearly Rent to the Queen, MSS. Burghlian.

The foreſaid Paper (belonging to Biſhop *Hutton*'s Time) bears this Title, 'A Parcel of Poſſeſſions late belonging to the Biſhopric of '*Durham*, now retained in the Hands of our Sovereign Lady *ELIZABETH*, by Vertue of an Act of Parliament eſtabliſhed in the 'firſt Year of her Reign. And then are ſet down the Names of the 'Lordſhips and Manours ſituate in the Counties of *York* and *Durham*. 'And then follows: *Quæ omnia præmiſſa conceſſa fuerunt* Jacobo *nuper Epiſcopo* Dunelmenſi; *ac modo* Matthæo *Epiſcopo* Dunelmenſi: '*Reddendo inde Dominæ Reginæ, Hæredibus & Succeſſoribus ſuis per Annum* 880 *l.* And after this, there is a Particular of the Poſſeſſions in *Northumberland*; and the yearly Payments for them, *viz.* 140 *l.* And then, at the Bottom thereof is writ, '*Memorandum*, Theſe two 'Sums above-mentioned, have been yearly anſwered to her Majeſty, 'ſince the firſt retaining of the ſame hitherto.

Theſe Annuities, in the Nature of a Rent, were pay'd to the Crown for thoſe Lands above ſpecified, and ſeemed to be continued al along upon that Biſhopric, til the Alienation of thoſe very Lands and Eſtates long after, in the Years of 1648 and 1649, *&c.* ſacrilegiouſly ſold away from it: (as the Lands of the other Biſhoprics then were.) As an Account thereof, together with their Purchaſers, and reſpective Sums paid for them, was taken by the Deputy Regiſter of that Biſhopric, which I have, for the Reader's Entertainment, repoſited in the *Appendix*; as a Copy thereof was communicated to me by a Learned and worthy Friend.

Rev. T. Baker.

N°. XXXIII.

The Biſhopric exempted from this yearly Payment, and why.

But when the Monarchy, and Epiſcopacy took Place again at the happy Reſtoration, this Payment from that Biſhopric remained to the Crown, until King *Charles* II. remitted it to that See on this Account, *viz.* Upon his firſtcoming in, there was an Act made for taking away the *Court of Wards*. And ſo the *Court of Wards*, that belonged to this County *Palatine* of old, was alſo taken away by that Act. Whereby the Biſhops of that See loſt a good Branch of their Revenue. The King, in Compenſation for this, forgave the Annuity of 880 *l.* pay'd before to the Queen Dowager: making a Grant to *Coſins*, that then was the learned and moſt worthy Biſhop of *Durham*, of an Exemption from that Annuity, belonging to the then Queen-Mother, in Reverſion after her Death unto him, and then to his Succeſſors.

This is mentioned in the Life of Biſhop *Coſins*, by Dr. *Baſire*; as a good Deed to that Biſhoprick, done and brought about by his Means and Intereſt. Which Annuity had been a long Time before accuſtomably payed to the Queens of *England*.

Life of Biſhop Coſins, *p.* 56 & 98.

But how theſe Lands of this wealthy Biſhopric were lookt upon with an envious and greedy Eye, even in Queen *Elizabeth*'s Reign, may appear from the large and long Leaſes made by Biſhop *Pilkington*, but eſpecially his next Succeſſor, Biſhop *Barnes*, to the Queen, for the gratifying of ſome Gentlemen. Which may be ſeen from an Original Paper, belonging ſome Time to the Lord Treaſurer *Burghley*, now ſet in the *Appendix*.

Leaſes to the Queen of the Lands of this Biſhoprick.

N° XXXIV.

George Gardiner, D. D. a Prebendary of the Cathedral Church of *Norwich*, was this Year nominated by the Queen to the Deanry of the ſaid Church, as he had by her alſo about a Year before, enjoyed the Archdeaconry of *Norwich*, by a Lapſe. Both which Dignities were obtained for him by the Earl of *Leiceſter*'s Intereſt. He was a Man of Learning and Merit, and a hearty Profeſſor of the Goſpel; and of good Friendſhip and Underſtanding with the Biſhop. But a Difference now unhappily fel out between them. The Cauſe was a Contention about the Archdeaconry. The Preſentation whereof had been granted before by the Biſhop, to one Mr. *Roberts*, an old and dear Friend of his: who was at preſent in Poſſeſſion. But nevertheleſs it was in Conteſt between the ſaid *Roberts*, and one *Rugg*. Who was alſo preſented to it by Vertue of the next Advowſon of it, which the Biſhop was ſaid to have granted unto his falſe Receiver, *Thimelthorp*. Who making over al his Goods and Chattels to one *Barnes*, this Advowſon, being reckoned among them, came hereby to the ſaid *Barnes*: Who by Vertue thereof, upon the Avoidance, preſented *Rugg*. But while theſe two were at Law together, the Right of Preſentation lapſed to the Queen. And Dr. *Gardiner* being now informed that the Title of neither Party was good, and that it was indeed lapſed, took the Opportunity, and got the Grant thereof from the Queen. Hence a new Law-Suit was ready to be commenced between *Roberts* and *Gardiner*: and ſo hotly followed, that *Roberts* told the other, he would not leave off to recover his Right, though it coſt him 500 *l.* *Gardiner* ſaid, he had no ſuch Subſtance, yet he would not give over ſo long as he had a Penny left.

Dr. Gardiner *gets the Archdeaconry of* Norwich.

Conteſted.

But the Biſhop was exceedingly angry with Dr *Gardiner* for this Act of his: and there paſt ſome angry Letters from him to the other, telling him, 'That he had done him Wrong two Ways. Firſt, ' in undermining his dear Friend: whom, as he knew, he [the Biſhop] ' loved and tendred, as himſelf. Next, in making him the Cloak of ' that Practice, [for *Gardiner* had reported, He had done it with the

The Biſhop angry with Gardiner.

ANNO 1573.

‘ Biſhop's Conſent] that he was ſo far from granting, as he had, and would withſtand the ſame againſt any Perſon, that ſhould offer ſo great Wrong to his Friend. That he had hurt himſelf greatly herein, in confirming the Opinion that went of him, as ambitious, and ſeeking his own Advancement, though his Friends were hurt thereby. He wiſhed this Rumour might ceaſe, and ſpread no farther; and that he would give him none Occaſion of Breach of Friendſhip or Miſliking; who had ever been, ſince he knew him, his truſty Friend, in Spight of al his Enemies: and he ſhould find him ſtil any ways ready to Pleaſure him; ſo that his [the Biſhop's] Credit, and the Safety of his other Friends were not hurt thereby. He bad him be Judge himſelf, Whether he ever granted any Thing hurtful to *Roberts*. The Truth was, there were ſome Overtures made to him by *Gardiner*, concerning his relinquiſhing of the Archdeaconry upon ſome Terms, which the Biſhop was privy to.

Gardiner *clears himſelf to the Biſhop.*

But *Gardiner* anſwered with Words of al due Reſpect and Softneſs; and in fine, he deſired the Biſhop, that the Caſe might be referred to Lawyers and Friends to judge of their Right; and that if the Biſhop would judge of any Thing fitting for him to do about the Award, he would be ready to do it.

The Biſhop's angry Letter to *Gardiner*, cauſed him to write two Letters, one to the Biſhop, and another to *Roberts*, which being ſo peaceably penned, and ſtating the Matter, I have put into the *Appendix*.

XXXV.

In the mean time, *Roberts*, by the Advice of the Biſhop, aſked the Judgment of two of the ableſt Lawyers, Mr. *Gandy* and Mr. *Bell*, (now Speaker of the Houſe of Commons) both afterwards Judges.

The Caſe between Roberts *and* Gardiner.

The Caſe was ſtated thus to *Gandy*. *George Thimelthorp*, having Right by Advouſon to the Archdeaconry of *Norwich*, conveyeth over his Goods and Chattels to certain Truſtees, and afterwards, in his own Name, preſenteth *John Rugg* to the Archdeaconry. My Lord Biſhop making ſome Exception, and commencing Suit together with Mr. *Roberts*, unto whom the ſaid Lord Biſhop had beſtowed the Advouſon in Reverſion, being Patron thereof. While the ſaid Mr. *Rugg* and Mr. *Roberts* contend in Law, and both inſtalled, and one Year expired, one comes, ſuppoſing the Queen's Majeſty to have Right by Lapſe, and begs the ſame of her Grace: Whether may any ſuch Lapſe fal to the Prince, or any Perſon, *Lite pendente, & Eccleſia plena?* Mr. *Gardiner* ſaith, Mr. *Thimelthorp*'s Advouſon doth ſtil remain good: notwithſtanding his Conveyance can take no Place now; but the Gift through *Thimelthorp*'s Negligence is fallen into Lapſe.

The Judgment of Serjeant Gandy *and the Civilians.*

This Reaſon of Mr. *Gardiner*, That it ſhould be in the Queen's Gift by Lapſe, is utterly diſliked of Serjeant *Gandy*, and ſome others that have been talked withal. And the Civil Lawyers do generally diſallow ſuch kind of Lapſe. For the while two Perſons do contend for a Right of Preſentation (which often happens) while the Suit hangs, a third Perſon ſhal ſeek the Lapſe: which hath not been heard of before this.

Then follow Notes of Mr. *Robert Bell*, touching the Matter above-written. *Viz.*

‘ Theſe

ANNO 1573.

Mr. Bell *the Lawyer his Opinion.* Int. Epiſt. Ep. Parkh.

'Theſe Inſtructions are in divers Parts imperfect: howbeit, with Conference with Mr. *Gaiton* and this Bearer, I take it, that I underſtand the Cauſe; and, as I take it, that *Thimelthorp*, by his Deed of Gift of his Goods and Chattels to *Barnes*, hath given away his Intereſt in the Advouſon.

'*Item*, I think that *Thimelthorp*'s Intereſt, by both the ſeveral Grants, was good in Law.

'*Item*, I think, that *Barnes* his Title is loſt by Lapſe.

'*Item*, I think alſo, the Prince cannot have any Advantage, becauſe the Promotion was ful of an Incumbent. And though it it were by Wrong, yet the Title of the Prince is not any way due, but by Lapſe. And as this Caſe is, there is no Lapſe.

'*Item*, Touching the Draught of the Act of Parliament, it ſhal be conſidered of ſufficiently, if the Parliament doth hold. And it is but loſt Labour to enter now into any further Conſideration, until the Parliament begins; and then I wil do the beſt I can.

[*Bell*, being Speaker of the Houſe of Parliament, he was deſired to move the next Seſſions for an Act to ſettle this Matter. This refers, I ſuppoſe, to a Bill, the late Seſſions of Parliament, 14 *Eliz.* touching *Preſentations by Lapſe*. Which was read twice, and ordered to be engroſſed: But paſſed not into an Act.]

'*Item*, I think very clearly, that the Parliament wil not hold at this Time, for divers Cauſes and Reaſons, needleſs to be recited.

Some Letters between Gardiner *and the Biſhop about this Matter.*

Gardiner, while this Cauſe depended, was very uneaſy, and in a Letter to the Biſhop told him, That he had lived ſo much troubled and diſquieted in Mind about this Matter, that he could never reſt, nor take his Meat to his Comfort. And therefore concluded, that he would yield up his whole Right into his Lordſhip's Hands, to do withal as he ſhould think beſt. Yet in a Letter afterwards, he ſeemed to revoke this, and inſiſted upon his own Right. For this the Biſhop twitted him, and told him in a Letter, He could expect no Favour at his Hands, that had deſerved none. But *Gardiner* again, in a more ſubmiſſive Manner, anſwered the Biſhop's ſharp Letter, promiſing, 'That if he would grant, it was his Right, then upon his Letter, he ſhould have the ſole Intereſt, only conſidering his Charges, as he ſhould think good. So conſtant, ſaid he, am I: Adding, I had rather it be ſaid, This Man loſt a good Living to keep a Friend, than loſt a good Friend to keep a Living. Finally, do with me, as he concluded, as you wil; ſo as you deal after your old Manner, like a Friend. Al the World as yet ſhal not ſeparate me from my Lord, the Biſhop of *Norwich*. This was writ the Beginning of *September*.

The Biſhop writes to Court for Gardiner *to be Dean of* Norwich. *And why.*

The next Month, the Deanry of *Norwich* became void, by the Deceaſe of *Saliſbury* the Dean, who was alſo Biſhop of *Man*. The Biſhop of *Norwich* now thought to make uſe of this, as an Opportunity to put an End to this troubleſome Buſineſs, by getting *Gardiner* placed in that Dignity; and ſo to reſign his Pretences to the Archdeaconry. This put him upon writing a Letter to his good Friend Dr. *Wylſon*, at Court; moving him to do his Endeavour to procure *Gardiner* the Deanry, but conditionally: and yet with reſpect to another Divine that the ſaid City laboured to procure the ſaid Deanry for. His Letter was to this Tenour: 'That it was ſo now, that 'my Lord Biſhop of *Man*, being Dean of *Chriſts Church*, was departed this World, and great Suit was made for the ſame Promotion. That the City of *Norwich* had written up for one Mr. *Bird*, a very godly Man, and wel learned. That he was alſo deſired to write to him for one Dr. *Gardyner*, who was alſo wel learned, and a good Preacher. That he had given an Archdeaconry to one Mr. *Roberts*, (whom he called his dear Friend) whom the ſaid *Gardyner*, as he ſaid, had endeavoured to ſupplant of the foreſaid Promotion. And that when he came up to *London* of late, he intended to purſue his Purpoſe, as he heard ſay. The Biſhop then requeſted Dr. *Wylſon*, that if he perceived that to be true, that he would do nothing for him, being ſo ungrateful to him. But if he ſuffered his Friend Mr. *Roberts* to continue quiet in his Living, then he prayed him to do what he could either for *Gardyner* or *Bird*: for to write againſt the whole City he would not. And that either of them both was wel able to diſcharge that Office.

But without this Condition, hinted by the Biſhop, *Gardiner*, by the Intereſt, not of *Wylſon*, but a greater than he, *viz.* the Earl of *Leiceſter*, obtained the Deanry, and to be the Queen's Chaplain too. By which Means he kept the Conteſt ſtil on Foot: requiring Terms before he would lay it down. Nay, and he had ſo much Favour from the Earl, that he got the Earl to write an earneſt and powerful Letter to the Biſhop, to ſurceaſe, and permit him to enjoy his Preferment quietly, in theſe Words:

***Earl of* Leiceſter's *Letter to the Biſhop of* Norwich, *in favour of* Gardiner.**

'After my harty Commendations. Wheras it pleaſed the Queen's Majeſty at my Suit, to prefer Dr. *Gardiner* to the Archdeaconry of *Norwich*, for better Encouragement and Recompence of his Pains and Travails in that Dioceſe; I am to deſire you, that according to that her Highneſſes Grant, he may have your Favour and Authority, for the preſent Poſſeſſion therof; not minding to prejudice any Man's Right or Title thereby: but deſirous of his more eaſy and ſpeedy enjoying of that her Majeſty's Benefit. And altho' other Means might have been made, either by her Highneſs's Letters, or elſe the Lords of the Council, to confirm and eſtabliſh him in his Right; yet he and I are perſuaded, my Letter in his Behalf will prevail and take Effect with you; under whom, and in whoſe Dioceſe, he hath beſtowed the moſt Part of his Travail: being aſſured, that for my Cauſe he ſhal be rather furthered than hindered.

'And now for that it hath pleaſed her Goodneſs to make him her Chaplain, and Dean of *Norwich*, which are both of conſiderable Charge and Countenance, I am perſuaded of your own Conſideration, you wil ſeek his Quiet herein, for the better maintenance of them. The rather alſo, at this my earneſt Letter, and friendly Requeſt. And ſo I bid you hartily farewel. From the Court at *Somerſet Houſe*, the 4th of *December*, 1573.

Your Lordſhip's very loving Friend,

R. LEYCESTER.

By this Means, having the Countenance of ſo great a Courtier, *Gardiner* played his Game, the better to obtain his Terms of the Biſhop, in order to his laying down his Pretences to the Archdeaconry. And ſo at laſt, ſome while after, (that I may ſhorten this Matter) he offered to put the Controverſy wholly into the Biſhop's Hands, either by himſelf, or with two others with him, indifferently choſen, to end the ſame before the firſt of *Auguſt* next. Which was the Time of one whole Year from his Inſtallation into the Archdeaconry: Profeſſing to the Biſhop, that if he would give him but one Penny, he ſhould hold himſelf contented. Otherwiſe, [without this Reference] he offered but to take his Charges, which then were forty Marks: and his Advouſon renewed, which his Lordſhip gave him; whereby he might quietly enjoy the ſame after Mr. *Roberts*'s Death. And ſo he would faithfully and friendly join with Mr. *Roberts* in the Maintenance of his Poſſeſſion. Or elſe, if he doubted of his Intereſt, *&c.* that it could not be quietly enjoyed [by the Trouble that *Rugg* might give him] he promiſed him Aſſurance of 23 *l.* 6 *s.* 8 *d.* by Year, to be paid him during his Life; and would defend him againſt al Men, for the mean Profits received ſince the Death of the laſt Incumbent, which was three hundred Mark, toward his Charges.

He refers himſelf to the Biſhop.
His Offers.

But the Queen's Letters, dated in *June* the next Year, concluded the Strife, commanding the Biſhop to ſuffer Dr. *Gardiner* to execute the Office of the Archdeaconry: of which he had hitherto been hindred, (for what Cauſe ſhe knew not.) And to have and enjoy the Commodities that thereunto did in any reſpect belong, from the Death of the laſt Incumbent, *&c.* 'That he ſhal quietly enjoy 'our Gift, until he be evicted by Law out of the ſame.

The Queen writes to the Biſhop of Norwich *in Favour of* Gardiner.

But notwithſtanding theſe Differences and Contentions, between theſe two good Men, the Biſhop and the Dean, al ended in a very Chriſtian, charitable Concluſion; and the hearty Friendſhip, which was formerly between them, was perfectly reſtored. And as a certain Token therof on the Dean's Side, he ſet up a fair Monument for the Biſhop, who dyed the next Year: at the Foot wherof is engraven, (which are the only Words of the Biſhop's Monument yet remaining) *Viro bono, docto, & pio,* JOHANNI PARKHURSTO, *Epiſcopo vigilantiſſimo,* GEORGIUS GARDINER *poſuit hoc.* And when he dyed, (which was many Years after, *viz. An.* 1589) he was buried near the Biſhop: which I ſuppoſe was by his own Order, in Teſtimony of his Eſteem and Love to him: where his Monument ſtil remains by the Biſhop's.

Reconciled.

It may be added here, for a grateful Remembrance of Dr. *Gardiner*, the great Pains, and good Service he did for the Church of *Norwich*, while he was Dean; al the Lands and Revenues wherof, being very near ſwallowed up by Sir *Thomas Shirley*, and ſome others; who had obtained Patents from the Queen for concealed Lands in theſe Parts, that is, ſuch as had been formerly given for ſuperſtitious Uſes: and ſo forfeited to the Crown. And ſo far had theſe Men proceeded and ſucceeded, to make the Lands of that Cathedral ſuch, that about the Year 1582, and after, divers Parcels of that Church's Lands were ſold away for ever; and Money taken for them: Others violently entred upon, without Payment of Rent,

Dean Gardiner's *good Service to the Church of* Norwich.

ANNO 1573.

Rent, or Farm. Some Tenants had paid no Rent for ſome Years. So that the Church at laſt had not a Parcel of Land, no, not the Houſes within the Cathedral Church, but they had been offered to Sale; or elſe Money taken before Hand for long Leaſes, hereafter to be granted. Now did *Gardiner*, the Dean, beſtir himſelf for ſeveral Years, and made the beſt Defence he could, partly by Application to his powerful Friends at Court, particularly to the Lord Treaſurer, and the Earl of *Leiceſter:* (to both whom I have his Letters.) So that in the Year 1588, after ſix or ſeven Years Conteſt, he got her Majeſty's Warrant, that the Patentees ſhould ſurrender their ſeveral Intereſts, upon Conſideration, *viz.* The Church to receive a new Foundation and Dotation from the Queen; and they to have a new Leaſe made from her, in ſuch Order, and with ſuch Conditions, and to ſuch Ends, as was in that Warrant ſet down and expreſt. And ſo I find, that *Shirley*, *Anno* 1590, got a Leaſe of ninety nine Years of the Priory Lands; *Gardiner* dying the Year before.

The Fellows of S. John *deprive their Maſter.*

Now ſomething concerning Univerſity Matters, wherin a Biſhop alſo was concerned. The Fellows of S. *John*'s College in *Cambridge*, weary, as it ſeems, of Mr. *Shepherd* their Maſter (whom but four Years before, they had choſen unanimouſly) deprived him for the Cauſe of Diſcontinuance from the College longer than the Statutes allowed: And choſe Dr. *Longworth* Maſter in his Room. And of both theſe Acts done by them in the Month of *July*, they ſent Intelligence to their Patron the L. Treaſurer: with their Names ſubſcribed: *viz.*

Stephen Cardinal,
Laurence Waſhington,
John Langworth,
Henry Hickman,
Francis Holt,
James Mayor,
Robert Bolton,
George Still,
Thomas Smith,
Edward Ellis,
Richard Some,
John Duffielde,
Edward Doughty,
Maurice Faulkner,
Thomas Randolph,
Thomas Leche,
Abel Smith,
Everard Digbye,
John Palmer,
Robert Booth,
William Harriſon: with others.

Articles of Accuſation againſt him.

And for the better juſtifying of what they had done, they drew up Articles of divers Accuſations againſt him. The firſt was, his unſatiable getting to his own Uſe, from the College and Society therof, by Fraud and Deceit. Secondly, his ſowing of Contention, and maintaining of Factions. Thirdly, his Tyranny, in taking al Authority in Elections to himſelf, contrary to the Order of their Statutes; and in doing what him liſted.

Under the ſecond Article, to make that good, they brought theſe Inſtances, 1. His chuſing an unlearned and preciſe Preſident, out of his Order and Place, having ſix his Seniors to be preferred, and before, ſpeaking openly againſt the Communion Book.

Item, to another Office, to wit, the Deanſhip, he choſe another, who for the like Fantaſies, was in the Town among Men of that Profeſſion,

ANNO 1573.

Profeſſion, of moſt Account. To him he committed the Government of the Youth. Who by his Countenance were ſo corrupted, that there was almoſt never a Boy in the College which had not in his Head a Platform of a Church. Wheras alſo the ſame Party did in open Pulpit pretend to confute Dr. *Whitgift*; and was rebuked by one of his Seniors. The Maſter did not (as he was bound by Duty) take part with the Senior, but rather juſtified the other, in his inconſiderate and diſorderly Attempt. *Item*, that he preferred Mr. *Faucet*; and that, againſt the Conſent of ſix Seniors: who not long before, in the Preſence of the Maſter and al the Seniors, did inveigh againſt the Authority of Biſhops. *Item*, that he puniſhed one of the Fellows in the defending the Eſtate, and ſuffered one other to confute his Defence, without any manner of Puniſhment. *Item*, that he ſuffered one to proceed Maſter of Art, who before him had been convinced of ſpeaking againſt the Communion Book, and Maſter *Whitgift* his Book. *Item*, whatſoever hath been againſt the Eſtate, hath never been puniſhed by him, or confuted.

Favours Faction

Upon Occaſion of the Diſtractions in this Houſe of Learning, the Biſhop of *Ely*, (who was by the Statutes appointed Viſitor) inſtituted a Viſitation; and had already entred upon it; and adjourned it for ſome while. In the mean Time, the High Chancellor of that Univerſity had ſend to his Vicechancellor (who that Year was Dr. *Byng*) to be informed of theſe Matters; and in his Name, with other Heads, to take Cognizance therof; in order to decide and put ſome End hereunto. The Vicechancellor informed the ſaid Biſhop of this Meſſage. But he inſiſted upon his Right of viſiting that College. Yet, that his Lordſhip might underſtand how he proceeded, he cauſed the Vicechancellor to be preſent, while he took the Examination of theſe Controverſies; and what he himſelf, as Viſitor, did herein. That ſo, from his Vicechancellor, his Lordſhip might be ſatiſfied in the Courſe he took; and what was actually done by him. Al which wil be more perfectly known by the Vicechancellor's Letter to the ſaid High Chancellor. Which follows, *viz.*

The Biſhop of Ely viſits the College.

‘That it might pleaſe his Lordſhip, That upon the Receipt of his Letters concerning the quieting of certain Troubles, lately moved in S. *John*'s College, he conferred with thoſe Heads of Houſes, who were then at home. And that their Opinion was, that foraſmuch as among many other Griefs and Quarrels of that College, namely, that alſo concerning the Vacation of the Maſterſhip was offered to the Hearing and Conſideration of my Lord of *Ely*: And that by Conſent of either Party, as it ſeemed: And for that the ſaid Biſhop had already begun his Viſitation there by ordinary Authority granted him by the Statutes of that Houſe; He [the Vicechancellor] ſhould do beſt to abſtain from intermeddling in that Cauſe, until he were fully advertiſed, whether my Lord of *Ely*'s Purpoſe was to proceed or deſiſt from further dealing therein.

The Vicechancellor's Letter thereupon.

‘Wherefore, as he went on, he gave his Chaplain Intelligence, expecting his Anſwer, til the 19th of the then preſent *September*. At what Time he underſtood, that the Biſhop meant to be perſonally preſent the Monday following, to go forward with his Viſitation in that College. That at his coming to Town he declared to him the Effect of his Lordſhip's Letters. That his Anſwer was, that although, as he was perſuaded, the deciding of that Controverſy pertained only unto him, as Viſiter, chiefly becauſe they had attempted the new Election, contrary to his Inhibition there publiſhed: wherein he had alſo ſummoned his ſaid Viſitation: yet that he [the Vicechancellor] might certainly report unto his Lordſhip, upon what Conſideration he had ſtayed Mr. *Shepherd* in his Room of the Maſterſhip, he cauſed in his [the Vicechancellor's] Hearing, the Parties to object againſt the Maſter, and him to anſwer for himſelf.

What the Biſhop did in this Viſitation.

'That they charged him with divers Points, but none tending to the Amotion, ſaving, one concerning his longer Abſence than Statute permitted. To the which he anſwered, That where the Statute granted him three Months Abſence, they did him Wrong to limit every Month to 28 Days: ſeeing the common Cuſtom and Uſe divideth the whole Year but into 12 Months. Secondly, the Statute diſpenſeth with him in theſe Caſes, *to wit*, Sickneſs, the Prince's Service, Affairs of the College. Of which, ſome he then proved, ſome he offered to prove within reaſonable Time. Al which granted, he had to ſpare of his three Months above twenty Days. And laſtly, he referred himſelf to their own Reports, whether, according to the Statute, they had granted him Leave, or no, for ſix Weeks longer, if need had been. To that it was replied, that where ſuch Leave cannot be granted, but by Conſent of the more Part of the Seniors, ſome gave Voice in that Grant, whom the Statute did not licence to be in Place of Seniors. Then the Queſtion was demanded, Whether any Exception was made againſt them at the Time of ſuch Voice giving. Which was denied.

'Theſe Things being thus, and more amply debated to and fro, my Lord of *Ely* aſked him [the Vicechancellor] what he thought in the Caſe. Who ſhewed him, that in his Opinion, it were hard Dealing to remove the Maſter upon that Statute of Abſence, without more ſubſtantial Proofs than he had heard alledged. Touching other Things there objected, both againſt the Maſter and Fellows; and alſo the Scholars, after my Lord of *Ely* had diverſly, as he thought good, examined the Particulars, calling the whole Company into the Chapel, he ſharply and openly rebuked them al. And there reſerving the Correction of the greater Enormities to his further Conſideration; exhorting and charging them to maintain Unity, and to avoid Contention, he continued his Viſitation till towards *Eaſter* next: the rather, (as he told the Vicechancellor, and other, the Aſſiſtants) that he might keep them the more in Awe the mean Time.

In Concluſion, 'That he had thus made Relation of theſe Matters the more largely, as wel to advertiſe his Honour of the certainty therof, as alſo to excuſe his long Stay. And ſo reſting always at his Lordſhip's Commandment, he humbly recommended the ſame to the Tuition of God. Dated from *Clare-Hall*, the 26th of *September* 1573. Subſcribing, *Your Lordſhip's unworthy Deputy, ever at Commandment*, Tho. Byng.

This College's Diſturbances continued at leaſt two Years longer,'til the Year 1575, when the Queen ſent down a ſpecial Commiſſion to certain Heads, for the better and more peaceable Regulation of that Houſe for the future, as may be read afterwards: and in the Life of Archbiſhop *Whitgift*.

B. i. *Ch.* 12.

As I have made a few Remarks concerning ſome Biſhops and Divines, by Occaſion of Matters falling out towards them this Year; ſo I wil ſubjoyn the Mention of a great Soldier of ſpecial Note, for his Skil in Military Affairs, and his Improvement of the Diſcipline of War, ſomewhat relating to him, occuring this preſent Year. His Name was *Bingham*, (probably the ſame with Sir *Richard Bingham*, a noted Commander of the Queen's in the Wars of *Ireland*, of whom *Camden* gives a very good Character.) This Man had done good Service in the late Northern Rebellion, *An.* 1569; but now in mean Circumſtances. Which occaſioned Mr. *Rafe Lane*, (under whom he bore Arms in that Rebellion) to recommend him very earneſtly to the Lord Treaſurer *Burghley*. Which *Lane* was a Man of great Knowledge for Conduct in War, and of ſingular Art and Induſtry in many other Reſpects: Which made him very dear to that Nobleman: who made Uſe of him, and liſtened to many of his Projects and Propoſals. This Gentleman now interceded with the ſaid Treaſurer for *Bingham*, giving this Account of him, (whoſe Memory therefore deſerveth to be preſerved in our Records) 'That in the Suppreſſion of the Rebels in the North, the Queen had his painful and faithful Service under *Lane*'s Conduct. Where, as he aſſured his Lordſhip, he put in Practice as rare Points of Warlike Diſcipline, and as likely to have wrought, (if they had come to any Service) as at any Time in theſe Parts within our Age had been ſeen.

Bingham, *a brave Soldier, recommended to the Lord Treaſurer.*

Camd. Eliz. *p.* 567.

Rafe Lane.

May *the* 19*th*.

'That his long Experience, ſince the latter End of King *Edward*'s Reign; having been in *France*, where al Queen *Mary*'s Reign he ſerved, and until this latter Expedition; joyning to his Practice and natural good Capacity, alſo *Theoretic* (a Thing to old Soliders as they were al for the moſt part utterly void of the ſame) would, when Occaſion ſhould ſerve, make him hereafter to appear, as ſingular to others, as he for his Part, not without good Proof, did already ſo eſteem of him. And further, that of his Life, he was unto the World unſpotted. And that which was the Seal of al the reſt, he was not only of ſincere Judgment in Religion, but alſo, being void of thoſe Ceremonial Superſtitions [of Popery] even deeply touched with the Fear of God, as his modeſt Converſation with al Men did partly Witneſs. In which principal Reſpect he was bold (as he proceeded) the rather to recommend him unto his Lordſhip's ſpecial Goodneſs; as in that he knew from what Foundation his Lordſhip fetched the Beginning of Wiſdom. Which is referred to al our Actions, as wel Temporal as Spiritual. And for that, to be plain (he ſaid) with his Lordſhip, he ſeldom had found any of his Occupation, [*i. e.* Soldiers] (the more to be pitied) that Way ſo ſingularly given.

This was a Character given by Mr. *Lane* (in the foreſaid Letter) of *Bingham*, which he himſelf was the Bringer of: 'Knowing with how favourable an Eye his Lordſhip beheld Vertue, though ‘clothed in never ſo poor a Weed, (as the Preface of the Letter ‘ran) and knowing withal, how exact a Judge his Lordſhip was ‘thereof, and how hard to be deceived with a Shadow, where the ‘Ground wanted. That he was therefore the rather bold, humbly ‘and heartily to recommend unto his Goodneſs, the humble Suit of ‘that poor Gentleman.

I add one Paſſage more of this Writer, to excite the ſaid Lord's good Wil, ‘That he aſſured him, that his Goodneſs, that ſhould be ‘beſtowed on him for his Suſtinence, ſhould be, towards God, Cha‘rity; and to her Majeſty, the enabling, for her Highneſs's Ser‘vice, the moſt ſufficient Man for every kind of Martial Function; ‘that of his Calling, this Land now held.

Characters of the Queen's Courtiers.

Now having given an Account of ſome particular Perſons, I ſhal give a brief Character of Queen's *Elizabeth*'s chief Courtiers at this Time; as I read it in a private Letter of one that was now a Courtier himſelf, the Lord *Gilbert Talbot*, eldeſt Son of the Earl of *Shrewſbury*; which he ſent to his Father the Earl, from the Court: Dated the 10th of *May*. Which Letter ran to this Tenor, ‘That by ‘the Conveniency of the Bearer, he thought good to advertiſe his ‘Lordſhip of the State of ſome there at the Court, as near as he had ‘learned by his daily Experience. That the Lord Treaſurer, even ‘after the old Manner, dealt with Matters of the State only, and ‘bore himſelf very uprightly. That my Lord of *Leiceſter* was very ‘much with her Majeſty: and that ſhe ſhewed to him the ſame great ‘good Affection that ſhe was wont. And that of late he had endea‘voured to pleaſe her more than heretofore. That there were two ‘Siſters then in Court, very far in Love with him, as they had been ‘long; *viz.* my Lady *Sheffield*, and *Frances Haworth*. That they ‘belike ſtriving, who ſhould love him better, were at great Wars to‘gether. And that the Queen liked not wel of them, nor the bet‘ter of him. That by this Means there were Spies over him. That ‘my Lord of *Suſſex*, [Lord High Chamberlain] went with the ‘Tide; and helped to back others. But his own Credit was ſo‘ber, conſidering his Eſtate. He was very diligent in his Office, and ‘took great Pains. That my Lord of *Oxford* was lately grown into ‘great Credit. For the Queen's Majeſty delighted more in his Per‘ſonage, and his Dancing, and his Valiantneſs, than in any other. ‘And he thought, *Suſſex* backed him, al that he could. That, ‘were it not for his fickle Head, he would ſurely paſs any of them ‘ſhortly. That my Lady *Burghley* unwiſely had declared herſelf, ‘as it were jealous. Which came to the Queen's Ears: Wherat ſhe ‘had been not a little offended with her. But now ſhe was recon‘ciled again. At al theſe Love-Matters my Lord Treaſurer winked; ‘and would not meddle any way.

Lord Talbot's *Letter to the Earl his Father.* Epiſt. Comit. Salop. In. Offic. Armor.

‘That *Hatton* [Vicechamberlain] was ſtil ſick; and it was thought ‘he would very hardly recover of his Diſeaſe; for it was doubted, ‘it was in his Kidneys. That the Queen went almoſt every Day, to ‘ſee how he did. That now there were Devices, chiefly by *Lei‘ceſter*, and not without *Burghley* his Knowledge, how to make ‘Mr. *Edward Dier*, as great as ever was *Hatton*. For now in this ‘Time of *Hatton*'s Sickneſs, the Time was convenient. That it was ‘brought thus to paſs: *Dier* lately was ſick of a Conſumption, in

ANNO 1573.

‘ great Danger, and as his Lordſhip wel knew, he had been in Diſpleaſure for two Years. It was made the Queen to believe, That his Sickneſs came becauſe of the Continuance of her Diſpleaſure towards him: So that unleſs ſhe would favour him, he was like not to recover. And hereupon her Majeſty had forgiven him; and ſent unto him a very comfortable Meſſage. And he now was recovered again. And this, he added, was the Beginning of this Device. And theſe Things, he ſaid, he learned of ſuch young Fellows, as himſelf. Further, That Mr. *Walſingham* was come that Day [*May* the 10th] to the Court, [being returned from his Embaſſy] and that it was thought he ſhould be made Secretary; Sir *Tho. Smith*, and he, both together, to execute that Office. That he had not yet told any News, having no Time as yet to talk therof, for his being welcomed Home by his Friends.

A Controverſy in Benet *College, about a Statute.*

And now to return again to the Univerſity. A great Controverſy there had been in *Benet* College in *Cambridge*, between Mr. *Aldrich* the Maſter, and the Fellows, about a Statute of that College, which the Maſter had broken, and ſo had forfeited his Headſhip. It was, that the Head of that Houſe muſt within ſo many Years after his Election, take the Degree of Batchelour of Divinity: Which he had not done, nor intended to do: and that upon ſome Principles he had imbibed (it ſeems) againſt taking Univerſity Degrees. The Buſineſs was at firſt referred by *Aldrich* and the Fellows, to the Archbiſhop, who had been Maſter of that College heretofore, and ſo was wel acquainted with the true State of it. But *Aldrich* afterwards took other Meaſures, and declined the Archbiſhop: whoſe Judgment he knew was to diſplace him, as guilty of an abſolute Breach of Statute, and ſo of Perjury: And appealed to the Chancellor of that Univerſity. To whom the Archbiſhop's Advice was, That the Cauſe might be brought up before the Commiſſioners Eccleſiaſtical, wherof himſelf was one: the Heads of the Univerſity, excepting againſt that, as an Infringment of their Privilege; which was, that al Cauſes of any of their Members, ſhould be examined, and determined within themſelves, excluſively to al others; the ſaid Chancellor then recommended the Cauſe to the Vice-chancellor, and other chief Heads, and after ful Examination thereof, to inform him, how they found it, and give him their Judgment. Which after mature Deliberation they did; and ſent the ſame at Length in their Letter. This Affair is at large ſhewn in the Life of Archbiſhop *Parker*. Only this Declaration to the Chancellor, how the Matter ſtood, and their Thoughts thereof was there omitted: which bringing the Cauſe to a Concluſion, I here ſupply.

Book iv. *Ch.* 37.

The Judgment of divers Heads of the Univerſity.

The Sum then of their ſaid Letter was, ‘That his Grace the Archbiſhop was the fitteſt Man to end that Matter, as the College had formerly addreſt their Letter to him, finally to determine it. They ſhewed, That the like Statutes were in other Colleges, binding the Collegiates to be qualified diverſly: And that for the not accompliſhing thereof, they have been put by from their Rooms: That it were a dangerous Thing to admit an Example in one Houſe, contrary to the reſt. And that the plain Meaning of the Statute was, That whoſo had not the Qualification required, was not to enjoy that Place.

ANNO 1573.

‘That the Party had heretofore conſented to the Archbiſhop's Reſolution of the ſaid Doubt. And that ſeeing his Lordſhip [their Chancellor] had before adviſed *Aldrich*, to commit his Cauſe to his Grace; therefore they had addreſt their Letters to him, not doubting of his ſingular Care for the good Eſtate of that Houſe: they not thinking it beſt for them to ſet down the definitive Sentence. The whole Letter is worth preſerving, ſhewing a Deciſion of an Univerſity Statute, and containing the Reſult of the Judgment of divers wiſe and learned Heads of that Univerſity at that Time, *viz. Byng*, *Perne*, *Hawford*, *Kelk*, and *Whitgift*. See it at length in the *Appendix*.

NºXXXVI.

Horarium, *i.e. Howrs of Prayer; a Book now printed.*

Some Books I find this Year publiſhed, wherin Religion was concerned. Which were, as followeth. A Book of Devotions, called *Horarium*, or, The *Horary:* printed with Privilege at *London*, by *William Seres:* having been ſet forth firſt with the Queen's Authority, *Anno* 1560. for the Help and Direction of pious People in their Devotions and Prayers. Dr. *Coſins* ſet forth in the Year 1626, (a Fifth Edition whereof appeared in the Year 1638.) *A Collection of private Devotion in the Practice of the antient Church, called, The Hours of Prayer, as they were much after this manner publiſhed by Authority of Queen* Elizabeth, 1560. In the Preface to which, he ſaith, ‘That thoſe his daily Prayers and Devotions in that his Book, for the moſt Part were after the ſame Manner and Diviſion of Hours, as heretofore they had been publiſhed among us by high and ſacred Authority. And now were alſo renewed, and more fully ſet forth again: and that for four Reaſons. I. To continue and preſerve the Authority of the antient Laws, and old godly Canons of the Church. Which were made and ſet forth for this Purpoſe, That Men before they ſet themſelves to pray, may know what to ſay, and avoid as much as might be, al extemporal Effuſions, and irkſome and indigeſted Prayers. II. To let the World underſtand, That they who gave it out, and accuſed us here in *England*, to have ſet up a new Church, and a new Faith, to have abandoned al the Forms of Prayer and Devotion, to have taken away al religious Exerciſes and Prayers of our Forefathers, to have deſpiſed al the ancient Ceremonies, and caſt behind us the Bleſſed Sacraments of Chriſt's Catholic Church: That theſe Men did little elſe than betray their own Infirmities, and had more Violence and Will, than Reaſon or Judgment for what they ſaid, *&c.* As may alſo appear by the public Liturgy, and other Divine Offices of our Church, agreeable to them which the *Antients* uſed. III. That they who are already religiouſly given; and whom Lets and Impediments do often hinder from being Partakers of the Public, might have here a daily and devout Order of private Prayer, wherin to exerciſe themſelves, and to ſpend ſome Hours of the Day at leaſt in God's holy Worſhip and Service. IV. That thoſe who perhaps are but coldly this Way yet affected, might by others Example be ſtirred up to the like heavenly Duty of performing their daily and Chriſtian Devotions to Almighty God. This Book had the Approbation and Licence of Archbiſhop *Abbot*, *Feb.* 22, 1626. And as thoſe were the Cauſes of publiſhing the ſame ſo often then, ſo no doubt,

Coſins's *Devotions.*

Sand. *de Schiſm. Anglic.* Calvin. *Turciſm.* Briſt. *Demonſtr.*

doubt, upon the ſame Account, it was thought fit to be ſet forth twice in Queen *Elizabeth*'s Reign.

ANNO 1573.

Preces privatæ; Latin Prayers for Schools.

In this Year alſo came forth another little Book of *Latin* Prayers and Leſſons, for the Uſe of Schools, intitled, *Preces privatæ in Studioſorum gratiam collectæ: Et Regia auctoritate approbatæ: Noviter impreſſæ.* Printed by *William Seres:* It contained, I. A *Calendar*, together with various Rules; as, concerning the Year, with its Parts: An Œconomical Table; wherein every one is admoniſhed of his Duty, in whatſoever State of Life he is. II. A *Catechiſm.* Which is the ſame with our Church Cathechiſm, but ending at the Lord's Prayer, expounded. III. Morning Prayers. IV. Evening Prayers. V. Select Prayers concerning the Nativity of Chriſt, of his Paſſion, of his Reſurrection, Aſcenſion, and Miſſion of the Holy Ghoſt, and of the Holy Trinity. VI. The Pſalms: which they cal the *Penetential.* VII. Other Select Pſalms for the Queen. VIII. *Flores Pſalmorum.* IX. To obtain Remiſſion of Sins. X. Pious Meditations of the Frailty of Life; The Hope of the Reſurrection, *&c.* XI. Prayers out of the Bible. XII. Prayers, or holy Ejaculations. XIII. Other pious Prayers. XIV. The Bleſſings of the Table, *&c.* XV. Other Miſcellaneous Matters added at the End. And leſt any might make ſome Objection againſt uſing Prayers in *Latin*, as bordering upon the Popiſh *Latin* Maſs, the Editor ſet forth a Preface in this Behalf: Applying himſelf to the Reader, that in ſetting forth theſe *Latin* Prayers, he intended not that ſuch as were ignorant of the *Roman* Tongue ſhould repeat and uſe them, when they were not by him underſtood: For that was very far from his Purpoſe. But that he cauſed them to be printed for the Sake only of ſuch as were ſkilful and ſtudious in the *Latin* Tongue, if they were minded to uſe them. But that as for others that knew not that Idiom, he exhorted and admoniſhed them, that they ſhould accuſtom themſelves to Prayers written in the Mother Tongue, and be inſtant in them, and make them familiar to them; leſt while they willingly prayed in an unknown Tongue, their Minds, as St. *Paul* ſaid, in the mean time be void of al Fruit. And of this he warned his Reader again and again. And prayed the Reader to take Notice of this, that he might not miſjudge what he had done.

Three Sermons of Lever *ſet forth.*

This Year alſo were ſet forth three Sermons heretofore preached in great Audiences by *Tho. Lever*, a very learned and pious Profeſſor of true Religion, ſome time Head of S. *John*'s College, *Cambridge*, and an Exile under Queen *Mary*, now Maſter of *Sherborn* Hoſpital. The Firſt, preached in the Shrowds at St. *Paul*'s upon *Rom.* xiii. *Let every Soul be Subject to the Higher Powers.* The Second before King *Edward*, upon St. *Joh.* vi. 5. *When Jeſus then lift up his Eyes, and ſaw a great Company come unto him, he ſaith unto* Philip, *Whence ſhal we buy Bread, that theſe may eat?* The Third at St. *Paul*'s Croſs, upon 1 Cor. iv. 1. *Let a Man ſo eſteem of us, as Miniſters of Chriſt, and Diſpoſers of the Myſteries of God.*

Gualter's *Homilies upon the Firſt Epiſt. to the* Corinthians.

Now alſo, (or rather the End of the former Year) did *Rodolphus Gualter*, a learned Miniſter of *Zuric* in *Helvetia*, and of great Eſteem with our Biſhops and Divines, ſet forth his *Homilies* in *Latin*, upon the Firſt Epiſtle to the *Corinthians:* and dedicated his Book to divers of the *Engliſh* Biſhops, namely, ſuch as had been Exiles at *Zuric*,

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Zuric, and other Cities in thoſe Parts; as *Grindal*, *Sandes*, *Cox*, *Horne*, *Pilkington*, *Parkhurſt*, *&c.* To this laſt the Book was delivered in *December:* And the next Month, the ſaid Biſhop, in a Letter, ſhewed that learned Man, how acceptable the Preſent was to him, and profeſſed in what Part he took it, that he [*Gualter*] joined him with thoſe other worthy and learned Biſhops in the Dedication. In that Prefatory Epiſtle (which was dated the Calends of *Auguſt*, 1572) that Reverend Author did learnedly treat of the Dignity and Unity of the Church: Wherein he ſhewed, that none ought raſhly to depart from its Society: and lamented thoſe great and lamentable Diviſions in this Church of *England*, by reaſon of thoſe that ſcrupled the Apparel, appointed to Miniſters.

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ANNO 1573.

another Houſe of that Lord. Thence to *Bedgbury*, Mr. *Culpepper*'s Houſe. Thence to *Hempſted*, Mr. *Guilford*'s. Thence to *Rye*. So to *Siſingherſt*, Mr. *Buker*'s, whom ſhe knighted. Thence to *Boſton Malherb*, to Mr. *Tho. Wotton*'s there. Thence to Mr. *Tufton*'s at *Hotherfield*. Thence to her own Houſe, *Weſtenhanger*: The Keeper whereof was the Lord *Buckhurſt*. And ſo to *Dover*. When ſhe departed from thence, at *Folkſton* ſhe was met with the Archbiſhop of *Canterbury* and the Lord *Cobham*, and a great many Knights and Gentlemen of that County: and ſo conducted to *Canterbury*: and lodged at the old Palace of S. *Auguſtines*. And treated by the Archbiſhop, as we ſhal hear by and by. From *Canterbury* (where ſhe tarried a Fortnight) ſhe paſſed to *Sittingburn*; and ſo to *Rocheſter*. Thence to her own Houſe at *Dartford*. And at laſt came ſafely to *Greenwich* again.

Some Account of her Journey.

From Mr. *Gilford*'s Houſe (where ſhe was *Auguſt* the 10th) the Lord *Burghley*, in a Letter to the Earl of *Shrewſbury*, gave this ſhort Account of their Journey hitherto: ‘That the Queen had a hard Beginning of her Progreſs in the Wild of *Kent*: and namely in ſome Part of *Suſſex*. Where ſurely were more dangerous Rocks and Valleys, as he ſaid, and much worſe ground, than was in the *Peak*. That they were bending to *Rye*; and ſo afterwards to *Dover*: where, as he added, they ſhould have Amends.’ I will rehearſe alſo the Concluſion that Lord made in his Letter; wherin, having mentioned the Earl's noble Seat of *Chatteſworth*; that was then, as it ſeems, in building, or adorning, ‘I muſt end with my moſt hearty Commendations to your Lordſhip, and my good Lady, wiſhing myſelf with her at *Chatteſworth*; where I think I ſhould ſee a great Alteration to my good Liking. From the Court, at Mr. *Guilford*'s Houſe.

Life of Abp Park. *B.* iv. *Chap.* 30.

In her Paſſing, (I ſay) ſhe viſited *Canterbury*. How magnificently ſhe was received and entertained here by Archbiſhop *Parker*, I have related elſewhere. This I only add, that while ſhe was here, the *French* Ambaſſador came to her. Who hearing the excellent Muſic in the Cathedral Church, extolled it up to the Sky, and brake out into theſe Words, ‘O God, I think no Prince beſide, in al *Europe*, ever heard the like; no, not our Holy Father, the Pope himſelf. A young Gentleman that ſtood by, replied, *Ah! Do you compare our Queen to the Knave of Rome*; or rather prefer him before her? Whereat the Ambaſſador was highly angred, and told it to ſome of the Counſillors. They bade him be quiet, and take it patiently. For the Boys, ſaid they, with us do ſo cal him, and the *Roman Antichriſt* too. He departed with a ſad Countenance. This Paſſage, Biſhop *Parkhurſt* wrote to *Gualter* of *Zuric*, in his Correſpondence with him. This *French* Ambaſſador dined with the Queen at the Archbiſhop's Palace: His Title was *Comes Rhetius*; with whom the Queen after Dinner had much Diſcourſe.

The French *Ambaſſador at* Canterbury, *the Queen being there.*

In the Middle of the *Latin* Life of Archbiſhop *Parker*, intitled *MATTHÆUS*, there is a large Blank left, as may be obſerved in the ſaid *Latin* Life, printed in the *Appendix* to the Life and Acts of that Archbiſhop. In which Blank Place ſhould have ſtood a particular Deſcription of the Queen's Progreſs, and of her coming in her ſaid Progreſs to *Canterbury*, and her moſt ſplendid Entertainment

Nº XC. *Pag.* 162.

by the Archbiſhop there. This undoubtedly was omitted by that Archbiſhop's Order, to prevent any Cenſures of him, that might be made therupon. Yet the ſaid Deſcription was printed in that void Place, in ſome few Copies, rarely to be (now eſpecially) met withal. A worthy learned Man, and a great Searcher after ſuch Curioſities, having obtained one of theſe Copies, communicated that material omitted Part of the Archbiſhop's Hiſtory to me, which on this Occaſion, I have put into the *Appendix*, as a great Rarity: wherin the Queen's coming to that City, and Reception both at the Cathedral and Palace, is more largely related: and her Departure thence, and the reſt of her Progreſs homeward.

Rev. T. Baker, *Th. B.*

N° XXXVII.

Wickedneſs riſe in Yarmouth.

It was ſad to conſider, that notwithſtanding the Reſtoration of the Goſpel under this Queen, and that the Biſhops and Officers of the Church did what they could in the Exerciſe of Diſcipline, for the Reſtraint of Sin and Wickedneſs, as Adultery, Fornication, Profanation of the Lord's Day, Wrongs done in Matters Teſtamentary, and the like; yet theſe Tranſgreſſions did abound very much: as in other Places, ſo I find particularly in the Town of *Yarmouth*, in the Dioceſe of *Norwich*. Notwithſtanding the Biſhop had a Commiſſary there, on purpoſe to watch over, and take Care of thoſe Parts; and as Occaſion ſerved, to inform the Biſhop of any Irregularities, and Miſdemeanours. But al little enough. Inſomuch, that two wel diſpoſed Perſons, *viz.* Mr. *Bacon*, and Mr. *Meek*, Bailiffs of *Yarmouth*, deſired the Biſhop to exerciſe his Authority, and to puniſh Wickedneſs. To which the Biſhop gravely and willingly condeſcended: 'Commending their godly Intent herein; adding, that al he and they, with al his Officers, could do, was too little; Sin did ſo much abound, and Puniſhment thereof was ſo ſlack. And that if he might perceive any Default in his Officers, being thereof by them advertiſed, he would ſee it amended. This notwithſtanding he required of them, that his Commiſſary ſhould not be interrupted in his Office doing. And thus concluded, Beſeeching Almighty God, that himſelf and they al might be earneſtly bent, that Sin might be puniſhed, to the Example of the World; whereby it might be left off. This Letter was dated in *November*.

The Biſhop of Norwich *to the Bailiffs there.*

The unſeaſonable Weather this Year. A Dearth.

The Seaſon and Weather this Year, I may be allowed to give a ſhort Hint of, ſince the aboveſaid Biſhop thought fit to write of it, as far as into *Helvetia*, to his learned Friends, *Gualter* and *Bullinger* there. That from *November* the laſt Year, to *Whitſontide* this, it was almoſt perpetual Winter: for the cold Winds, *Eurus*, *Aquilo*, *&* *Septentrio*, that is, the Eaſt, North-Eaſt, and North, al that Time only blew. The warm South, and South-Weſt, never or rarely. Yet there was ſcarcely Snow or Froſt before Candlemas. And then the Country abounded with both. Which cauſed a very great Dearth, not only of Bread, but of al other Things. Which the pious Biſhop attributed to this Cauſe; Becauſe Charity grew ſo cold. But in the latter End of *June*, notwithſtanding, there appeared better Hopes, and the ſtanding Corn every where very promiſing. But the Harveſt was not begun, eſpecially in *Norfolk*, 'til *Bartholomew-tide*; and that a very moiſt and rainy Seaſon; ſcarce a fair Day in the whole Harveſt. So that no ſmal Part of the

Corn periſhed. However, the greateſt Part was ſaved, by the unwearied Pains and Diligence of the Harveſt-men.

CHAP. XXXI.

Bullinger *and* Gualter, *their Judgments of the New Diſcipline. The* Exerciſes. *In what Order and Manner performed in* Hertfortſhire; *by the Direction of the Biſhop of* Lincoln. *The* Exerciſes *forbidden in the Dioceſe of* Norwich. *Some Privy Counſillors write to the Biſhop of* Norwich, *in Favour of them. Which occaſions his Letter to the Biſhop of* London, *for Direction: And to the Biſhop of* Rocheſter. *Notice given to the Archbiſhop of the Suppreſſion of them. Not ſuppreſt in other Dioceſes. The Book of the* Troubles *at* Frankford, *printed. Reprinted,* 1642. *Some pretend to caſt out Devils. Account of two Perſons afflicted with Satan, in a Letter of the Biſhop of* Norwich *to* Bullinger. *An Innovation in the Cathedral Church of* Norwich. *The Biſhop's Letters thereupon.* Arianiſm *and the* Family of Love *in* Cambridgeſhire.

The Judgment of the Divines of Zuric, *concerning the Innovators.*

AN Argument of the Correſpendence held the Year 1574, between ſome of the *Engliſh* Biſhops, and their old Friends of *Zuric* in *Switzerland*, was concerning thoſe that laboured to bring in a *Ruling* Preſbytery into this Church, inſtead of Biſhops; and for taking away their Revenues, and putting them to better Uſes. Theſe were not approved of by thoſe Divines. *Bullinger*, the Chief of them, in a Letter dated *May* the 10th, 1574, writ thus to one of our Biſhops, concerning theſe *Innovators*. 'They imitate, in mine Opinion, thoſe ſeditious Tribunes of *Rome*, who, by Vertue of the *Agrarian* Law, beſtowed the public Goods, that they might enrich themſelves. That is, that you [the Biſhops] being overthrown, they might ſucceed in your Places, *&c.* But they go about to erect a Church, which they ſhal never advaunce, as they deſire: neither if they ſhould, can they ever be able to continue it.' And after, in the ſame Letter, 'I would to God there were not in the Authors of this *Preſbytery*, *Libido dominandi*, an ambitious Deſire of Rule and Principality. Nay, I think it ought eſpecially to be provided for, that there be not any high Authority given to this Preſbytery. Whereof many Things might be ſaid; but Time wil reveal many Things, which yet lie hid.

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‘I hope

ANNO 1574.

‘I hope the Frame of this new Diſcipline wil, in ſhort Time, fal of ‘itſelf; conſidering that now it appears ſufficiently, many are now ‘become weary of it, that had it before in Admiration.

Gualter to the Biſhop of Ely, Pa. 454.

The ſame *Helvetian* Divine wrote alſo this Year to another Biſhop, his Correſpondent, namely, the Biſhop of *Ely*, upon the ſame Argument, two Letters: Which may be read in the *Survey of the pretended Holy* DISCIPLINE. In one whereof, dated *Aug.* 20. are theſe Words: ‘I ſhal not need to uſe many Words; what I think of ‘your *Innovators*, ſith I have done it in my laſt Letters. And ſurely ‘I am greatly confirmed in my former Opinion, by the Examples ‘which ſuch like Innovators in *Germany* do bring forth. *Video enim* ‘*illis nominibus nihil ambitioſius, nihil inſolentius, nihil ineptius fingi* ‘*poſſit.* For whereas there are many things moſt wickedly done by ‘them daily, yet they are not aſhamed to pretend the Zele of God, ‘in excuſe of thoſe things, which contrary to the Word of God ‘they deviſe moſt wickedly and maliciouſly againſt the Servants of ‘Chriſt. But as far as I can conjecture, many, by whoſe Counſil ‘and Aſſiſtance the Frame of this Diſcipline was chiefly erected, are ‘now aſhamed of them.

Exerciſes now uſed by the Miniſters.

EXERCISES among the Miniſters and Curates of Churches, (called *Propheſyings* from the Apoſtle's Word, 1 *Cor.* xiv.) were now uſed in moſt Dioceſes. The main End whereof was for the inciting thoſe that were in Orders to apply themſelves to the Study and Underſtanding of the holy Scripture; and to enable them to make profitable Sermons, and to preach in their ſeveral Cures, and Parochial Charges. In order to theſe *Exerciſes*, the Clergy were ſorted into divers competent Companies or Societies, by Subſcription of their Names; and particular Churches and Days appointed, and the Perſons named to exerciſe and perform in their Order: And the reſt, after the Exerciſe was over, were to judge of what had been ſpoken; and a Moderator to be preſent, to determine and conclude al. That which was to be done at theſe Meetings was, that a certain Portion of Scripture given, ſhould be handled by ſome of them aſſigned thereto, by way of Explication, and apt Obſervations to be deduced from thence. The Moderator was nominated by the Biſhop of the Dioceſe, as likewiſe the Order of the whole allowed by him.

Biſhop of Lincoln ſettles them in Hertfordſhire.

This was practiſed to the great Benefit and Improvement of the Clergy: Many of whom, in thoſe Times, were ignorant, both in Scripture and Divinity. In *October* this Year, the Biſhop of *Lincoln* ſettled Orders and Moderators for theſe *Propheſyings* in that Part of *Hertfordſhire* that lay in his Dioceſe, with his own Hand ſubſcribed to them; and the like, no queſtion, in the other Parts of his See. It may be worth recording the Paper: Which was in this Tenor:

MSS. Penes me.

‘First, It is thought meet, your *Exerciſes* ſhal be kept every other ‘Week, upon the Thurſdays, from nine of the Clock in the Forenoon, until Eleven, and not paſt. So that the firſt Speaker exceed ‘not three Quarters of an Hour, nor the two laſt, half an Hour ‘between them both. The Remnant of the Time to be left for the ‘Moderator. If the Thurſday ſhal fal out to be ſome Holy-Day, ‘then, *&c.* [to be conſidered on what other Day they were to be obſerved: as in the Orders for theſe Exerciſes in the Dioceſe of

Cheſter. Some Years after, I find they were ordered on the Tueſday before by *Chaderton* the Biſhop.]

'A Table of the Names of the Speakers being made, it may eaſily be known, who ſhould ſpeak, wherof, at what Time, and in what Place, what Courſe every Man is bound to keep in his own Perſon: Except upon urgent Occaſion he be hindred. And then may he ſubſtitute a ſufficient Deputy. Yet ſuch an one as belongeth to our Exerciſe: Whoſe Name ſhal be ſignified to the Moderator before. So that the Place be never deſtitute; and the Brethren may know whom to look for.

'Al the Speakers ought carefully to keep them to the Text; abſtaining from heaping up of many Teſtimonies, Allegations of profane Hiſtories, Exhortations, Applications, Common Places, and Diviſions, not aptly grounded upon the Text: Not falling into Controverſies of our preſent Time or State: Neither glancing cloſely, or openly, at any Perſons, public or private; much leſs, confuting one another. But contrariwiſe, al their Care ought to be, to rip up the Text; to ſhew the Senſe of the Holy Ghoſt; and briefly, pithily, and plainly to obſerve ſuch Things, as hereafter may wel be applied in Preaching, concerning either Doctrine or Manners.

'The Text may be handled in this Sort: If firſt, we ſhew, whether it depend of former Words, or no. And how, and upon what Occaſion the Words were ſpoken, the Fact done, or the Hiſtory rehearſed: So that this be ſoundly gathered out of the Scriptures: The Drift and Scope of the Words, and the plain Meaning of that Place of Scripture, is to be opened: The Property of the Words to be noted; whether a Figure, or no: The Uſe of the like Phraſe of Scripture in other Places: Reconciling ſuch Places, as ſeem to repugne: Lay forth the Arguments uſed in the Text: Shew the Virtues and Vices, contained or mentioned therin; and to the fulfilling or Breach of which Commandment they belong. How the preſent Text hath been wreſted by the Adverſaries: and how, and wherin they have been deceived. What Points obſerved, that may ſerve for Confirmation of Faith, and Exhortation to Sanctification of Life; againſt Occaſion ſhall be offered of Preaching.

'After the firſt Speaker hath ended, the Second is to ſpeak of the ſame Text, and in the ſame Order: having a careful Reſpect to add, and not to repeat, to beware as much as in him lieth, that he utter no Contradiction to the former Speaker. If it fal out, the Former ſhal give out any falſe Doctrine, the public Confutation and qualifying of the Words is to be left to the Moderator: And the Matter itſelf further to be handled privately, by the Brethren. The ſame Order in the ſame Text hath the Third Speaker to keep. And both of them as the reſt, are bound not to exceed the Time.

'*Prayers* ought to be made by the firſt Speaker for the whole State of the Church, at the Beginning of the Exerciſe ſhortly: And at the End by the Moderator: Namely, for the Queen's Majeſty: by whoſe good Means God hath granted us Liberty to proceed cheerfully in ſuch Exerciſes. Eſpecially, we have to pray for the Grace of God's Holy Spirit, for Truth, Unity, Reverence,

ANNO 1574.

‘Diſcretion and Diligence in our Miniſtry. The Form of Prayer is further to be preſcribed.

‘Our Exerciſe ſhal be had only and wholly in the *Engliſh* Tongue; avoiding Allegation of Scripture, Fathers, profane Authors, *&c.* in the *Latin,* for ſpending of Time: Unleſs the Force of ſome *Latin,* or *Greek* Word, for further Inſtruction, be ſhewed as a Thing moſt neceſſarily to be noted, where Ability wil ſerve.

‘The Exerciſe ended, the Brethren coming together [the Aſſembly being diſmiſt] and the firſt Speaker for that Time put apart, and al, ſo many as have not given their Names to our Exerciſe, ſecluded; the Moderator ſhal require of the Brethren, by Order, their Judgments concerning the firſt Speaker, for whoſe Cauſe chiefly the Day's Meeting and Aſſembly hath been. Firſt, how ſound his Doctrine; how he kept his Text, or wherin he ſwerved; how truly Scripture expounded, and Teſtimonies alledged: How he hath obſerved our Order of Propheſy: How plain or obſcure his Words: How modeſt his Speech, or Geſture; how ſeemly, reverend and ſober, his whole Action in the Exerciſe hath been: and wherin he failed. Withal is to be conſidered, how ſome of his Words doubtfully ſpoken, may be charitably expounded and conſtrued in the better Part. This done, the firſt Speaker muſt be contented to be admoniſhed by the Moderator, and the reſt of the Brethren, of ſuch Things as ſhal ſeem to the Company worthy Admonition. The ſame Enquiry is to be made of the Life of the Speakers in their Courſe. That we may al be reformed both in Doctrine, and in Life.

‘In this Conſultation, and after this Admonition to the Speakers, ſhal be moved, by any of the Brethren, any Doubt that juſtly might riſe of the Text, and not yet anſwered by any of the Speakers. Wherin he is to be reſolved by the Speakers and Moderator: But if he ſeem not yet ſo fully ſatisfied, and the Queſtion of Importance, by Conſent of the Brethren, it ſhal be deferred until the next Exerciſe, for the firſt Speaker for that Time to handle, in the Entrance of that Day's Propheſy. Further, None of the Speaker's ſhall take upon him publickly to make Anſwer, unleſs he be able preſently, pithily, and plainly to anſwer the ſame.

‘No Man ſhal willingly ſhun the Exerciſe, or fail in his Courſe; neither ſhew himſelf diſordered, or refuſe, or ſtomach ſuch Brotherly Admonition as is to be uſed; neither ſpeak publicly or privately againſt any good Order taken by the Brethren, and ratified by our Ordinary. And if any ſhal ſo do, and be found therin incorrigible, we have Leave to put out his Name in the Table, til he be reformed. And in the mean while, we are to ſignify his Fault unto the Biſhop.

‘The appointing of the Miniſters to our Exerciſes, belongeth unto our Ordinary. Neither are we to place any to the ſame, but ſuch as ſhal be admitted by him, and thoſe whoſoever ſhal firſt yield to the Obſervation of theſe Orders, and teſtify the ſame by their Subſcription.

The

The Biſhop's Allowance.

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'These Orders of *Exerciſe* offered to me by the Learned of the Clergy of *Hertfordſhire*, I think good and godly, and greatly making to the Furtherance of true Doctrine, and the Encreaſe of godly Knowledge in them that are not as yet able to preach: Specially, if the ſame Rules be ſoberly, with Wiſdom and Diſcretion, obſerved. Therefore I earneſtly exhort and require al ſuch, as will not ſhew themſelves to be backward in Religion, and Hinderers of the Truth, diligently to obſerve the ſame, and reſort unto the *Exerciſe*. Or if they will not preſently, upon the Warning of the Moderators, to appear before me, to yield an Account, why they wil not ſubmit themſelves to ſo godly and profitable an Exerciſe.

'Nevertheleſs, I require, that you admit not any to be Preſident or Moderator in that Exerciſe, but ſuch as I have allowed by this preſent Subſcription, before that I, upon particular Trial, ſhal accept and allow the ſame. Nor ſhal you permit any Stranger to ſpeak among you, but ſuch as you know wil ſtay himſelf within the Compaſs of theſe Orders, and not break them, to the defaming of the preſent State of the Church of *England*. Or if any ſhal ſo do, be he Stranger or other, that preſently one of the Moderators ſtay him, that he proceed not therein. This 26th of *October*, *Anno* 1574.

THOMAS LINCOLN.

The Moderators appointed.

'For this preſent Time, until I have further Trial of others, I appoint the chief Moderators, theſe whoſe Names are ſubſcribed, one at leaſt of which, I require always to be at the Exerciſe.

Mr. *Horn* of *Hempſted*, Mr. *Hammond* of *Leachwould*,
Mr. *Mountford* of *Tuynge*, Mr. *Pofkin* of *Lilly*.

'Al which I require to have diligent Care of the Obſervation of the former Orders, as they wil anſwer to the contrary.

Exerciſes in the Dioceſe of Norwich *forbidden.*

Theſe Exerciſes or Propheſyings were practiſed at *Holt*, and other Places in the Dioceſe of *Nowich*, by the Countenance and Encouragement of that Biſhop; til in the very Beginning of this Year, 1574, when the Archbiſhop of *Canterbury* had received a Command from the Queen (who had heard they were abuſed) to ſend to al the Biſhops of his Province, to put them down. The Biſhop of *Norwich* was ſurprized, when the Archbiſhop ſent this Order to him; and being willing to ſuppoſe he meant only the Regulation of the Abuſes thereof, ſhewed the Archbiſhop, how theſe Exerciſes daily brought ſingular Benefit to the Church of God, as wel to the Clergy as Laity; and that it was a right neceſſary Exerciſe to be continued, if it were not abuſed. Which he acknowledged had been once or twice by buſy Speakers againſt Conformity in Religion. But that they had been ſilenced, until they ſhould ſubſcribe the Articles, *&c.*

ANNO 1574.

Some Privy-Counſillors write to the Biſhop of Norwich *in favour of the Exerciſes.*

In this very Time (which was the Beginning of *May*) *Grindal*, Biſhop of *London*, and three others of the Privy Council, Sir *Francis Knowles*, Sir *Walter Mildmay*, and Sir *Tho. Smith*, Secretary of State, wrote to the Biſhop of *Norwich*, commending much thoſe Exerciſes uſed in his Dioceſe; and adviſed that they might not be hindred or ſtayed, but might procced and go forward to God's Glory, and Edifying of the People. This was writ *May* the 6th. Of this Letter the Biſhop ſoon acquainted the Archbiſhop; whoſe Order from the Queen ſeemed contrary to this of the Queen's Counſillors. Wherefore the Archbiſhop deſired to know what thoſe Privy Counſillors Warrant was for their ſo writing unto him. This cauſed the ſaid Biſhop of *Norwich* to diſpatch a Letter to the Biſhop of *London* (who was known to favour the Exerciſes) for Inſtructions what Anſwer to make to the Archbiſhop: Importing, ‘That he had received from him, and the ſaid three Privy Counſillors, Letters to this Effect, That wheras certain Godly Exerciſes of *Prophesying* were uſed in theſe Parts, and ſome not wel diſpoſed towards true Religion, did ſpeak Evil, and ſlander the ſame, that he ſhould notwithſtanding proceed and go forward in the ſame; ſo as no ſeditious, hypocritical or ſchiſmatical Doctrines were taught, or maintained in the ſame, *&c.* And that not long before the Receipt of their Letters, he had Word ſent him by a Chaplain of my Lord of *Canterbury*'s Grace, that the Queen's Commandment was, that theſe Exerciſes ſhould be ſuppreſt: And that now lately his Grace underſtanding, that he [the Biſhop of *Norwich*] had received theſe Letters from his Lordſhip and the reſt, willed him to let him underſtand, what their Warrant was; ſince her Majeſty, as his Grace wrote, had commanded him to write to al his Brethren of this Province, to the contrary. That therefore, before he ſhould do any Thing in anſwer to his Grace, he thought good to ſignify thus much to his Lordſhip: praying him of his Friendly Advice herein. That neither his Duty might be neglected, in anſwering his Grace's Requeſt; nor the ſame Anſwer to be ſuch as might offend his Lordſhip and the reſt of the Honourable, that had written for the Continuance of that Godly Exerciſe of expounding the Scriptures: Which undoubtedly had brought ſingular Benefit to the Church of God. This was dated *May* 28, from *Ludham*.

His Letter to the Biſhop of London, *about this Matter.*

And to the Biſhop of Rocheſter.

And as he wrote the former Letter to the Biſhop of *London*, ſo, being loth to be an Inſtrument of forbidding a Matter of ſuch excellent Uſe to the Church, as he eſteemed it, he wrote to another Biſhop *Freke*, Biſhop of *Rocheſter*, the Queen's Great Almoner, for his Thoughts and Advice about the ſame Matter. The Anſwer, it ſeems, given him by both theſe Right Reverend Biſhops, however they approved the Exerciſes, at this Juncture was, to comply.

The Archbiſhop diſguſted at the Talk of his Letter in the Dioceſe.

And as the Biſhop had conſulted with theſe two Court Prelates concerning this weighty Matter, ſo for his own Satisfaction he thought fit to communicate it to ſome of his learned and diſcreet Brethren of the Clergy, to confer with them about it. One *Matchet* alſo, a Chaplain of the Archbiſhop's, coming down into thoſe Parts, had reported it to divers. Whereby the Archbiſhop's Letter of ſtopping the Exerciſes, got Wind in that Dioceſe, and gave great Occaſion of Talk there. Which coming to his Grace's Ears, gave him ſome Diſguſt. For which the Biſhop of *Norwich* thus vindicated himſelf, ‘That wheras his Grace ſeemed to miſlike, that he ſhould communicate with his Friends concerning ſuch Matters as he [the Archbiſhop] wrote in his Letters, That if the Cauſe were weighty, he could not but think it needful to take Advice. And yet, he added, That he imparted not ſuch Matter to many, or to talkative Perſons. And that concerning ſuch public Commandments as could hardly be kept cloſe, others in ſuch Matters were to be ſuſpected, rather than himſelf, for opening them to their Ears and Handling; to whom they came before he heard or received them: As particularly, that Commandment which his Grace ſent for the Suppreſſing of Propheſies, written in a Letter to *Matchet* his Chaplain: and the ſame uttered to ſundry Perſons, after he had an Underſtanding therof.

These Exerciſes ſuppreſt.

But our Biſhop obeyed, and ſent to his Chancellor, that being commanded by the Archbiſhop, in the Queen's Name, that the *Propheſying* throughout his Dioceſe ſhould be ſuppreſt; therefore, that he ſhould give Notice to every one of his Commiſſaries, that in their ſeveral Circuits they ſhould ſuppreſs the ſame.

Signified by the Biſhop to the Archbiſhop.

And ſo the Biſhop ſignified to the Archbiſhop, concerning his Conformity to the Queen's Commandment, together with ſome Account of the Letter late written to him from the Privy Counſillors: ‘That it might like his Grace to underſtand, that certain of good Place, and great Credit, had writ unto him not long ſince, not by the Way of any *Warrant*, but as giving Advice: that, ſo as nothing was brought in Queſtion, tending to Controverſy and frivolous Contention, or contrary to her Majeſty's Commandment, or Laws eſtabliſhed, the Exerciſe of Propheſying might wel be continued. But notwithſtanding, knowing from his Grace, that her Majeſty's Commandment was, that the ſame ſhould be ſuppreſt through his Grace's Province, he had already ſtayed them himſelf in ſome Places, and had commanded his Officers to ſuppreſs the ſame throughout his Dioceſe. This was dated *June* the 7th.

The Contention among the Miniſters. The Occaſion therof.

The Miniſters of this Dioceſe indeed ſeemed to be more contencious about Orders and Uſages of the Church preſcribed, as what Bread was to be uſed in the Lord's Supper, whether Wafer, or common Loaf Bread, as wel as other Obſervances: and theſe Controverſies brought unſeaſonably into their Exerciſes; thus diſputing upon Things eſtabliſhed. The Report wherof came up (as it is like) to the Ears of the Court. Which might give Occaſion to the ſtaying of them in this Dioceſe particularly. For the Archbiſhop had not ſent the like Order to other Dioceſes; as appears by the Biſhop of *Rocheſter*'s Anſwer to the Biſhop of *Norwich*'s Letter, above-mentioned: Which was to this Purpoſe, (After he had obſerved, that ‘the Biſhop had liked and allowed of his Advice) ‘That wheras his Lordſhip would underſtand, whether the like Commandment were generally given throughout this Province, I muſt tel your Lordſhip, anſwered he, that I hear of no ſuch Commandment, neither in *London* Dioceſe, neither yet in mine, nor elſewhere. But then he added, That the Biſhop of *London*, himſelf, and others, had taken ſuch Order, that no Man within any of their Dioceſes, in any Matter of Controverſy, ſhal have any Thing to do. And

Not yet forbidden in other Dioceſes.

ſo, by this Means, the Exerciſe is continued, to the Comfort of God's Church, Encreaſe of Knowledge in the Miniſtry, without Offence. And ſo he doubted nothing but ſo it ſhould do within his Dioceſe, [of *Norwich*] if his Lordſhip would obſerve the like Order. And ſo reſting, and taking his Leave of his Lordſhip. Dated from the Court the 13th of *June*.

Life of Archbiſhop Grindal, *B.* ii. *Ch.* 8.

How theſe Exerciſes came afterwards more peremptorily to be put down; and what Diſpleaſure the Queen conceived againſt Archbiſhop *Grindal* for his Refuſal to do it, may be ſeen at large in that Archbiſhop's Life, with his plain and excellent Letter to the Queen, in favour of the ſame, and in Excuſe of himſelf.

The Exerciſes in the Dioceſe of Cheſter.

But notwithſtanding ſome Stops put to theſe *Exerciſes*, they were generally ſo approved, in regard of the Benefit of them, in bringing in the Knowledge of the Scriptures among both Miniſters and People, the better to confirm al againſt the Errors and Superſtitions of Popery; that it was not long ere they revived again. Thus I find in the Year 1585, there was a Regulation, rather than a Beginning of them, in the Dioceſe of *Cheſter*, Dr. *William Chaderton*, (ſometime Maſter of *Queen*'s College in *Cambridge*) now being Biſhop of of that See. There were *Directions* ſet down for that Eccleſiaſtical Exerciſe, and the Manner of proceeding therin; the Office of the Moderators; Rules to be obſerved by the Speakers and Writers; the Times of Meeting, the Towns where, *Viz. Preſcot*, *Burie*, *Padian*, and *Preſton*. And this in Purſuance of Letters from the Privy-Council. Al the People had Liberty to reſort to the Sermon; but none to the Exerciſe that followed, but Parſons, Vicars, Curates, and Schoolmaſters. And them always Perſonally to appear, upon Pain of Forfeitures, and ſometimes Suſpenſion. Notice alſo was to be then taken of the Clergy's Behaviour. Al to be begun and ended with Prayer. The whole Paper is worth peruſing, which I have put in the *Appendix*, friendly communicated to me by the learned and curious *Ralph Thoreſby* of *Leeds*, Eſquire.

N° XXXVIII, XXXIX.

The Diligence of the diſaffected to the Church.

Troubles at Frankfort, *p.* 169.

As Conformity now unto the Orders of the Church was more ſtrictly required, and Refuſal therof, or Variation from the ſame, more narrowly looked unto; So thoſe that were diſaffected thereto, continued very ſtirring and diligent, as wel in finding Fault therewith, as in commending their own Platforms, in Books by them publiſhed. In one whereof that came forth this Year, they thought fit thus to repreſent, or beſpatter the Church, in reſpect of the Ignorance or Inability of ſome Miniſters that ſerved in it: ‘That in moſt Part of the Realm, Preachers there were none, nor any that could or would Preach, very few excepted; Saving certain Wanderers. Among whom, and eſpecially in ſome Shires, were ſuch Ruffainly Rakehels, and common Couſeners permitted and ſuffered. By whoſe Preaching the Word of Truth was become odious in the Eyes of the People, *&c.* And that in moſt Places, the Miniſtry did ſtand and conſiſt of old Popiſh Prieſts, tolerated Readers, and many now made Miniſters: Whoſe Readings were ſuch, that the People could not be edified: Eſpecially, where one was tolerated to ſerve two or three Churches; and turning their Backs to the People. [That is, I ſuppoſe, ſtanding at the Table with their Faces Eaſtward; and ſo reading the Office.]

The Troubles of Frankford *printed.*

The ſaid Book, out of which this Citation is taken, and which came forth this Year, muſt have a Remark or two. Now it was thought fit by the *Puritan* Faction, (thinking it to tend to their Purpoſe) to publiſh ſome Hiſtory of the Troubles that aroſe in the *Engliſh* Congregations of Exiles, fled to *Frankford* in *Germany*, which began *Anno* 1554. Where ſome of them laboured to have the *Engliſh* Service laid aſide, and another Form of Divine Service uſed, more agreeable to that of the Church of *Geneva*: which occaſioned at laſt a Separation. The Blame of the Contention was endeavoured to be laid upon thoſe that would not admit of any Alteration in the *Engliſh* Book. The Author of the Account of thoſe Troubles (who ſeems himſelf to have been then there) foreſaw, that ſome would take Offence at his publiſhing therof, at this Time: but he on the contrary, thought it might ſerve to a good Purpoſe: namely, that the reading therof might mollify the preſent Proceedings againſt the *Puritans*, and open to them a Way for more Favour and Liberty, when every one might ſee, what Occaſion of bitter Strife, and unhappy Diviſion, the Common Prayer Book and Ceremonies had given before. Thus writing, 'That againſt the Offence that ſome might take at theſe his Trifles, he ſet the great Profit that this might bring to God's Church, and to Poſterity: Who being taught by other Mens Harms, might learn to beware, if they would be happy. The Hope wherof had greater Force to puſh his Pen forward to the finiſhing of the Work, than the Diſpleaſure of ſome could be, to withdraw him from the ſame, *&c.* Proteſting before God, that in writing this Diſcourſe he had reſpect to God's Glory, the Defence of his Sacred Truth, and the clearing, as far as he might, of ſo many excellent, learned Perſons, on whoſe Necks theſe Stirs were laid, as Authors of the ſame. Yet he did this with ſome Unwillingneſs: Saying, That God knew, how the keeping of theſe Things almoſt for the Space of twenty Years in Secret, did ſuffice to Witneſs with him, that he had no great Pleaſure to utter them. And that he went upon his Work after great Strivings and Strugglings with himſelf, 'til he could no longer conceal it: [That is, becauſe of the ſevere Methods now taken with Men of the ſame Principles with thoſe diſſenting Brethren at *Frankford*.]

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It

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Some pretend to caſt out Devils. Diſcov. of counterf. Pract. By Dr. Harſner.

It was a Practice of ſome Miniſters in theſe Times, eſpecially ſuch as were *Puritans*, (to reconcile to themſelves the greater Opinion of the Common People) to take upon them to diſpoſſeſs Evil Spirits out of the Bodies of People, but chiefly of Boys and young Women. Such a Thing happened this Year: One *Mildred*, baſe Daughter of *Alice Norrington*, at *Weſtwel* in *Kent*, was pretended to be troubled with a Devil. In the Diſpoſſeſſing of whom, two Miniſters, *viz. Roger Newman*, and *John Brainford*, were employed; and were ſaid to have effected the Buſineſs. But notwithſtanding al the ſpecious Pretences, it was confeſſed in the End to be but a mere Couſinage. And but two Years before, at *Maydſton* in the ſame County, was ſuch a counterfeit Poſſeſſion of a *Dutch* Fellow of twenty three Years old, ſaid to be poſſeſſed with Ten Devils, pretended to be diſpoſſeſſed by the mighty Providence of God, *Jan.* 27. And a Book was writ to that Purpoſe; where it was ſtiled a very wonderful and ſtrange Miracle. To which Book, the Maior of *Maidſton*, *Nicaſius Vander Scheure*, Miniſter of the *Dutch* Church there, and *John Stikelbom*, the Inſtrument, forſooth, that caſt out the ſaid Devils, with divers others, ſubſcribed their Names.

A Girl in Norwich *poſſeſſed. The Biſhop relates it to* Bullinger.

Yet ought we not to be altogether obſtinate againſt the Belief of al Diabolical Poſſeſſions. For what ſhal we think of the Relation of the Biſhop of *Norwich*, concerning two poſſeſt in that City, this very Year: and who thought fit to write it unto *Bullinger* in *Switzerland*: That a *Dutch* Girl, about 17 or 18 Years of Age, a Servant to a Preacher of that Church, was for a whole Year miſerably vexed by Satan. Which Maid, in al her Temptations, and Dilacerations [Torments] remained firm in the Faith, and did very valiantly reſiſt the Adverſary. That at laſt, by God's Help, the Devil being overcome, left her. And, as it were, the ſame Moment, invaded the Son of a certain Senator; whom, for ſome Weeks together, he did vex incredibly. And that by his [the Biſhop's] Command, public Prayers were made in the City, with Faſting, 'til Even. The Lord had Mercy alſo upon the Boy, and overcame the Enemy. The Boy was 13 or 14, and wel verſed in the Scriptures, according to his Years. And being firm in Faith, made uſe of the ſame Scriptures againſt the Enemy. And then the ſaid Biſhop concludes with theſe Words: *Vivit Dominus, per quem Pueri & Puellæ, imbecillis alioqui naturæ, tantum & tam immanem Adverſarium vincere poſſunt. Deo ſit Laus.*

Innovation, and a new Order of Service intruded into the Cathedral at Norwich.

Innovation in the Divine Service was ſuddenly brought into the Cathedral Church in *Norwich*, at Evening Service, in one of the Chriſtmas Holidays; by *Limbert*, *Chapman*, and *Roberts*, three of this Church. Theſe in the Time of reading the Leſſons, had inveighed againſt the Manner of the ſinging there, and termed it *Diſordered*: and wiſhed it utterly thence to be baniſhed. And one of theſe ſtarting up at that Time, took upon him to uſe another, and a new Form of Service, contrary to that ordered by her Majeſty, and the Book. When Dr. *Gardiner*, the Dean, ſtood up, and confuted the Reaſons the others had brought: and put ſome Remedy for the future againſt ſuch attempts, by cauſing this laſt to be committed to Priſon. Yet ſome Reflection the Dean now made upon the Biſhop.

ANNO 1574.

The Biſhop to the Dean thereupon. *Int. Epiſt. D.* Parkhurſt. *Epiſt.* Norv,

The Biſhop, who was now at *Ludham*, ſoon underſtood al this, and declared himſelf very much diſpleaſed at theſe ſurprizing Innovations: approving alſo what was done for the Puniſhments of theſe Men, in order to the reſtraining of ſuch Practices hereafter. Signifying his Mind thus to the Dean, 'How thoſe Miniſters had done very indiſcreetly, and that which was contrary to her Majeſty's godly Proceedings: and how he liked, that he [the Dean] as he heard, had very pithily confuted certain of their Reaſons: and that he had otherwiſe taken Order with thoſe Men, for preventing their attempting the like. And that if he thought he of himſelf could not bring it to paſs with Effect, if he advertiſed him [the Biſhop] thereof, he ſhould have (he added) his beſt Aid and Advice, both againſt thoſe, or any other enterprizing the like. But whereas the Dean had then in open Speech, touched him [the Biſhop] and his Officers, that admitted ſuch as they were, this the Biſhop ſhortly ſhewed him, that he miſliked; ſince that he [the Dean] knew, he had not been made privy to it: but that they were, in that Reading, appointed by himſelf, [the Dean] as he thought. The Biſhop ſubjoined, that he liked wel of committing to Priſon that one buſy Fellow, that ſtarting up, had appointed another Order of Service than was allowed; and was therefore worthily committed, both for Example to others, and for avoiding of further Inconvenience that might have happened. And ſo praying for the Peace and godly Quietneſs of the Church of God, with hearty Commendations to himſelf, he took his Leave of him. Dated *January* 3, 1574.

And to his Chancellor.

In a Letter of the ſame Date, he wrote to his Chancellor, 'That he wiſhed theſe Men had not attempted thus againſt the Practice of this Church, allowed by the Prince's Conſent and Authority, both there, and in all other Cathedral Churches, that he could hear of. And miſliking, for his own Part, thoſe ſudden Innovations againſt Authority, he would do his Endeavour to reform ſuch Perſons. And that in committing that Perſon, who took upon him a new Order of Service, contrary to her Majeſty's Order and Book, and to be an Example to others, ſurely you have done her Majeſty (ſaid he) good Service. And that if at any Time the like Troubles ſhould ariſe, he prayed him to proceed in the Reformation thereof in any of his Clergy: wherein he [the Biſhop] would aſſiſt him, if Need ſhould require: and think himſelf alſo much bound unto him.' And in Anſwer to his Chancellor's Letter, which now, the ſame Day (it ſeems) came to Hand, 'He thanked him for it, tho' the Matter was not pleaſant: Deſiring him to be helpful, to the uttermoſt of his Power, to withſtand and avoid theſe Innovations. Which, for my Part, ſaid he, I do in no Caſe like of. And fearing, leſt theſe Doings might grow to greater Inconveniencies, he thought good to advertiſe him of his Meaning and Diſliking: as before he had written.

An Arian *in* Cambridgeſhire. *Confutat. of certain Articl. by* Wil. Wilkins, 1579.

And in the very next Dioceſe, that of *Ely*, there were ſome Hereſies and dangerous Opinions ſprung up already, and maintained. One *Wilkinſon*, of that Dioceſe, (who wrote a Book againſt the *Family of Love*) mentioned one in *Cambridgeſhire*, that was a flat *Arian*: and that under his own Hand, and before ſome Men of Worſhip,

ANNO 1574.

Anno 1574, *Mar.* 24, *in Cambridge*, he denied Chriſt to be God equal with his Father. Moreover, that he affirmed Children were not by Nature ſinful; neither ought to be baptized, til Years of Diſcretion. And further affirmed, that the Regenerate ſin not. And that *Paul's* Epiſtles were not to be more accounted of than the Letters of private Men. This Man once recanted his Errors; but ſince fel into the ſame again. His Name was *W. H.* of *B.* i. e. *Balſham*, I ſuppoſe.

At this Man's Houſe lodged ſometimes *Vitells* a *Dutchman*, the great Spreader of the Sect of the *Family of Love* in theſe Parts. And he uſed to confer with him, and thoſe of that Family, concerning their Opinions.

The Sect of the Family ſpread here.

This *Arian* would ſeem in the Company of ſimple Men, to be very learned. But they that had talked with him, affirmed, that he had many Words, but ſmal Wiſdom, and was but ſmal in Wit, and might have been better occupied to learn the firſt Principles of God's Fear, and to get himſelf inſtructed, before he taught that to others, that he had no Skil of. Here in *Cambridgeſhire* alſo did that Sect very much increaſe, and united themſelves into a kind of Church, with Officers. And the chief Elders of the *lovely Fraternity*, ſome of them were Weavers, ſome Basket-Makers, ſome Muſicians, ſome Bottle-Makers, and ſuch other like; which, by travelling from Place to Place, did get their Livings. They which among them bore the greateſt Countenance, were ſuch as having by their ſmooth Behaviour, and glozing Talk, deceived ſome Juſtices of Peace, and other worſhipful of the Country, where they dwelt; had gotten Licences to trade for Corn up and down the Country; and uſing ſuch a running kind of Traffic, kept not commonly any one certain abiding Place; but running and friſking from Place to Place, ſtayed not for the moſt part any where long, ſave where they light upon ſome ſimple Huſbandman, whoſe Wealth was greater than his Wit. His Houſe if it were far from Company, and ſtood out of the common Walk, was a fit Neſt, wherein al the Birds of that Feather uſed to meet together. This Account we have of one that lived in thoſe Times, and in thoſe Parts, and made his Obſervations of them. And from whom we ſhal have a fuller Account of them, and their Doctrines under the Year 1579.

CHAP.

ANNO 1574.

CHAP. XXXII.

Many Papiſts ſet at Liberty upon Sureties. Dr. Yong *moves the Lord Treaſurer to go out of the* Marſhalſea, *for his Health.* Sampſon *writes a ſmart Letter to the Treaſurer on this Occaſion. Penſioners of the King of* Spain, *the Queen's Subjects; And their particular Penſions. Practice to poiſon the Lord Treaſurer. Maſs ſaid in* London *in divers Places. A Token ſent from the* Scottiſh *Queen to Q.* Elizabeth. *Her Majeſty melancholy. Her Progreſs. The Queen checks the young Earl of* Oxford: *Reſented by him. The Biſhop of* Ely's *Revenues, aimed at. Slandered. He refuſeth to lend his Houſe at* Holborn. Story, *Biſhop of* Hereford *ſues to the Lord Treaſurer, in Behalf of ſome of his Clergy; vexed by Pretence of the Statute of Suppreſſion of Colleges. The Trouble the Town of* Wells *gave the Biſhop thereof. The Death of* Parkhurſt *Biſhop of* Norwich. *His Character.*

WE come now to look upon thoſe dangerous Enemies, both of the Church and Kingdom, the *Papiſts*.

Feckenham, *and other Prieſts, ſet at Liberty.*

The State was ſo unwilling to inflict the Rigour of the Laws againſt them (ſo I wil ſay, rather than indeed favourable to them) that it ſet at Liberty this Year, divers of them as yet detained in Priſon. The like whereof was done at divers other Times afterwards, as particularly in the Year 1583, by the Clemency of the Queen and Council, ſeventy Papiſts were diſmiſſed, and ſent beyond Sea; ſome whereof had been condemned to die. This Year, 1574, *Feckenham*, *Watſon*, and divers others in the Tower, or ſome other Priſons, had their Liberty; but under ſome Bonds of Appearance, and to keep within certain Bounds allotted them.

Popiſh Prieſts in the North expect the like Liberty.

The Papiſts that were impriſoned in the North, upon this Indulgence, expected alſo their Liberty: and petitioned accordingly to the Council in the North, and namely to the Lord Preſident, and the Archbiſhop of *York*, requiring it as it were of Right. But it was not thought convenient by the ſaid Preſident and Archbiſhop, that the Example ſhould be followed in thoſe Parts. 'For if ſuch 'a general Jubilee ſhould be put in uſe there, (as the Archbiſhop of '*York* writ in a Letter to the Lord Treaſurer) a great Relapſe 'would ſoon follow after in thoſe Parts.' And he prayed their Lordſhips of the Council to conſider of it, if any ſuch Suits ſhould be made. I find Dr. *John Yong* (who was, I think, formerly of S. *John*'s College in *Cambridge*, and a great Antagoniſt to *Martin Bucer*) this Year deſiring his Liberty for ſome Time, upon Sureties, to go out of Priſon, to recover his Health, in a Letter to the Lord Treaſurer, from the *Marſhalſea*, dated in *June*, being then,

Dr. Yong.

ANNO 1574.

as he wrote, ſixty Years of Age. The Letter being but ſhort, from ſo memorable a Man of that Party, I wil ſet down.

Dr. Yonge's Letter for Liberty.

'MIRARIS fortaſſe, inclytiſſime Vir, quid ſit, quod me miſellum moveat, has tandem ad tuam dignitatem, maximis & graviſſimis negotiis occupatam, ſupplices Literas ſcribere: Profecto, ut uno verbo expediam, non aliud quam benignitatis tuæ & clementiæ fiducia, ac mearum miſeriarum atq; infirmitatum incrudeſcens ſæpius acerbitas, &c. Hoc a præſtantia tua, ſi modo digneris placabiliter hominem tenuem audire, obnixè peto & rogo, ut per tuam authoritatem poteſtas mihi fiat, ad tempus aliquod exeundi è carcere, ut medicos ob corporis valitudinem conſulere, & quæ ad ſalutem ſunt, exercere valeam. De mea pacifica ac tranquilla interea temporis, moderatione ac vivendi ordine, atque de reditu in carcerem tempore conſtituto ac præfinito, fide juſſores idoneos interponam, &c. Kalend. *Junii.*

Tuæ ſublimitatis in precibus non immemor,

JOHANNES YONGE, *jam ſexagenarius.*

This Favour he requeſted was promiſed, but it ſeems not performed. Therefore the next Year, he ſolicits the ſame noble Perſon to permit him the next Summer to go to the *Bath*, according to the Advice of his Phyſicians: addreſſing himſelf thus to him:

'Iterum cogor, illuſtriſſime Vir, & mihi tuo merito ſemper Obſervantiſſime Domine, tuam Pietatem implorare, &c. Sicut priora tua in me collata beneficia nunquam ex animo meo excidere poſſunt, (pro quibus id unum quod poſſum, pro te ſcilicet, & tua ſelecta conjuge ac ſobole, Deo ſupplices preces reddo) ita nunc ſupplex ad tuam ſingularem Clementiam confugio, &c. Digneris concedere mihi hoc verno ac æſtivo tempore facultatem Balneas viſendi. Id ſuperiori anno promiſſum, ſed non præſtitum: & tunc & nunc per medicos valetudinis cauſa conſultum. Quod ſive conceſſerit tua illuſtris Magnificentia, ſive non conceſſerit, tuæ prudentiæ ac pietati committens, (cui me devinctum agnoſco) perpetuò apud Deum pro te tuiſque deprecator ero, &c. E ſede *Mareſchallica*, 1575, decimo *Martii*. Tibi deditiſſimus, ſiquid eſſet in quo tuo Honori ſervire, aut gratificari poſſit.

JOHANNES YONGE.

This Liberty granted to Papiſts, diſliked.

But the ſetting theſe Men at Liberty, gave great Diſguſt to many, as being judged a Matter of very dangerous Conſequence: their very Principles leading them into Practice againſt Religion, and the Queen's Life. And it was reported commonly, that the Lord Treaſurer's Gentleneſs had been the Cauſe of this Counſil. Hence Dr. *Sampſon* (of whom before) from *Leiceſter*, ſends him his Mind and Thoughts of this, in a plain Letter wrote in *December*. Firſt, excuſing himſelf in writing to him upon a Report. And then, ſuppoſing the Report true, expoſtulating with him concerning this Clemency, after this Manner:

ANNO 1574.

Sampſon's *Thoughts thereof, to the Lord Treaſurer.*

'That if he could drive that Rumour that came on him, [the L. Treaſurer] to ſuch a certain Head, as S. *Paul* did that of the *Corinthians*, that he [*Sampſon*] might ſay, *Significatum eſt mihi a familiaribus* Chloæ, then would he write more determinately than he did. But ſince he could not do ſo, and yet that he ſtil heard the Rumour, he thought it much better to write to him, what he did hear of him, than either to keep Silence in hearing the Rumour, or to report it himſelf to others.' And then he proceeded to tel him, 'That it was reported of him, that his Lordſhip had been the Means of the late Delivery of the impriſoned Papiſts. And that he did purge himſelf to them of the Cauſe of their Impriſonment.

'That touching the firſt, he was not, he ſaid, ſo ful of Hatred, that he did envy their Liberty. And that he was ſo far from envying their Good, that he wiſhed to them that Liberty, of which he feared they did make but ſmal Account. The ſame, he meant, of which Chriſt *Jeſus* ſpake, *Joann.* 8. *Si filius vos liberos reddiderit, verè liberi eritis.* And again, to his Diſciples, *Si vos manſeritis in Sermone meo, verè Diſcipuli mei eſtis, & cognoſcetis veritatem, & Veritas liberos reddet vos.* That he was not ſo envious, but that he wiſhed them this Liberty. He would they were ſo wel learned, that they would become the Diſciples of Chriſt. So ſhould they taſte of this happy Liberty. And if, by getting unto them bodily Liberty, he [the L. Treaſurer] could procure them this alſo, he ſhould do a Deed of godly Charity. But that to attain this, they muſt become Learners, Hearers, and Believers of Chriſt's Word preached. So long as they were impiſoned, they would ſay, they could not come to hear the Sermons. But now, that they were at Liberty, and might hear, they ſhould by Authority be compelled to hear. Faith, he added, comes not by Compulſion, but *Fides ex auditu.* And *Auguſtin* praiſed this in the Rulers of his Time, that they did by Authority compel the *Donatiſts* to come to the Congregations of the Chriſtians, to hear the Sermon. On which Hearing, in ſome of them followed Faith; and the fruitful Converſion from Hereſy to Truth was wrought in ſome of them.

He added further, 'That he did not require the enforcing of them at the firſt to receive the Holy Sacrament, but to hear the Word preached. For it was the Seed which is caſt into al Sorts of Grounds, and that which being rightly received, would frame them to be meet Receivers of the Holy Sacrament. That haply by Hearing, God would catch ſome of them to Life. Wherefore, as they had Liberty, ſo he adviſed to let them have their Liberty recommended to them, with Charge and Condition, that they do reſort to Sermons, and to have Conference with godly, learned Men. That al Means might be uſed for their Converſion, as Chriſtian Charity required. Elſe their Liberty would ſerve to confirm themſelves and others, in Popiſh Obſtinacy; and to turn yet more from hearing, and coming to the Congregation of Chriſt. That they ſhal wander and rove about as the Pope's Reconcilers, to the great Hurt of many, and hinder the Courſe of Chriſt's

ANNO 1574.

‘ Goſpel.’ And then he aſketh, ‘ Who ſhal be guilty of this Fact ‘ before the Lord? Even with them, You, by whoſe Means they ‘ are helped to this hurtful Liberty.

And then he comes to write to the ſaid Lord, ‘ Touching the ‘ reſt of the Report: That if he received them as Men to be pitied, ‘ and helped by him, for the Cauſe of their Impriſonment; and ‘ therefore worthy of his Favour and Friendſhip, View wel, ſaid ‘ he, what you do. You do juſtify their wicked Cauſe. You cannot ‘ be friendly to them, but you muſt become a Friend to Popery. In ‘ which doing, what is it that you can promiſe yourſelf? Is it Heaven? Is it God’s Favour? Nay, truly. For they are all the Enemies of God; Enemies to his Truth and Goſpel. For the Matter ‘ in Controverſy between us, which profeſs the Goſpel, and them, ‘ reſteth not, as ſome have thought, only in certain Ceremonies, but ‘ in Points of Doctrine, Faith, and Salvation. To the Truth of ‘ theſe Points they are Enemies. Againſt them they do hold Hereſy, and ſpeak Blaſphemy. To be the Lover of this, and Friend, ‘ Favourer, and Helper of it, is to go headlong to Hell, whereinto ‘ they do lead. As it is ſaid of their like and Forefathers, *Matt.* 23. ‘ *Faciunt filios Gehennæ.* At their Hands, therefore, (as he went on) ‘ you cannot look to be helped to Heaven. What is it then, that ‘ you may hope for of them? The upholding of your Worldly ‘ Honour? This Thing extended, hath ſo many pinching Points in ‘ it, that I may of Purpoſe paſs it over: Two Things only I wil ‘ ſhortly ſay, it is a concluded ’Aξίωμα among Papiſts, confirmed ‘ by Practice, and ſhewed to be an Article of their unchangeable ‘ Faith, *Fides non eſt ſervanda Hæreticis.* Cant and recant; do what ‘ you wil, when they by Flattering have allured you; and you by ‘ believing of them are ſeduced, you ſhal drink of that Cup that ‘ *Northumberland* did, *jubente Maria*; and as all other Noblemen ‘ ſeduced by Popiſh Flattery have drunk both in *France* and *Flanders*, as you do know. Truſt to it, they wil never ſtate any ſure ‘ Contract with you, but in your own Blood. And ſo they wil ‘ make of you and other *Engliſh*, Examples to the World of their ‘ faithleſs Fidelity, if they catch but you.

‘ My ſecond Thing is, Conſider, my Lord, what you are, and ‘ how God hath dealt with you. You know, how you did fall in ‘ Queen *Mary*’s Days. You know what you ſought then; and how ‘ God, which knoweth all your Doings, much better than yourſelf ‘ doth, did contrary your Purpoſes and Deſires. For you offended ‘ him: you did not ſerve him wel. If you have repented that ‘ rightly; God hath forgiven you truly. And in profeſſing of the ‘ Goſpel, God hath ſo advanced you, that I think you could never ‘ hope for more than he hath given you in the World. And ought ‘ this now to be the Recompence which you make to God for his ‘ Goodneſs, thus to ſtrike Hands with the Enemies, and in them, ‘ *quaſi Bellum Deo indicere*, to hinder the Goſpel, to hurt and wound ‘ the Church, his Children, to pleaſure his Enemies. Ought it, my ‘ Lord, ought it to be ſo? It ought not truly. I truſt it be not ſo ‘ evil with you, as one doubting, notwithſtanding the Report I ‘ write. But if it be ſo, or hereafter ſhal be ſo, know you, that ‘ God will not leave it unrevenged in you. Only he is *Beatus*, ‘*qui perſeveraverit in finem.* Which in God, I do heartily wiſh to you.

‘Good my Lord, do not ſay, as one great Man ſaid, *Iſa.* 10. *Manus mihi fecit mihi hæc omnia.* But confeſs God and his Goodneſs, and give to him due Glory. Be zealous in, and for the Lord. And as I did once write to you, be now as *Eliachim* was in the Reign of *Ezechias*; and you ſhal find at the Hand of God, as he did, *Iſai.* xxii. For God's ſake, put your Policy to School to God. Say not of yourſelf, as he did, *Eſa.* x. *I am wiſe*; but *conſule Dominum*, and do nothing *inconſulto Domino.* Then the Promiſe is made to *Jehoſuah*, *prudenter ages in omnibus ad quæ perges.* Whatſoever in old Time hath paſt, the Lord *Jeſus* teach you, and work in you that which St. *Paul* writeth, *Eph.* 4. *Deponere juxta priorem converſationem veterem hominem, qui corrumpitur juxta concupiſcentias,* &c. *Renovari vero ſpiritu mentis*; *& induere novum hominem, qui juxta Deum conditus eſt, per juſtitiam & ſanctitatem veritatis.* This is to be in Chriſt, a ſound Chriſtian, 2. *Cor.* 5. *Si quis eſt in Chriſto nova creatura eſt.* In him I do wiſh you a good new Year. If I did not find myſelf bound in Conſcience to wiſh your Good, I would not thus write. *Ego animam meam libero* towards you. The Rudeneſs of my evil Writing, your Lordſhip wil impute to my Lameneſs. Your Lordſhip's at Command, *Lame Tho. Sampſon.* Dated from *Leiceſter*, 31. *December*, 1574.

Penſioners in Spain. *Their Names and Penſions.*

Thus diſliked by the Queen's Proteſtant Subjects, were the Favours ſhewn to Papiſts and Popiſh Prieſts, and thoſe of the Court blamed, that moved the ſame. Further Jealouſies aroſe in the Minds of the good People of the Land, of the Safety of the Church and Nation at this Time, in reſpect of thoſe Numbers of Penſioners then in *Spain*, the Queen's Subjects: Harboured there and in *Flanders*, and encouraged to take Penſions, to become Traitors, and to do Miſchief both to the Queen, and the Religion and good Eſtate of their Country. The following Liſt wil ſhew this; giving an Account of the Names of the Penſioners, (many whereof had been in the Rebellion in the North) and their ſeveral Penſions. The Authenticneſs whereof wil appear, in that the Paper thereof is endorſed thus by the Lord *Burghley*'s own Hand, *Penſioners in* Spain, *Sept.* 1574. *Sent from Sir* Francis Englefield, *to the Duke of* Feria. The Figures ſet to each Name, I ſuppoſe are Duckats.

Perſons provided for here.

Counteſs of *Northumberland*	200	Mr. *Tempeſt*	40
Earl of *Weſtmoreland*	200	Mr. *Bulmer*	30
Lord *Dacre*	200	Mr. *Danby*	30
Lady *Hungerford*	100	Mr. *Francis Norton*	36
Sir *Francis Englefield*	84	Mr. *Thwing*	30
Mr. *Chriſtopher Nevyl*	60	Mr. *Chamberlain*	60
Sir *John Nevyl*	60	Mr. *Lygons*	40
Mr. Dr. *Parker*	50	Mr. *Standen*	50
Mr. *Richard Norton*	56	Mr. *Mocket*	30
Mr. *Copley*	60	Mr. *Hugh Owen*	40
Mr. *Markenfeld*	36	Mr. *Nolworth*	40

Mr. *George*

ANNO 1574.

Mr. *George Tyrrel*	30	Mr. *Powel,* Prieſt	16
Mr. *Jenney*	30	Mrs. *Story,* Widow	16 *di.*
Mr. *Tichburn*	30	Mr. *Olyver*	8
Mr. *George Smith*	30	*Tho. Kinred*	16 *di.*
Mr. *Bath*	30	Mr. *James Hamiltown*	80
Mr. *Robert Owen*	30	Mr. *John Hamiltown*	60
Not yet granted.			

Perſons gone towards Spain, *to ſerve for Penſions.*

My Lord *Edward Seymor*
Mr. *Southwel.*
Mr. *Carew.*
Mr. *Harecourt.*
Mr. *Francis Moor.*
Mr. *Blackſtone.*
Mr. *Prideaux.*
Mr. *George Moor.*
———*Williams.*
John Story.

Littleſton's *Intelligence of the Gentlemen in* Spain.

There is another more particular Account of ſuch *Engliſh* Gentlemen as came into *Spain* for Entertainment at *Madrid*, and their Gifts and Penſions, made by one *Littleſton* (perhaps a Spy in *Spain*) and given in to the Lord Treaſurer *Burghley* this Year. The Paper is ſuperſcribed by the ſame, To the Right Honourable, his ſingular good Lord, the Lord High Treaſurer of *England.* And that it is authentic, it was thus endorſed by the ſaid Treaſurer's own Hand, Littleſton'*s Declaration,* November 1574, *of certain* Engliſh *Gentlemen that have Entertainment of the King of* Spain: This Paper contains ſome other Penſions beſides thoſe above-named. It deſerves a Place in the *Appendix.* Where it appears, that the whole Sum ot the Penſions granted to the Queen's Rebels in *Flanders*, by the King of *Spain* yearly, amounted to Two hundred thirty one Thouſand Ducats.

Nº XL.

A Practice in Italy *to Poiſon the Lord Treaſurer, MSS.* Burghley.

And how buſy the Papiſts now were, appeared by a particular Practice of theirs this Year: Which was to poiſon the Queen's great and able Stateſman, *viz.* the Lord Treaſurer: namely, to do it by a Letter to be ſent to him. There was one in *Italy* that would do it for 6000 Crowns. One at *Antwerp* took it in Hand. And the *Italian* was to come thither to teach him to do it: and was therefore to have a ſuitable Reward, yet with ſome Abatement of the former Sum. A private Letter to this Purport, came, by God's good Providence, into the Hand of an *Engliſh* Merchant abroad, who diſcovered it ſecretly to ſome Perſon of Honour (perhaps Secretary *Walſingham*) and ſo it came to the Knowledge of that Lord. And likewiſe a ſecond Letter, thus endorſed by the Hand of the Lord Treaſurer himſelf, *Ult. Novembris* 1574. *A Copy of a Letter* found in *Bridges* [*Bruges* in *Flanders*] *by one* Allyn a Merchant, [written to ſome Honourable Perſon] *concerning a Practice to poiſon the Lord* Burghley. The Letter follows:

'WHERAS I wrote to your Honour of a Practice in *Italy* againſt my Lord Treaſurer for 6000 Crowns; the Matter came in Queſtion, when Sir *F.* [probably Sir *Francis Englefield*] came to *Bruſſels.* And the Concluſion was, That for 5000 Crowns one would have taken in Hand to have poiſoned him with a Letter. Or elſe, if any would take upon him to put it in Execution, he would come to *Antwerp*, and teach it to him that would ‘take it in Hand for 3000 Crowns. And if the Party that ſhould do it would come into *Italy*, where he is, he would teach him for 2000 Crowns. And he ſhould have Proof of it by a Dog, which he ſhould have in his own Keeping. Whereby he ſhould not be deceived.

‘This News being brought, it was conſidered, that the beſt Way, for that the Thing was great, was to get one to learn it, and to put it in Execution; and the Matter was proffered to me; for that it was thought I had a great Quarrel to my Lord, for that he was my heavy Lord in the Time of my wrongful Troubles. Howbeit, the Matter was never broken to me for that End. The Cauſe, for that they would firſt provide the Money: And depending chiefly upon Sir *F.* So when two came, whoſe Names I cannot decipher, that earneſtly required his Aid, with his Counſil and Money towards a good Deed, *&c.*

Perſons taken at Maſs in ſeveral Places.

Maſs was uſually ſaid in many Places in *London*. And (ſome Information being given of this) a privy Search was appointed to be made at the ſame Time, being *Palm Sunday*, the 4th of *April*. When were apprehend divers Perſons in the Lady *Morley*'s Chamber by *Algate*; namely, the Lady *Morley*, Sir *Edward Stanley*, Kt. the Lady *Jarman*, *Dolman* the Jeſuit; and divers others, both Men and Women, to the Number of Twenty three. At the Lady *Guilford*'s in *Trinity-Lane*, beſide *Queenhithe*, were likewiſe taken at Maſs, the ſame Time, the ſaid Lady, and her Daughter and her Son, *Olyver Heywode*, Prieſt, and a Gentlewoman to the Counteſs of *Darby*, and others, to the Number of Eleven. Alſo at Mr. *Carus* his Houſe, beſide *Lymehouſe*, near *London*, were found the ſame Day, by Mr. Recorder of the City of *London* (not at Maſs, but al Things prepared for the ſaying of Maſs) *Tho. Carus*, Eſq; and his Wife, —— *Thornborow*, Eſq; and the Lady *Browne*, and others.

Further Information of it from Court. Int. Epiſt. D. P. *Parkhurſt.* Ep. Norw.

A further Account of the ſeizing theſe Perſons at Maſs in *London*, we have in a Letter written four Days after from Court, from Dr. *Gardiner*, Dean of *Norwich*, to the Biſhop there. Therein alſo ſhewing, from ſome of the Prieſts own Confeſſions, That there were Five hundred Maſſes ſaid on that Day in *England*: and then adviſing the Biſhop to look to his own Dioceſe, where not a few Prieſts, and profeſſed Papiſts were connived at, he feared, even by ſome of his own Officers. He ſhewed the Apprehenſions juſtly ariſing from theſe numerous Popiſh Adverſaries, to the Queen and State: and what Blame ſhe her ſelf laid upon the Biſhops for the ſame. The Letter (which is worthy the preſerving) ran to this Purport:

Fifty three Perſons taken at Maſs.

‘That there was on *Palm Sunday* laſt, at one Hour, at four ſundry Maſſes, in four ſundry Places, and out Corners of the City of *London*, Fifty three Perſons taken: Whereof the moſt Part were Ladies, Gentlewomen, and Gentlemen. Two and twenty of them ſtood ſtoutly to the Matter, wherof the Lady *Morley*, and the Lady *Browne* (who had paid before an 100 Marks for her Offence) were the chief. The Prieſts gloried in their Doings, and affirmed, That there were 500 Maſſes in *England* ſaid that Day. That the Queen's Majeſty did ſay openly, It was the Negligence of the

'Biſhops, and their Chancellors, Archdeacons and Commiſſaries, that was the Cauſe of al this.' Whereupon the Dean added, 'That it ſtood his Lordſhip [the Biſhop] in hand, to look about, That the Tenth Part of theſe Maſſes were ſaid in his Dioceſe, (if there were ſo many Maſſes ſaid) good Conjectors ſaid ſo. And then he prayed God, none of his Officers were culpable in conſenting to them.' And adding, 'The Days be dangerous; the Devil is buſy to lull Men aſleep in Security, and to be negligent in their Offices, that require vigilant Paſtors, to ſuch Time as he may by Policy plant Ignorance and Idolatry, to be commended with Cruelty. The greateſt Diligence is too little; and the leaſt Spark of careleſs Negiligence is too much. Dated from Court, *April* 8, 1574. ſubſcribing,

Your Lordſhip's to uſe in Chriſt,

GEORGE GARDINER.

Briſtow's Motives ſet forth.

About this Year, *R. Briſtow*, of the *Engliſh* College at *Doway*, ſet forth his *Motives* unto the Catholic Faith, to the Number of Forty eight. A Book of great Vogue with the Papiſts. Which Dr. *Fulk* of *Cambridge* now anſwered, in a Treatiſe called, *The Retentive.* In the Year 1599, it was printed again at *Antwerp.* And again, the next Year, 1600, one Dr. *Hil* put it forth at *Antwerp*, intitled then, *Reaſons for the Catholic Religion*, in Number Twenty five, as a new Book of his own; but containing much of the Form and Manner, and al the Matter for the Ground thereof, taken out of *Briſtow.* Which was fully and learnedly anſwered by *George Abbot*, D. D. Maſter of *Univerſity College, Oxon*, afterwards Archbiſhop of *Canterbury.* And in our Time came out *Briſtow's Motives* again, with a new Name, *viz. The Touchſtone of the new Goſpel.* Which Dr. *Simon Patrick*, afterwards Biſhop of *Ely*, briefly and effectually anſwered. Thus had this Book been made uſe of by thoſe of that Religion, even to our Days, as a doughty Piece, to perſwade to the *Roman* Catholic Religion.

A Preſent to the Queen, from the Scottiſh Queen.

Notwithſtanding the *Scottiſh* Queen remained the Stay of the Papiſts Hopes, and the Dread of the Queen's good Subjects, yet her Majeſty ſhewed ſtil a Reſpect towards her. There were now Preſents paſt between them. A Meſſenger from Queen *Mary* brought ſome Tokens to Queen *Elizabeth:* Which ſhe kindly accepted of; and ſhewed it to her Ambaſſador reſiding here: and withal told him, That ſhe would requite her, with ſome like Token from her ſelf: Which alſo ſhe bade him acquaint his Miſtreſs with. Of which Paſſage the Earl of *Leiceſter* ſoon informed the Earl of *Shrewſbury*; that ſo he might be the firſt Bringer of that News to that Queen, being in his Cuſtody.

The Queen Melancholy.

But the Queen was now melancholy: and ſo had been for many Days; occaſioned by ſome weighty Cauſes of State: and how to interpret the ſame was uncertain: as the ſame *Leiceſter*, then near her Majeſty, ſhewed that Lord at the ſame Time.

Now for more Private, Domeſtic, and Perſonal Matters. The Queen ſtil remained ſad and penſive in the Month of *June:* And ſo the Earl of *Shrewſbury*'s Son, then at Court, wrote to his Father, as *Leiceſter* alſo had done; and that it ſhould ſeem ſhe was ſo troubled for

The Queen begins her Progreſs.

for ſome important Matters then before her. But notwithſtanding, that Month ſhe began her Progreſs: Which might perhaps divert her. It was thought ſhe would go to *Briſtow*. The *Geſts* were making in order thereto. Mr. *Hatton* (not wel in Health) took this Opportunity to get Leave to go to the *Spaw*, and Dr. *Julio* (a great Court Phyſician) with him: Wherat the Queen ſhewed her ſelf very penſive; and very unwilling to grant him Leave; for he was a Favourite. Theſe are ſome of the Contents of a private Letter of the Lord *Talbot*, to the Earl his Father. As alſo, that the Lord Treaſurer, intending to wait upon the Queen when ſhe came to *Woodſtock*, as ſhe had appointed him, Secretary *Walſingham* ſignified to him, That the Queen now had a Diſpoſition, that he, with the Lord Keeper, and Sir *Ralph Sadler*, Chancellor of the Exchequer, ſhould tarry at *London*. The Cauſe wherefore, was unknown to the Lord Treaſurer, but ſeemed to be a Surprize to him. But he ſaid, he would do as he was commanded. The Queen ſeemed to be apprehenſive of ſome Dangers in her Abſence (which might give Occaſion to her Melancholy) and therefore thought it adviſable for thoſe ſtaid Counſillors to remain behind.

The Earl of Oxford *diſcontented about ſome Suit to the Queen.*

The young Earl of *Oxford*, of that antient and *Very* Family of the *Veres*, had a Cauſe or Suit, that now came before the Queen. Which ſhe did not anſwer ſo favourably as was expected, checking him, it ſeems, for his Unthriftineſs. And hereupon his Behaviour before her, gave her ſome Offence. This was advertiſed from the Lord Chamberlain to the Lord Treaſurer, who being Maſter of the Wards, had this Earl under his Care; and whom he afterwards matched his Daughter *Anne* unto. The News of this troubled that Lord; ſaying, ‘He was ſorry, her Majeſty had made ſuch Haſte; and had anſwered him ſo, that he feared the Sequel might breed Offence, if he were ill counſilled: that is, in caſe he ſhould upon this, yield to ſuch Heads as himſelf, which he was apt enough to do. And then gave this favourable Character of the ſaid young Earl, That howſoever he might be, for his own private Matters, of Thrift unconſiderate, he dared avow him to be reſolute in Dutifulneſs to the Queen and his Country. And then prayed God, That the Uſage of that poor young Earl might not hazard him to the Profit of others.

His Character. An Unthrift, but Loyal.

The Biſhop of Ely's *Revenues envied.*

What the Troubles and Diſturbances of the Biſhops, given them by ſome of the Laity, eſpecially of the Diſaffected, hath been occaſionally ſhewed from Time to Time. One of the Clamours againſt them was, That they were rich and coveteous: Hoping therby to ſhorten their Revenues, and get ſome Shares therof among themſelves. *Cox*, the good Biſhop of *Ely*, had a deep Portion of Envy and Diſquiet on this Account, by particular Informations given to the Lord Treaſurer, how rich he was. A wealthy Biſhopric indeed his was. But theſe Men conſidered not the neceſſary and continual Charges and Expences in Repairs, Hoſpitality, Charity, Duties, Taxes, that went out of it. This Report (which that Lord alſo partly believed) coming to the pious Biſhop's Ears, he thought fit to declare his Mind to the ſaid Lord, and to open what in Truth his own Circumſtances were. That ſo he might ſtop any Danger of that Nature that might happen, by impoſing upon the Queen or

ANNO 1574.

otherwiſe. And therefore, after this Manner did he write in the Month of *April*, to the Lord Treaſurer, both in behalf of himſelf, and other his Fellow Biſhops.

Occaſions his Letter to the Lord Treaſurer. Int. Epiſt. D. *Rich.* Epiſc. Elien pen. me.

‘That he truſted it was not true, that his Lordſhip ſhould conceive of him, that he was rich, and had great Heaps of Money lying by him. For that he accounted that State [and niggardly Diſpoſition] to be miſerable and ſinful, eſpecially in that needy and beggarly Time; and alſo, their Fenns, Loods, Dikes and Banks [belonging to that Biſhopric] almoſt then in al Places ſo ſore decayed. That he meant not to trouble his Lordſhip with diſcourſing of his Eſtate: which partly he had done to the Archbiſhop of *Canterbury*: *Qui nuper erat in ſimili ſeductione.* That he was loth to utter his bare Condition: but I dare proteſt, as he added, *coram Domino in conſcientiá bona*, that my Sum is wel under a Thouſand Pounds; as he was able, he ſaid, to declare. And then, on Occaſion of theſe ſlanderous Reports, he uſed theſe Words, *Ora obloquentia Deus Veritatis vindex obſtruere dignetur.* That he wiſhed rather an Hundred others to talk their Pleaſures, than his Lordſhip ſhould conceive any Thing amiſs of him, and otherwiſe than Truth would bear. And therefore he thought good at this Time to ſignify thus much unto his good Lordſhip, as to his deareſt Friend on Earth. *Dominus Jeſus te nobis diutiſſimè ſervet incolumem.* Written from his Houſe at *Downham*, *April* 28, 1574.

Letters written to that Biſhop for Holborn-*Houſe.*

Such Reports of this Biſhop, and his Wealth, might have been made at Court, to incline the Queen the more to command him to part with his City Houſe in *Holborn*, to Sir *Chriſtopher Hatton*: Who was very intent upon it, as wel as ſeveral other Noblemen, to ſtrip it from the Biſhopric. Letters therefore were procured to be written to the Biſhop of *Ely* for that Purpoſe, by the Lord Treaſurer: or at leaſt to lend the Houſe to a Nobleman, a Friend of his. But to the laſting Commendation of this Biſhop, knowing he could not with any Conſcience diminiſh the Revenues of that which he was but intruſted with, as a Steward, he gave this wiſe and ſtout Anſwer to that Lord, after his very hearty Commendations to him:

His Anſwer, refuſing to lend it.

‘That he had conſidered his Suit which he made ſo friendly for a Nobleman, for his Houſe in *Holborn*. But that his Requeſt and Suit unto his Lordſhip, as to his deareſt Friend, was to ſtay the Suit, wherunto he could not conveniently yield without ſome juſt Diſpleaſure and Miſliking of divers Nobles of this Realm, and they, his dear Friends: Who in like Requeſt, at his [the Biſhop's] reaſonable Deſire, had been quietly and friendly ſtayed. And yet, he added, he had had ſome Experience, what Inconvenience had fallen by lending of an Houſe.

‘Again, when her Majeſty appointed him to that Office, he had, he ſaid, free Acceſs and Entry into al his Houſes: And truly, I would, as he added, be very loth to leave my Houſe poſſeſt and inhabited; that when God ſhould cal me, my Succeſſor ſhal be driven to make Suit for his own Houſe. That the State of the World at this Day being, as his Lordſhip knew,

Turpius ejicitur quàm non admittitur hoſpes.

‘ Further, that his ſundry Suits and Cauſes there, [at *London* and
‘ *Weſtminſter*] were ſuch, that he looked every Term, when he
‘ ſhould be forced to repair thither himſelf. At what Time he
‘ meant not to be deſtitute of his Houſe. That moreover, his Houſe
‘ had at that preſent ſome Furniture in a Readineſs: which if ano-
‘ ther Man ſhould enter in, he ſhould be forced troubleſomely to
‘ convey away, or to thruſt it on Heaps in ſome Corner. Wherefore
‘ he moſt heartily deſired his good Lordſhip to ſtand his Friend and
‘ good Lord in this Caſe, as heretofore he had been accuſtomed; ſo
‘ as he might enjoy his own to his own Uſe and Commodity. And
‘ then concluded with ſomething in *Latin*, as of more Privacy, and
‘ touching that Lord himſelf, *viz. Atque hic aurem tibi vellico. Hoc facies*
‘ *alteri, quod tibi vis fieri. Neque tibi unquam excidat, te adeo huc eſſe*
‘ *evectum, ut Verbi miniſtris in Medio Nationis pravæ degentibus, uni-*
‘ *cum ſis ferè Aſylum.* Thus the Lord have you in his bleſſed Keep-
‘ ing. From my Houſe in *Downham*, the 3d of *February*, 1574.

Some Pariſhes in the Dioceſe of Hereford, *in Danger by the Statute of* Suppreſſion *of Colleges.*

Story, Biſhop of *Hereford* alſo, the only Biſhop in King *Edward*'s Reign, then alive, and one of thoſe Biſhops that aſſiſted at the Conſecration of Archbiſhop *Parker*, did this Year intercede with the ſame Lord for ſome of the Clergy of his Dioceſe, that were vexed, and like to be thrown out of their Livings, (and many more after them, if this Matter were not ſtopped) by an unjuſt Pretence to a Statute againſt Superſtitious Foundations. The Actors in this Buſineſs, were ſome Clerks of the Exchequer: who endeavoured, in Hopes of Gain to themſelves, to bring ſome of the Pariſh Churches of that Dioceſe, under the Statute of *Suppreſſion*, as though they were Colleges: Namely, ſuch Churches as were divided into Portions; where there were two or three Parſons belonging thereto. The Church of *Bromyard* particularly had been long in Suit. And the Parſons thereof by this Means greatly impoveriſhed: being from Time to Time delayed. And two or three other great Churches beſides in the ſame Dioceſe in preſent Suit; and more were threatned to come in ſhortly. Of theſe Practices this good Biſhop had carefully informed the Lord Treaſurer before, hoping thereby to ſtop the further Proceedings of theſe (whom he called) *Lewd Clerks.* But, it ſeems, they had ſome ſecret Favour in the Office, or other Maintenance: inſomuch that they continued to vex and moleſt the poor Incumbents. Of this the Biſhop put the Lord Treaſurer in Mind again; as by whoſe Wiſdom the Church of *England* had been defended, even from the Beginning hitherto.

The Biſhop writes to the Lord Treaſurer in their Behalf.

He uſed Arguments earneſtly with this Lord: as of the great Inconvenience of allowing ſuch Things: And what a Diſhonour and Blemiſh it would caſt upon the Proteſtant Religion, and expoſe it to the Contempt of Papiſts; and would be to the Church of *England* a great Slander, if her Pariſh Churches ſhould be thus deſtroyed. And that it would make the Reproaches of *Dorman* and others true; that our Churches now, ſome of them were turned into Houſes for private Men to live in, and ſome others were made Stables, and others demoliſhed flat to the Ground. For that, indeed, by giving Way to theſe evil Mens Practices, not only many Pariſh Churches in his Dioceſe, but many others alſo throughout the whole Realm, both Parſonages and Vicarages, would be overthrown. And therefore

ANNO 1574. fore he deſired, that thoſe Perſons of his Dioceſe, now proſecuted, might have ſpeedy Trial, and be heard according to Order of Law, without further Delay, with this Favour. This Letter, containing Matter of ſo weighty a Concern, and wrote by ſo venerable a Biſhop, muſt have a Place in the *Appendix*. N° XLI.

The Town of Wells *endeavour to get a Grant for a Corporation.*

Trouble alſo was created to another Biſhop this Year, namely, *Barklay*, Biſhop of *Bath* and *Wells*, by the Townſmen. Which made him apply himſelf to the ſame common *Aſylum* of the Biſhops and Clergy, *viz.* the Lord Treaſurer. The Caſe was this: Thoſe of the Town of *Wells*, thinking themſelves too much under the Biſhop's Juriſdiction, and hoping to make themſelves more free and independent upon him and his Succeſſors, and for ſome other worldly Conſiderations in ſome of them, namely, their own private Ends; had ſolicited the Queen to grant the renewing of their ancient but decayed Corporation: pretending to have had it ever ſince King *Edward the Third*'s Reign. The Biſhop eſteeming himſelf bound to preſerve the Privileges of his Biſhopric, and to prevent any Encroachments upon it and its Benefits, did his Endeavour to ſtop their Proceedings, and hinder the Grant. And in order to that, in the Month of *February*, 17 *Eliz.* advertiſed the Treaſurer by Letter,

The Biſhop of Bath *and* Wells *oppoſeth it. And why.*

'That if the Townſmen ſhould enjoy their Corporation, as they 'called it, grounded upon an old Charter, (as they would blind 'the Eyes of the World, but utterly defaced, as it appeared, by 'K. *Edward* III.) they ſhould work in the End their own Deſtruction; 'and ſhould covertly carry away the Commodity belonging to the 'Queen's Majeſty and her Succeſſors, and ſpoil the Biſhop that 'then was, and thoſe that ſhould follow after him for ever.' He informed further, 'That the Town had no Trade, whereby to 'maintain a Maior, a Recorder of the ſame Town, a Juſtice, and 'two other Juſtices within the ſame Town: which they had then 'gotten by their Corporation. That the Maior that then was, was 'not able to give his Sergeants Meat, but they were conſtrained not-'withſtanding their Attendance, to ſeek their Meat at Home, or elſe-'where. That the next Year, they muſt either have a Shoemaker, 'or a Baker, to be their Maior: and ſo a Juſtice of Peace. That the 'Town was poor and ſtood by Handicraftſmen. Which if the Bi-'ſhop were not preſent, and the Maſters of the Cathedral Church '(for which Cauſes there was great Reſort to the Town) they were 'not able to get their Bread; much leſs to feed others.

He informed the Lord Treaſurer moveover, 'That there were 'three or four lately gotten up, that were very deſirous to have the 'Stock and Land of the Town into their own Hands: Thinking 'by Dominion (if they could get the Biſhop's Liberties) to bring the 'Commonalty of the Town and Country, that reſort thither the 'two Market Days, *viz.* Wedneſday and Saturday, into ſuch Bon-'dage; that thereby they would not ſeem only to be Rulers, but 'alſo to get great Gain. And that even ſo they did in the ſaid 'King *Edward*'s Days. Wherupon he was moved to deface before 'their Faces, (*propter melius & majus Commodum*) the Graunt that 'he had made them. I uſe, added the Biſhop, the Terms of the 'Book Caſe, wel known to the Learned in the Law. That it might 'therefore pleaſe his good Lordſhip to conſider therof: and for the

‘ better Quiet and Commodity of the Town, to take ſuch Order as ‘ ſhould be for furtherance of the ſame. That they ſhould be bound ‘ in Duty to pray for his Lordſhip's Proſperity; and he himſelf ſhould ‘ not fail, during Life, ſo to do. Dated from *Wells*, the vii. of *Febr.* ‘ *Anno R. Reginæ* xvii. Subſcribed, *Your Lordſhip's daily Orator,*

GILBERT, BATH and WELLS.

The Townſmen exclaim againſt the Biſhop, and accuſe him.

The Biſhop did alſo employ his Lawyers to impeach this Attempt of the Townſmen: and was ſo ſucceſsful at length, that they finding they could not prevail by Law, ſought by al ſiniſter Means to moleſt him: and now took this Courſe to obtain their Purpoſe, to put up a Supplication to the Queen, for the having a new Corporation, only to maintain the Name of the Maior, Recorder, and two Juſtices: ſo that they might have four Juſtices of the Peace within the Town. Which Thing, as the ſaid Biſhop in another Letter to the ſame Lord informed, was never heard of in that Town before. They alſo intended by a Multitude (or, as we now ſay, a Mob) to make an Exclamation againſt the Biſhop, and to ſuborn ſuch Matter in Malice, as they poſſibly could, to diſcredit him. Wherupon he addreſſed again to that Lord: To whom his humble Suit was, that he might not be ill thought of, til he came to his Anſwer: and then he doubted not, but by the Grace of God, he ſhould ſo anſwer them to every Point, that they ſhould have ſmal Joy, as he ſaid, of their evil Doings. And then he ſhould not fail of his bounden Duty, to pray for his Lordſhip's Proſperity.

Febr. 28.

The Biſhop's urgent Letter againſt this Grant.

Theſe Men ſtill proſecuted their Suit; and ſeemed at length in Effect to have obtained a new Grant, as they deſired: and likewiſe purſued their Complaints againſt the Biſhop, as tho', by Vertue of his Power, he had laid heavy Burthens unjuſtly upon them. Which occaſioned a third Letter from him to the ſaid Nobleman: Herein urging the Injury hereby done to the Biſhopric, by infringing the Liberties that the Queen had before granted to him and his Succeſſors, when ſhe made him Biſhop; as alſo the Wrong done to her ſelf and Crown. For to this Tenor he wrote in *April*: ‘ Advertiſing him, that the Townſmen of *Wells* had gotten a Corporation ‘ lately; whereby, if they ſhould enjoy the ſame, they did not ‘ only imbecil her Majeſty's Graunts, and the Graunts of her Highneſs Progenitors; but alſo take away her own Commodities for ‘ ever. And ſhould thereby take away the Liberties belonging to ‘ the Biſhopric, confirmed by her Majeſty, to him and his Succeſſors. ‘ For the which he did, and they ſhould pay a yearly Portion; and ‘ ſhould receive nothing for the ſame.

He added, ‘ That he was deſirous to anſwer their untrue Suggeſtions. And that he would be reported by Town and Country, Worſhipful and others, in whatſoever the ſaid Town of *Wells* ‘ had been governed, ſince he had been Biſhop. He deſired his ‘ Lordſhip to conſider further, how many Towns of new Corporations were come to decay. Wherof they had good Experience ‘ both within that Shire, and not far off without it, in ſundry and ‘ divers Places. And that if his Lordſhip would command the ‘ Bearer of his Letter to attend him at his Leiſure, he would give

‘ his Lordſhip further to underſtand, That it was his [the Biſhop's] Duty to the Queen conſtrained him to complain, and the Pity he bore to the Town: which was like to come to Decay, that moved him to be thus an humble Suitor to his Lordſhip. And ſo deſired his good Lordſhip to be his Friend. This was dated from *Wells*, the 25. of *April*, 1574.

The Biſhop of Norwich *dies. Some Account of him.*

This Year ended the Life of another worthy Biſhop and Confeſſor, *Parkhurſt*, Biſhop of *Norwich*; of whom ſeveral Notices have been given before. He dyed in the latter End of the Year after his great Climacteric. He had been greatly afflicted with the Stone (which he called his *familiar Tormenter*) in the Winter before, being at *London*, and made bloody Urine for two Days together ſometimes, in the Months of *October*, *November*, and *December*: and voided ſeven Stones in *January*. This was joined with a Fever. Inſomuch that he had three Phyſicians, an *Engliſhman*, a *Fleming*, and an *Hungarian*. By whoſe Help at laſt he recovered. But after that, he lived Phyſically, that is, *miſerably*: as he wrote himſelf to one of his Friends at *Tigur*. He had been Domeſtic Chaplain to *Katharine* Dutcheſs of *Suffolk*, and Queen *Katharine Parr*, and Tutor at *Oxford* to the moſt learned, and ever highly deſerving of this Church, Biſhop *Jewel*: and was Rector of the rich Parſonage of *Clive*. Which, together with his Country and all that he had, he voluntarily forſook, for the ſake of Chriſt and his Goſpel, in the Reign of Queen *Mary*. And was an Exile at *Zuric* in *Switzerland*. Where, when once one coming to the Door of the Houſe where he ſojourned, and aſked him if his Maſter were at Home, it ſtirred him a little, and gave him Occaſion to meditate ſome Verſes. Whereof this was a Part,

Vah! nequeo eſſe ſervus;
Multorum qui fuerim Dominus.

And ever after, he had a great Senſe of the Favour and Protection he received in *Helvetia*, eſpecially of the learned Men of *Zuric*, one of the Proteſtant Cantons there: where he lived with his Wife ſafely: and received ſuch Civilities then from them, *Bullinger*, *Lavater*, *Wolphius*, *Simler*, and eſpecially *Gualter*, that he could never forget, as long as he lived: and always held a fraternal and dear Correſpondence with them. And ſo delighted was he with the Diſcipline and Doctrine of that Church, that he often wiſhed that our Church were modelled exactly according to that. And in Gratitude to *Rodolph Gualter*, (in whoſe Houſe he and his Wife ſeem to have been harboured) he maintained his Son, young *Rodulph*, firſt at *Cambridge*, and then at *Oxford*, and in other Places, while he was in *England*, at his ſole Expence, tho' he were ſomewhat a prodigal Youth: and gave him a *Viaticum*, to bear his Charges, when he returned home. He uſed to give ſixty Liveries twice a Year to his Servants and Retainers. Afterwards, by reaſon of the Queen's Debts that fell upon him by the Wrongs of his Collector *Thimelthorp*, (failing of his Payment of the Tenths of the Clergy, for the 12. and 13. Years of the Queen) he was forced to retrench, being then bound to pay to the Queen 400*l.* in one Year: that is, 100*l.* each Term; and ſo fell to forty Liveries, and after to thirty.

His Houſhold and Servants.

He kept twenty ſix Men-Servants in his Houſe: Among whom were, beſides his Secretary and Gentleman, a Cook, a Middle Cook, a Brewer, a Cater, a Baker, a Yeoman of the Horſe, a Bailiff, two Carters, and divers other inferior Servants: Beſides ſix Maids, ſix Retainers, four poor aged Folks maintained in the Houſe: and three Scholars found by him, one at *Oxford*, another at *Norwich*, and a third at *Ipſwich*.

He was thought to favour the Puritans.

This Biſhop was ſuppoſed to be inclinable to the *Puritans*, and to wink at them. But how he did indeed ſtand affected in that Behalf, take his own Words once to his Chancellor, in this Year, 'That he muſt needs allow the Diligence of ſuch as endeavoured to preſerve the godly Ordinances of the Realm, to the Maintenance of the Peace, and her Majeſty's quiet Government: Thanking and commending him for his Travail and Care: and praying him to ſpare no Perſon: as wel ſuch as being too forward, needed a ſharp Bit and Rein, to reſtrain their Haſte, as ſuch alſo as being too ſlow, did wilfully and ſtubbornly, like reſty Jades, draw backwards. And therefore deſerved ſharp Spurring.' The Archbiſhop of *Canterbury* alſo thought him a Man of too much Lenity: and hereupon gave him once in a Letter, ſome favourable Advertiſements: hinting, how even a Friend of his diſliked his Government.

His Plea for his Lenity: in his Letter to the Archbiſhop.

Upon which Admonition of the Archbiſhop, the Biſhop returned him this Anſwer, 'What I am, and what my Doings are, cannot be hidden. And therefore do refer myſelf to the Reports not of any one, but of al ſeverally. This I find by good Proof, that the rough and auſtere Manner of ruling doth the leaſt Good. And on the other Part, the contrary hath and doth daily reclaim and win divers. And therefore do I chuſe rather to continue my accuſtomed and natural Form and Manner, which I know, how it hath, and doth work, than with others by Rigour and Extremity to over-rule, *&c.*' And ſo wel was he beloved in his Dioceſe, that it was but a Year before his Death, that he occaſionally ſignified unto the ſame Archbiſhop, that he had not an Ill-Willer of Countenance in al the Shire, but one: and that was Mr. *Drury:* Yet even he alſo outwardly bore him a friendly Countenance.

His Temper and Chriſtian Diſpoſition.

He was naturally ſomewhat haſty: but ſoon appeaſed again: He would ſpeak his Mind freely, and fear none in a good Cauſe. A true Friend, and eaſily reconciled to any againſt whom he had taken a Diſpleaſure. He appointed in his Dioceſe (that was large) for the better Overſight therof, ten Commiſſaries, to whom he, as Occaſion ſerved, ſent Inſtructions, for the Regulation and Order of his See. He could have been willing to allow a Liberty of officiating in the Church to ſuch as could not conform to ſome of the Ceremonies of it: looking upon them as indifferent Matters. But upon Command from above, he readily obeyed his Prince's and Metropolitan's Authority. He was a Friend to *Propheſyes:* that is, to the Meetings of the Miniſters in ſeveral appointed Pariſh Churches in his Dioceſe, as in St. *Edmund*'s-*Bury*, *&c.* to confer together about the Interpretation and Senſe of the Scriptures. But the Queen forbidding it, upon ſome Abuſes therof, the Archbiſhop ſignifyed to him her Will, and he in Obedience ſent to his Archdeacons and Commiſſaries, to have them forborn for the future.

His Friends at Court.

His great and cordial Friends at Court, among others, were Sir *William Cecil*, Sir *Walter Mildmay*, Dr. *Tho. Wylſon.* Whom he made Uſe of by frequent Letters to them upon Occaſion.

His Houſekeeping, and Hoſpitality.

For ſome Years before his Death, he retired from *Norwych*, and lived at his Houſe at *Ludham*; where latewardly he retrenched his Family for his Debt to the Queen: yet lived in ſome Port ſtill. But before that Misfortnne, his Hoſpitality was ſo notable, that though the Proportion of his yearly Revenues was much inferior to others, it gave Place to none of his Profeſſion and Degree. He was not contented to feed the Poor at his Gate with Fragments and Scraps, but he had a Table ſet for them; bringing them into his Houſe, and having all Neceſſaries miniſtred unto them for the Relief of their Needs. He was ready to do good to al Men, but eſpecially to the Houſhold of Faith. As for his Life and Converſation, it was ſuch as might be counted a Mirour of Vertue: wherein appeared nothing but whas was good and godly: an Example to the Flock in Righteouſneſs, in Faith, in Love, in Peace, in Word, in Purity. He preached diligently, and exhorted the People that came to him. He was a learned Man, as wel in Reſpect of humane Learning, as Divine, wel ſeen in the Sacred Scriptures; an earneſt Proteſtant, and Lover of ſincere Religion; an excellent Biſhop, a faithful Paſtor, and a worthy Example to all Spiritual Miniſters in his Dioceſe, both for Doctrine, Life and Hoſpitality. This is the Character given him by one that well knew him, and was a Native of *Norfolk*, *Thomas Becon*, his Contemporary, and of known Eminency in thoſe Days.

Pref. to Relicks of Rome.

CHAP. XXXIII.

Biſhop Parkhurſt's *Regulation of Abuſes in his Regiſters. About Wills and Teſtaments. Dr.* Toby Matthew *hath a Prebend in* Wells: *Some Account of him. The ill Condition of* Mancheſter *College.* Rafe Lane *offers to go againſt the* Turk, *in the King of* Spain's *Service. A Corporation for turning Iron into Copper.* Dee's *Offer to diſcover Treaſure hid. Proclamation againſt Exceſs in Apparel. Sir* William Pickering, *an accompliſh'd* Gentleman, *dyes.* Wolf *the Printer, dyes. His Coſmography. Meſſage of the Proteſtant Princes of* Germany *to the Queen.*

Bp. Parkhurſt's *Regulation of his Courts and Officers.*

AND here that I may gather up and preſerve al that is worthy the recording of this pious Biſhop of *Norwich*, I have found among his Writings and Letters, the Regulation of his Eccleſiaſtical Court and Officers, eſpecially Regiſters, with their Fees: ſet down either by himſelf, or his ſpecial Order: *viz.* as follows:

Abuſes in my Dioceſe concerning my Regiſters, and other Officers.

Abuſes about laſt Wills and Teſtaments. Int. MSS. D. Joh. nup. Epiſc. Elien.

Firſt, if any Man depart, and make his Teſtament. And in the ſame, name two or three Executors, one of them being more ſubtil than the other, getteth the Teſtament, and ſtraightway, yea, ſometimes before the Teſtator be buried, cometh to the Regiſter, and proveth the Teſtament alone, without the Conſent of the reſt. Wherunto the Seal is clapt in all Haſte. By Means wherof he taketh ſo much of the Goods as he liſteth. So that the Goods are not equally divided among them according to the Teſtator's Mind. Whereupon groweth much Suit, and Trouble: and the reſt of the Executors are without Remedy. By Means wherof the Teſtament be not performed; and many poor Widows and Infants deceived of their Right.

Therefore no Teſtament ſhall be proved hereafter, but in the Preſence of the Judge, who ought to foreſee this Inconvenience. And the Judge only ſhall keep the Seal.

Item, Wheras lawful Teſtaments be made, divers Times there be obtained Letters of Adminiſtration, alledging, that the Teſtator died Inteſtate. Which Letters be granted by and by for filthy Lucre ſake. For this the Regiſter taketh two Fees for one Thing. And by this Means ariſeth much Suit: and Trouble: and manytimes the Executors, for the avoiding of Suits, are compelled to renounce the Teſtaments. And ſo they be not performed : to the undoing of many Widows and fatherleſs Children.

Therefore hereafter, no Adminiſtration ſhall be granted, without ſufficient Teſtimony that the Party dyed Inteſtate.

Item, It is reported, that the Regiſters take two or three Fees for the Adminiſtration of one Man's Goods. For if a Man die Inteſtate, divers times the Adminiſtration of the Goods is granted in al Haſte to ſuch as by Law ought not to have the ſame. Wherupon riſeth great Suit. So that before the ſame be called in again; and an Order graunted to ſuch as by Law ought to have it, a great Part of the Goods are ſpent and waſted, to the great Hindrance and undoing of many Widows and fatherleſs Children.

Therefore no Adminiſtration ſhall be graunted hereafter, without ſufficient Teſtimony, that the Party who deſireth the ſame, be the Wife, or next of Blood.

Item, It is reported, that Letters of *Colligendum* be graunted to ſuch as have no Right therunto; either Executorſhip or Kindred. Which have cauſed much Suit and Trouble.

Therefore no Letters of *Colligendum* ſhall be graunted hereafter, but where there is a Teſtament. And then to be graunted to the Executors only, *ſub ſpe Teſtamenti approbandi*.

Item, It hath been reported, that there hath been an ungodly Practice uſed in my Dioceſe of late Time. Which is, that when a Teſtament hath been proved 20 or 30 Years, more or leſs, at the Requeſt of any Party pretending a Title to the Lands or Goods, the Executors are compelled to prove the ſame by Witneſs. Which if they cannot do, either for that the Witneſſes be departed; or elſe ſo long agone, that the Contents therof be out of Mind and Remembrance, the ſame ſhal be diſproved. And ſuch as hold Lands or Goods by the Teſtaments, are clean diſcharged therof, to the great undoing of many.

Therefore hereafter no Executors ſhall be compelled to prove a Teſtament or Will by Witneſs, after that they have them under the Seal of Office. But if any Party intend to diſprove the ſame, let them do it by what Ways and Means they can otherwiſe.

Item, If any come to the Regiſter for a Citation for any Cauſe, the Scribe maketh it before the Party have declared the Cauſe to the Judge; who upon hearing therof, might and ought to move the Parties to Quietneſs: and manytimes there goe forth Citations: and when the Cauſe cometh to the hearing of the Judge, it is mere Temporal.

Therefore hereafter no Citation, or other Proceſs ſhal be made without the Decree and Commandment of the Judge. And the Judge only ſhal keep the Seal.

Item, I have been informed, that there is more taken for Fees, and Writings of Teſtaments and Adminiſtrations, than ſhould be taken by Law: And for Citations, Inſtitutions and Inductions and other Things, more of late Days, and even in my Time, than hath been taken heretofore.

Therefore you ſhal ceaſe from ſuch Exactions hereafter. And I will know, how you be able to anſwer for that you have done already. And then follows a true Certificate and Note of Fees and Duties paid heretofore, and at preſent for Citations and al other Eccleſiaſtical Inſtruments concerning his Conſiſtory Court: And what innovated. Which may be found in the *Appendix*. LII.

His Succeſſor, Biſhop *Freak*, found ſome of the Houſes of the Biſhoprick out of Repair, and the Abby of St. *Benedict* eſpecially. The Houſe at *Norwich*, and that at *Ludham*, he repaired: And by Law obtained Allowance out of *Parkhurſt*'s Eſtate for Dilapidations. And that it ſeems in ſo large a Meaſure, that the former Biſhop's Servants were cut off from the Legacies by his Will bequeathed them. But to make ſome Amends, the preſent Biſhop (whether voluntarily, or by Order of the Court) allowed ſomething unto them. But as for the ſaid Abby, the Biſhop did labour to be excuſed from putting that into any Repairs; applying to the Lord *Burghley* to obtain the Queen's Favour, to be diſcharged from repairing, or rebuilding rather (as he ſaid) that Abby. And that becauſe it was ſo utterly decayed; and likewiſe becauſe he had beſtowed ſo much upon putting the other Houſes into good Repair. And ſince the Houſe of St. *Benedict* was quite down; and the Scite ſo unwholſom, that he neither would inhabit the ſame himſelf, nor could think that any of his Succeſſors would be reſident there. And no Prejudice would hereby come to any of them. He added, that his Lordſhip would greatly pleaſure him in compaſſing this Suit for him. And thus we take our Leave of good Biſhop *Parkhurſt*.

Allowance to this Biſhop's Succeſſor for Dilapidations.

Toby Matthews, S. T. P. (bred up at St. *John*'s College, *Oxon.* afterwards of *Chriſt-Church*) was *Auguſt* 13, this Year, preſented to *Comb* 9th, a Prebend in the Church of *Wells*. Whom I mention now, becauſe he was afterwards a great Light in this Church of *England*, namely, Dean of *Chriſt-Church*, *Oxon*. Then Dean, then Biſhop of *Durham*, and Archbiſhop of *York*, ſucceſſively. A great Preacher, and a pious holy Man. This venerable Prelate firſt entred into Orders by the Motion and Counſil of Dr. *Calfhill*, a learned Dignitary of the Church in thoſe Times, and his Couſin: Tho' his Father and Mother, Perſons of good Quality (who ſeemed to be diſaffected to Religion) were not inclinable thereto: as I have ſeen in a Letter to the ſaid *Calfhill*, ſoon after written to Sir *William Cecil*, 'That he was bound by al honeſt Means to prefer his Couſin, 'as wel in Reſpect of his rare Abilities, as alſo for that he had followed his Advice in entring into the Miniſtry, againſt the good 'Wil of Father and Mother, and other his able Friends.' *Matthews* was ſoon ſent for to Court by the Earl of *Leiceſter*, having been recommended to him by his ſaid Kinſman; as alſo to the ſaid Secretary *Cecil*, who by ſoliciting the Queen, obtained for him the Deanry of *Durham*, divers Years after *: tho' ſhe ſtuck a good while, becauſe of his Youth and his Marriage.

Dr. Matthews *hath a Prebend in* Wells.

* Ann. 1582.

When he departed from Court to *Durham*, *Cecil* (now L. *Burghley*) according to his grave and godly Way, gave him much good Counſil for his wiſe and good Behaviour of himſelf and diſcharging of his Duty in that Place: and the next Year ſent him a Letter of the ſame Import by Mr. *Tonſtal* going down thither. The Dean, who was of a good, mild, as wel as wel adviſed Diſpoſition, returned that Lord this Anſwer, 'That he truſted the Grace of God ſhould 'enable him to follow his Counſil, to the Diſcharge of his Calling, 'as it had perſuaded him to like therof to the Contentation of his 'Mind. Wherin if any Defect ſhould at any time appear, eſpeci-

When made Dean of Durham, *his Anſwer to the L.* Burghley's *Advice.*

ANNO 1574.

'ally coming to his Lordſhip's Ears, he would moſt humbly beſeech his Lordſhip to make him know it: and he did promiſe and deſire to be reformed by his Authority, and directed by his Wiſdom therin, and in al Things elſe; even as by the *Socrates* or *Solomon* of our Age.

The ill Eſtate of Mancheſter *College.*

Ill was the State of *Mancheſter* College now, that noble and uſeful Foundation for Learning, and Propagation of Religion in thoſe Northern Parts. Their Plate and Ornaments detained, their Lands entred upon, by Pretence of Concealment: and the ſame Perſons had taken away their Evidences. Add to the reſt, their Preacher was aſſaulted and wounded, as he was going to preach in one of the Chapels belonging thereto. Of al this *Herle*, the Warden of *Mancheſter*, thought fit to acquaint the Lord Treaſurer with, the common Patron of Religion and Learning. By whoſe Letter it appeared, that al this Violence was done, after the Archbiſhop of *York* and other the Queen's Commiſſioners, had made a new Eſtabliſhment of that College, and placed learned Men there, and ſettled the Lands of it anew: al confirmed by Vertue of the Queen's Letters Patents. The Letter was as followeth:

The warden of the College gives an Account therof to the L. Treaſurer.

'ALmightie God preſerve your good Lordſhip in myche Felicitie, Pleaſith your honorable Lordſhip to underſtond, That where of late my Lord's Grace of *York*, and the Commiſſioners there, at the Queen's Majeſty's Commandment, have ſtabliſhed an an Order for the College of *Mancheſter*, and placed both honeſt and learned Men there: and the Lands and Revenues they have ſo ordered, as is moſt neceſſary for the Hoſpitality and relieving the Poor there. Which Doing of theirs of Likelihood has diſpleaſed ſome Men. For on *Midlent* Sunday laſt, as our Preacher (who is a Batchelor of Divinity) was riding to preche at one of the Chapels of the Pariſh, being diſtant from the Pariſh Church four Miles, one *William Smyth* of the Pariſh of *Mancheſter*, met him by the Way, and taking his Horſe by the Bridle, drew his Dagger, and beat and wounded him with three Wounds. And if his Horſe had not broke out of the Hand of the ſaid *Smyth*, of likelihood he had ſlain him. Deſiring therefore your Lordſhip to help us, that quietly we may there do our Function and Office: or elſe if we ſhal be thus beaten, as before this Time, and now our Preacher is, we ſhal never be able to live with them; except they may be puniſhed, to the Terrour of others.

'They have alſo cauſed one *Thomas Stawnton*, Attourney of the Dutchy of *Lancaſter*, to enter into certain Lands of the ſaid College, called *Obyte Lands*; and would have it Conceled Lands. And yet it is conteined within our Letters Patents of our Foundation. And if the Lands be taken from us, we be not able to maintain the Company. They have alſo taken away al our Evidences and Letters Patents; and of Ornaments and Plate, as much as the Worth of 500 Marks. Which Plate is the Queen's Majeſty's. And altho' we have Proof, to whoſe Hands it came after the Deprivation of my Predeceſſor, yet it is kept from us. Wherefore we requeſt your Honour to help our poor College, as before this Time you have holpen us, (Almighty God reward you for hyt) or 'elſe our College had been utterly deſtroyed and ſpoiled. Wheras 'it would be able to maintain learned Men to the Help of that 'Country. And this ye bind us to be your daily Orators; and al'ſo of al thoſe that help to the Ayd therof. This leaving your 'Honour to Almighty God.

By your Lordſhip's ever to command,

Thomas Herle, *Warden of* Mancheſter.

This Interceſſion in Behalf of the College, was very commendable in the Warden. Yet not long after, did this very Warden (if I miſtake not) contribute to the undoing of the College, for the enriching of himſelf, as we ſhal read under the Year 1576.

Rafe Lane, *a great Soldier, is going to ſerve againſt the* Turk.

Rafe Lane, a great Soldier in theſe Times, and that had ſerved the Queen againſt the Rebels in the North, and of conſiderable Abilities otherwiſe, and of Reputation with the Lord Treaſurer and Earl of *Leiceſter*, was now going to the *Spaniſh* Army, that was raiſed againſt the *Turks*. This Man had earneſtly affected the *Levant* Service, againſt that Enemy of *Chriſtendom:* And for that Purpoſe to gather a Regiment of his own, amounting to a Thouſand or two Thouſand Men: and to head them by Allowance of the King of *Spain*, and to be in his Pay, with Letters from the Queen. Wherupon he cauſed ſome Body to aſk *Anthony Gueraſſe*, that King's Agent here, his Opinion, If any Bulk of *Engliſhmen*, being of Service, either for Sea or Land, or both, were offered unto the King his Maſter, from hence, whether the ſame would be accepted with Pay, or not? To which Queſtion, being aſked the ſaid *Anthony*, his Anſwer was directly, 'That if the ſame might be with her Maje'ſty's Favour, he knew aſſuredly, that they ſhould not only be 'largely entertained in reſpect of their Payes; but alſo otherwiſe 'moſt honourably uſed, and moſt heartily welcomed by the King. 'Yea, and that it would open a great deal of Kindneſs between thoſe 'two great Princes, her Majeſty and the *Spanyard*.

The Spaniard *willing to entertain him againſt the* Turk.

Hath the Queen's Leave.

Hereupon *Lane* entred his Suit unto her Majeſty, for two Years Leave to ſeek his own Adventure by Service. Which in the End he obtained by honourable Friends: Obtaining her Majeſty's Letters, dated the 15th of *January*, 1574, unto the *Commendator* in *Flanders*; teſtifying her Majeſty's Liking unto the ſaid Service intended. Upon this, he made his Conditions to the ſaid *Commendator:* Which were, Exemption of his Regiment from Inquiſition: Authority from the King, of abſolute Puniſhment of all Offences, committed within the Regiment: Authority alſo to baniſh al our *Engliſh* Rebels, or Fugitives out of the Fellowſhip of his Regiment: Alſo, for Pay and Impreſs. Laſtly, For Return in Security of the ſame.

The Earl of Leiceſter's *Advice to* Lane.

In the mean time the Earl of *Leiceſter*, *Lane*'s Friend, adviſed him to take Heed he were not deceived in his Reckoning: grounding ing himſelf to furniſh up any ſufficient Numbers of Men, to diſcharge his Offers, upon the bare Promiſes of ſuch [diſbanded Men, ſerving ſometime under the Prince of *Orange*.] As, if they ſhould break Touch with him, he would not only himſelf be aſhamed, but alſo

ANNO 1574.

alſo thereby even her Majeſty in a Sort touched; and al his honourable Friends in like manner diſhonoured. That Earl alledged himſelf for Example; who in Queen *Maries* Time, upon faithful Promiſe of forty Gentlemen unto him, the ſaid King of *Spain*, ſold an 100 Mark Land, to prepare himſelf for the Service. And in the End, not five kept any Touch with him. He gave him Warning alſo of the Fault, ordinary to this Nation; which was, in a ſtrange Country ſtil to contend.

The Earl of Leiceſter *to Dr.* Wylſon, *to further* Lane's *Buſineſs.*

The Queen had been perſuaded by the ſaid Earl, (who favoured this *Engliſh* Gentleman's Deſign) to write to the *Commendator*. And ſo he ſignified to Dr. *Wylſon* at that Court; that the Queen's Majeſty at Suit of his very Friend *Raſe Lane*, her Servant, was purpoſed to grant him Licence, with certain *Engliſh* Soldiers under his Conduct, to ſerve the King of *Spain* againſt the *Turk* this next Summer, and had at this preſent written to ſignify the ſame to his *Commendator*; meaning ſhortly to write to the King, his Maſter, to declare unto him, as wel her good Meaning in the Journey; as alſo the great Care ſhe had to favour her Servant in ſo godly and honourable an Enterprize. That Mr. *Digby*, the Bearer of his Letter, was ſent on purpoſe, to deliver her Majeſty's Letters to the *Commendator*; and further to deal with him concerning certain Articles, to be agreed upon for the Regiment in the Voyage. All which, and the whole Plot and State of the Matter, he ſhould more particularly and at large declare unto him. The Earl prayed *Wylſon* to hear him, and upon his Information, to take Occaſion to deal effectually with the *Commendator*, in ſuch Sort as he ſhould think moſt convenient and behoveful, for the Furtherance of this Intent. Adding, That tho' the Matter itſelf moved him to like wel hereof, yet the Perſon alſo made him earneſt for him. And ſo much the rather, for that being an Equerrie, he was (as *Wylſon* knew) of his Band. He very heartily deſired him, what Favour he could, to ſhew effectually herein: and would heartily thank him for it. Written the 19th of *January*, 1574.

Another Report of this Expedition.

This Matter was ſo nice, and ſo ſuſpicious, to have any thing to do with the *Spanyard*, that another of *Lane*'s Friends, *viz. Atye*, the ſaid Earl's Secretary, gave him another Caution; advertiſing him, at the Bottom of the ſame Letter, That it was told him, that the Rumour was ſpread in divers Places, that his Power that he levied for the Journey, was meant to do Service againſt the Prince of *Orange*. That he knew the Truth to be otherwiſe: but that it was ſaid to be rumoured by *Guarez* himſelf, [the Agent] as tho' the Queen's Majeſty and his Maſter, were now upon ſuch Condition agreed. That it might perhaps ſerve him for ſome Purpoſe. What it might hinder or further him, [Mr. *Lane*] he could not tell: but becauſe it was credibly told, he thought it not amiſs with Occaſion of Writing, to ſignify unto him.

What I have further to ſhew of this offered Exploit, is from Mr. *Lane*'s own Pen, in ſome Sheets of Paper, with this Title, *A View of my Proceedings in my intended Service, by the Favour of God, and gracious Leave of the Queen's moſt excellent Majeſty, from my firſt Entry into the Secret thereof, unto the 21ſt of* January, 1574, *with the*

Copies

ANNO 1574.

[N° XLI.]

Copies of my Letters written unto the Commendator: The Articles *of my offered Service*; *and alſo of my Letters written to Mr.* Dr. Wylſon, *concerning the Premiſſes.* Which I refer to be read in the *Appendix*.

He moves for a Diſpatch, having the Queen's Leave.

Whether any thing came of this Offer, I know not: It hung for ſix Months. For I find in *June*, that *Lane* moved it to the Lord Treaſurer: putting him in Mind, That upon her Majeſty's late good Pleaſure, made known unto him by herſelf, touching her gracious Liking and Determination, for a Tryal of the Amendment of his hard paſt Fortune, he ſhould, according to his long Suit, with her Majeſty's good Leave, employ himſelf for two Years, in his deſired foreign Service againſt the common Enemy of *Chriſtendom*, under *Don John D'Auſtria*. And that he had requeſted a Friend with earneſt Speeches to break his Matter to *Antonio Guaraſſo*: therewith aſſuring him of her Majeſty's good Liking of the ſame, from her Majeſty's own Mouth: And ſo reminding the Treaſurer of what had been tranſacted in that Buſineſs before, in order, as it ſeems, to the bringing it to Effect.

A Project of turning Iron into Copper, now in Hand.

A great Project had been carrying on now for two or three Years, of Alchymy, *William Medley* being the great Undertaker, to turn Iron into Copper. Sir *Thomas Smith*, Secretary of State, had, by ſome Experiments made before him, a great Opinion of it. And for the better carrying it on, and bearing the Expences, it was thought fit to be done by a Corporation: into which, by *Smith*'s Encouragement, the Lord *Burghley* and the Earl of *Leiceſter* entred themſelves, with others: each Member laying down an 100*l.* to go on with it: as hath been ſhewn in the Life of Sir *Thomas Smith*. But the Thing underwent Delay; 'til in *December* this Year, that Lord, according as *Smith* adviſed him, for his better Satisfaction, to ſend ſome able Perſon to *Medley*, to ſee his Method, and by Diſcourſe to underſtand his Ability, ſent *William Humfrey*, Aſſay-Maſter of the Tower Mint, and a Chymiſt, with ſome other learned in that Science, to ſee what *Medley* could do, or pretend to.

Life of Sir T. Smith, *p.* 133, *&c.*

Some, ſent by the L. Burghley, *enter into Diſcourſe thereof.*

Accordingly, one Night there was a Meeting of him, and Mr. *Topcliff*, and *Medley*, before Sir *John Ebots*. Then they entred into Diſcourſe of the Bounds of Metals in Force of Nature. *Humfrey* diſliked of *Medley*'s Undertakings; becauſe it overreached the Courſe of Nature in Metals. Which by great and myſtical Experiences hath been found, and is to be ſhewed wonderful [I do but tranſcribe from a Paper ſent in to the Lord *Burghley*] in any Man's Sight, as wel by Calcination, as by Diſtillation, and namely by corroſive Waters of Diſtillation. In which the proper Natures of Metal may be truly judged of, ſo far as is limitted within the Compaſs of Reaſon. As for Example, Gold diſſolved into Water, cannot be brought to the chief Part of his Body again, but by the Help of Silver and Quickſilver; and that Part which the Salts hold up, and do keep in Oil, wil not ſettle, nor ſeparate, but by the Help of Blood; ſo that it be not of Man or Sheep. *Item*, Silver diſſolved into Water, is only called to his Body by Copper, ſaving a ſmal Part, which is fixed with the Spirit of Salles, or Sea-Water. In like Manner, Copper diſſolved into Water, is to be called to his Body by Iron. Nay, Iron diſſolved into Water, is to be called to his Body by Wood, chiefly of Oak. And if any of theſe ſhould be put to the contrary Office, as Gold to cal down Silver, *&c.* they can do nothing.

Conſidering theſe Limits of Nature, which God hath ordained in Metals, it may appear whether this be beyond al Judgment in Nature, or not: For the ſaid Mr. *Medley* affirmed, that there was no Copper in the Earth, before it be tranſmuted. In which his Opinion, I [the aboveſaid Aſſay Maſter] to give God the Glory of his Creation; affirmed unto him, that I durſt undertake before your Honour [the Lord Treaſurer *Burghley*] to draw all Spirits from the earthly Subſtance; and of the Corps remaining, to deliver to your Lordſhip the Copper that it containeth, without the Help of Iron, or any other Metal. Which is to be done by the very natural Means for the Separation of Spirits. He nevertheleſs denyeth that by that Means Copper ſhould be gotten. But if any might ſo be gotten, it would be a very ſmal Proportion, to the Subſtance of that which by many Degrees may be tranſmuted by the Water drawn from that Earth. For he ſaith, that of an hundred Weight of Earth oftentimes embybed, he wil convert more Iron into Copper, than an hundred Weight cometh to. Which to be done with Rain Water, and not with Water of the Property of the Earth, were wonderful, to ſurmount the Principal in Weight: and ſo far beyond my poor Knowledge and Aim, as one Thing may be from another.

For to this Day I have neither read, nor proved of any feaſible Knowledge, that ever any thing would deliver a greater Weight than himſelf. And yet I have ſome apert Arts of Metals and Salles [Salts] not common to the World. Wherof ſundry have been left to Poſterity by ſome of my Kindred, for many Years together. But this Matter is beyond the Reaſon of al. Nevertheleſs, the Copper which is brought into this *Crocum*, in the Sight of that Right Worſhipful Gentleman, Sir *John Ebots*, being ſimply done, as by his Report appeareth, is ſo rich a Thing, as if the Earth, wherof their Tranſmuting Water is drawn, would yield but half his own Weight in Metal of Copper, conſidering the ſpeedy Means of bringing it to Metal, it is the richeſt Matter, that in all Mineral Cauſes hath been yet revealed to this State. And truly from this Earth, if the Property be as it is reported, any young Man of good Entrance to metalline Actions, might learn Leſſons from the ſame, all his Life long.

Mr. *Medley* promiſed Sir *John Ebots* to have a Furnace ready by Saturday: wherin he wil melt ſimply *Crocum* of itſelf. Yet that wil ſo fal out then with Additament of great Work it may be done better. But he ſeemed to be illwilling to let me ſee it: and complained to Sir *John Ebots*, as tho' ſome went about to deprive him of his Art and Labours. Wherof I am ſure it is not your Lordſhip's Mind: neither by my good Wil, would I be made an Inſtrument to ſuch a Purpoſe; tho' your Honour may command me, ſo far as Life reacheth, *&c.* As for other Matters, which mine Ears have heard of this Earth, rather miraculous than comprehenſible by any Courſe of Nature in Metal Cauſes, I do doubt.

But *March* was now come; and yet little or nothing was done in this pretendedly advantageous Project. But the Pretence of the Delay

It is delayed, and why.

Delay was the great Expence required for Lead, Iron, Caſk, Workmen, Veſſels, houſing, building, caſting up of Earth, and other Neceſſaries: which the Undertaker of himſelf could not bear. Therefore the ſaid Earl and the Secretary (who were earneſt in it) and, by their Perſuaſion, the Lord Treaſurer, did aſſiſt with round Sums of Money. And *Smith* determined to ſend down his Servant with *Medley*, ready to go down to the Works: who might make a Calculation, whether it would turn to Account. Which however they themſelves were in ſome Doubt of, yet were reſolved, upon ſome Probabilities, to make the Tryal. Wherin how buſy and diligent Sir *Tho. Smith* was (who had a Head that Way) may be read in two Letters: which I have placed in the *Appendix*; not only to give ſome Light into this Project, but alſo to preſerve what Memorials may be retrieved of that great learned and good Man: not falling under my Hands, when I writ his Life.

N° XLIII, XLIV.

Dee the Aſtronomer offers to diſcover Treaſure.

This leadeth me to ſay ſomething that occureth this Year, of another Way to the Acquiſition of vaſt Treaſure, undertaken by *John Dee*. This is the firſt Time I meet with the Mention of that great and famous *Engliſh* Mathematician and Aſtronomer; noted throughout the World for his deep Knowledge in thoſe Sciences. He was the Son of *Roland Dee*, a Servant to King *Henry* VIII. Which *Roland* had received ſome hard Dealing; and was ſo diſabled from leaving his Son due Maintenance. This Year I find the ſaid *John Dee* offering to the Lord Treaſurer *Burghley*, by his Art to diſcover to the Queen, where Treaſure was concealed in the Bowels of the Earth. The Treaſurer valuing the Man for his Learning, had vouchſafed in the midſt of his weighty Buſineſs of State, to admit him to Converſation with him. Which in a Letter he thankfully took Notice of. Which Letter I chuſe to ſet down, becauſe it wil declare much, both of the Man, his Learning, and of his Offer: and wil preſerve ſome notable Memorial of him. See it exemplified in the *Appendix*.

N° XLV.

The Sum wherof was, 'That for the Suit he would gladly have opened to the Lord Treaſurer by Word of Mouth, he deſired him to view in this Letter a Pattern of ſome Part of it, *viz.* ſo much of his Intent and ſtudious Doings, as was wel known unto his Honour, and the moſt part of al the Univerſities in *Chriſtendon*, (and further) that for twenty Years paſt, and longer, it might truly be avouched, that he had a mervailous Zeal, endured great Travail and Toyl, both of Mind and Body, ſpent many hundred Pounds, only for the attaining ſome good and certain Knowledge in the beſt and rareſt Matters, Mathematical and Philoſophical. And that by due Conference with al Perſons that ever he yet met with in *Europe*, the poor *Engliſh Briton* [meaning himſelf] had carried away the Bell. For which he gave God the Glory. That the ſame Zeal remained, yea rather, was grown greater; but that his Ability, in reſpect of Charges, was far leſs. And that ſomewhat occaſioned his Suit, (for procuring ſpeedy Means of good Knowledge) upon no ſmal Hopes that ſome needful Support would be for him deviſed, through the good Favour the Queen bore to him, or through the Procurement of ſome of the Right Honourable Counſillors: who by ſome hard Dealing, his Father, 'Servant to her Majeſty's Father, was diſabled from leaving him due Maintenance, *&c.* That in Zeal to the beſt Learning and Knowledge, and incredible Toyle in Body and Mind for many Years, therefore only endured, he knew moſt aſſuredly that the Learned never bred any Man, whoſe Account therin could be greater than his, *&c.* That he had for twenty Years Space, ſundry Matters [about Treaſure hid in the Ground] detected to him in ſundry Lands. That he had been ſued unto by ſundry Sorts of People; who, ſome of them by vehement Dreams reiterated; ſome by Viſions; others by Speech formed to their Imaginations in the Night, had been informed of certain Places, where Treaſure lay hid. And theſe would not deal further in Search, for ſome Reaſons, 'til he ſhould encourage or counſil them to proceed. But that he would never intermeddle, *&c.* That he made it always his chief Reckoning to do nothing, but what might ſtand with the Profeſſion of a true Chriſtian, and of a faithful Subject.

'But that if, beſides al Books, Dreams, Viſions, Reports, and the *Virgula divina*, by any other natural Means, and likely Demonſtrations of *Sympathia & Antipathia rerum*, or by Attraction or Repultion, the Places might be diſcryed or diſcovered, where Gold, Silver, or better Matter did lie hid within certain Diſtance; how great a Commodity ſhould it be for the Queen, and the Common Wealth of this Kingdom, if by ſuch a Secret it might be decyphred in preciſe Place? And alſo where in this Land any Mines or Veins of Silver and Gold Ore are naturally planted? And he promiſed to diſcover ſuch a certain Mine in ſome Place of her Majeſty's Kingdom, for her only Uſe: upon this Conſideration, that ſhe would give him, by her Letters Patents, her Right and Propriety in al *Treaſure trouvé*, by digging in any of her Kingdoms.' The reſt I refer to the Letter.

Dee *diſcovers antient Records in* Wigmore *Caſtle Chapel.*

And being a Man ſtudious of Antiquities, he had diſcovered another Sort of Treaſure, *viz.* of many ancient Records in an old Chapel in or near *Wigmore* Caſtle, and formerly belonging to the Abbot; which had lain there rotting and toſſed about unregarded. In the Peruſal of theſe Papers he was deſirous to beſtow ſome of his leiſure Time, by Way of Recreation, expecting to collect thence ſome Hiſtorical Matters, either of Chronicle or Pedigree. And therefore requeſted a Letter from the Lord Treaſurer to Mr. *Harly*, Keeper of the Records of that Caſtle, to permit him to reſort thither: promiſing the ſaid Lord to give him Account of whatſoever he ſhould find there worthy his Knowledge, and particularly any thing relating to his Lordſhip's Family.

Mr. Harly, *Keeper of the Records there.*

Dee *writes Inſtructions for the North Eaſt Paſſage.*

This *John Dee*, (that I may bring more of his Story together) in *May*, *Anno* 1580, wrote Inſtructions for the North Eaſt Paſſage to *China*, delivered to the two Maſters, *Charles Jackman* and *Arthur Pett*, at the Court Day, *May* 17, holden at the *Moſcovy* Houſe in *London*. With which Inſtructions a new Chart made by his Hand, was given alſo to each of them, expreſſing their *Cathay* Voyage more exactly than any yet publiſhed.

He did alſo ſoon after, write a very learned Diſcourſe about the Reformation of the Kalendar. And aſſerted therin eleven Days to be added to the Kalendar, rather than Ten, according to the *Gregorian* Reformation of it. This Diſcourſe did the Lord *Burghley* in his Retirement read over in the Year 1583, and gave the following Account therof in Writing, (being abſent from Court) to his Son *Robert Cecil*; and to be by him, as it ſeems, imparted to the Queen; with the Effect of his Diſcourſe with the Author himſelf.

Dee's Diſcourſe of reforming the vulgar Calendar: read over by the L. Treaſurer.

His Judgment therof.

'I have peruſed Mr. *Dee*'s Book, concerning his Opinion for the 'Reformation of the old *Roman* Calendar. And I have conferred 'alſo by Speech with him at good Length theron. And I find his 'Judgment reſolute for the Error and Inconvenience, to have it 'continual, [that is, to keep to our old Way of reckoning the 'Year.] But he differeth in the Quantity of the Error. For he 'hath many Proofs by Demonſtration Aſtronomical, that the ſuperfluous Number of Days to be abridged are xi. where the *Gregorian* Judgment makes them to be but x. I am not ſkilful in the 'Theoricks, to diſcern the Points and Minutes; but yet I am inclined to think him in the right Line. For I find he maketh his 'Root from the very Point of the Nativity of Chriſt, in the Meridian of *Bethlehem*. And the *Romans* have made their Root from 'the Time of the Council of *Nice*. And according to that, they 'may make their Opinion. But by Mr. *Dee*, it appeareth, the Error in Computation grew between the *Radix* of Chriſt's Nativity, 'and the Celebration of the *Nicene* Council. Which he proveth by 'a great Number of good Authorities; ſuch as I think the *Romaniſts* 'cannot deny.

'It were good in mine Opinion, (whereunto he alſo conſenteth) 'that by her Majeſty's Order, ſome ſkilful Men in this Science, as 'Mr. *Diggs*, and others, to be called out of the Univerſities, might 'peruſe his Work, and confer the Thing by Speech. And tho' he 'diſcovereth the ten Days to be inſufficient, yet he yieldeth, for 'Conformity, with the reſt of the World, to aſſent to the Reformation of our *Engliſh* Calendar, with the Abridgment of ten Days 'only; ſo as the Truth be denounced to the World, that it ought 'to be Eleven Days. Hoping that the Truth wil draw the *Romaniſts*, and the other Parts of *Chriſtendom*, to take out of their Calendar hereafter, the ſame odd Day. There appeareth great Cauſe 'to have this Conference accelerated. For that it is requiſite for a 'ſecret Matter, to be reformed before *November*. So as either every Month, from *March* to *November*, may bear equal Defalcation, 'or elſe ſome one Month bear the whole. Thus much I thought 'good briefly to deliver you mine Opinion.

Four Aſſertions in that Book, noted by Mr. Rob. Cecil.

A few Contents of this famous Book may be collected from certain Notes, Mr. *Cecil*, the Lord Treaſurer's Son, took out of it. Setting down (as I take it from his MS.) Four ſtrange Points therin laid down. I. The great Declination of the Sun is yearly changeable. Which was in Chriſt's Time more Northerly and Southerly, than now it is, by 24 prime Minutes of a Degree. II. The Prick in the Heaven, where the Sun is the higheſt, called *Apogæum*, hath varied. For in Chriſt his Time, it was about the fifth Degree of *Gemini*. And ſo 25 Degrees before the Beginning of *Cancer*. And now it is paſt the 8th Degree of *Cancer*, about 55 Minutes. III. The Third is the Alteration of the Sun's Diſtance from the Centre of

ANNO 1574.

the Earth. For the *Eccentricicle* of the Sun is leſs than it was in Chriſt's Time by 106 Parts. And now the Sun being in the 9th Degree of *Cancer*, he is nearer the Earth than he was in Chriſt's Time by 1199 of our Miles. IV. The fourth Point is, the Alteration of the fixed Stars, declining to the Eaſt more than in former Times, altho' they keep their own mutual Diſtance. This for *Dee*.

The Queen iſſueth a Proclamation againſt Exceſs in Apparel.

There came forth this Year a Proclamation for regulating Apparel: which by this Time grew to be ſo exceſſive and coſtly, that the Queen thought fit now (as ſhe had done two or three Times before) to retrench it; and to oblige her Subjects to more Thrift in their Cloaths. It hath this Preamble, (ſhewing the Evil of wearing ſumptuous Apparel) 'That Exceſs of Apparel, and the Superfluity of unneceſſary Foreign Wares thereto belonging, now of late Years was grown by Sufferance to ſuch an Extremity, that the manifeſt Decay not only of a great Part of the Wealth of the whole Realm generally was like to follow, by bringing the Realm ſuch Superfluity of Silks, Cloths of Gold, Silver and other moſt vain Devices, of ſo great Coſt for the Quantity therof, as of Neceſſity the Money and Treaſure of the Realm, is and muſt be yearly conveyed out of the ſame, to anſwer the ſaid Exceſs; but alſo particularly the waſting and undoing of a great Number of young Gentlemen; Men otherwiſe ſerviceable; and others, ſeeking by Shew of Apparel to be eſteemed as Gentlemen. Who allured by the vain Shew of thoſe Things, did not only conſume themſelves, their Goods and Lands, which their Parents had left unto them, but alſo ran into ſuch Debts and Shifts, as they could not live out of Danger of Laws, without attempting of unlawful Actions: whereby they were not any ways ſerviceable unto their Country, as otherwiſe they might have been. Which great Abuſes turning both to ſo manifeſt a Decay of the Wealth of the Realm, and to the Ruin of a Multitude of ſerviceable young Men, and Gentlemen, and of many good Families:

'The Queen therefore had of her own Princely Wiſdom, ſo conſidered theſe Inconveniencies and Evils, that ſhe had of late with great Charge to her Counſil, commanded the ſame, to be preſently and ſpeedily remedied, both in her own Court, and in al other Places of her Realm, according to ſundry good Laws heretofore provided.' At the End of this Proclamation, are ſet down the brief Contents of certain Clauſes of the Statutes of King *Henry* VIII. and Queen *Mary*, about Apparel, with ſome Moderation therof, to be obſerved, according to a former Proclamation in the Firſt Year of her Reign. For which the Reader may have Recourſe to the *Appendix*. N° XLVI.

Another Proclamation for Apparel.

The Realm was ſo apt to tranſgreſs in this Point, and ſo much affected Gaiety in Apparel, that before this, in the Eighth Year of the Queen's Reign, dated at *Greenwich*, *Feb.* 12, 1565. She ſet forth a Proclamation for Apparel. And here the Preamble was 'That ſhe conſidered the Extremities that a great Number of her Subjects, was grown to by Exceſs in Apparel, both contrary to the Laws of the Realm, and to the Diſorder and Confuſion of the Degrees of al States: wherin al Diverſity of Apparel hath taken Place: And

‘ finally, to the Subverſion of al good Order, by Reaſon of Remiſneſs ‘ and Impunity.

And others to the ſame Intent.

To which I may add another Proclamation to the ſame Intent, *Anno* 1577, with certain Additions of Exceptions: and another *Anno* 1579, 22 *Eliz.* intitled, a Proclamation with certain Clauſes of divers Statutes, and other neceſſary Additions; firſt publiſhed in the 19th Year of the Queen, and now revived by her Highneſs's Commandment, to be put in Execution upon the Penalties in the ſame contained. And yet another in the 30th Year of her Reign, *Anno* 1588, or rather a *Declaration* of her Wil and Command, to have certain Laws and Orders put in Execution againſt Exceſs of Apparel: Notifyed by her Commandment, in the *Star Chamber*, *Feb.* 12. It is called there, *An intolerable Abuſe, grown to an unmeaſurable Diſorder.*

Sir William Pickring *dies.*

Sir *William Pickring* Kt. dyed this Year. Whom I mention, as being one of the fineſt Gentlemen of this Age, for his Worth in Learning, Arts and Warfare: and who was once in Nomination to marry Q. *Elizabeth.* His Father was Sir *William Pickering*, Kt. Marſhall to K. *Henry* VIII. ‘ This his Son was a Perſon nobly endowed ‘ in Body and Mind. *Literis excultus, & religione ſincerus. Linguas* ‘ *exactè percalluit.* He ſerved four Princes, *viz. Henry* VIII. *Ed-* ‘ *ward* VI. Q. *Mary* and Q. *Elizabeth.* To the Firſt he ſerved in the ‘ Wars. To the ſecond he was Ambaſſador to the Court of *France.* ‘ To the Third, *viz.* to Q. *Mary*, he ſerved in an Embaſſy into *Ger-* ‘ *many.* And to Q. *Elizabeth ſummis Officiis devotiſſimus.* This was written on his Tomb-ſtone in the Church of St. *Helen's London.* In which Pariſh *Pickring Houſe* was. Where he lived: and was buried thence. Age 58. His Executors were Sir *Thomas Heneage* Kt. Treaſurer of the Queen's Chamber, *John Aſteley*, Eſq; Maſter of the Queen's Jewels, *Druc Drury*, and *Tho. Wotton*, Eſqrs. who ſet up a goodly Monument for him.

Wolf, *the Printer dies.*

To which I joyn *Reginald Wolf*, a *German* by Birth, a very famous and ſkilful Printer for many Years in *London:* who dyed in *November* this Year. A learned and a good Man. He was employed in printing ſeveral of Archbiſhop *Cranmer's* Books, and moſt of the publick Orders and Books for Religion in the Times of *Henry* VIII. K. *Edward*, and Q. *Elizabeth.* Biſhop *Parkhurſt* in a Letter to *Gualter* concerning the Death of this *Wolf*, calleth him, *Bibliopolarum Londienſium Flos.* He lived in St. *Paul's* Churchyard at the Sign of the Brazen Serpent. He was Printer to the Queen, and a Citizen of great Eſteem and Reputation: Sir *William Cecil* took particular Notice of him, and favoured him, and ſo did *Parker*, Archbiſhop of *Canterbury.* For twenty five Years he laboured in compiling and preparing, in order to the publiſhing, an *Univerſal Coſmography*; and therewith certain particular Hiſtories of every known Nation. And he had ſeveral learned Men to aſſiſt him in this Work, and to peruſe the Collections that he made. *Raphael Hollingſhed* was one of them. And ſo far did the ſaid *Wolf* proceed in this nobly deſigned Work, that little wanted of the Accompliſhment therof, when he dyed. By his Deceaſe no Hope remained to ſee that performed, which he had ſo long travailed in. Thoſe he put in Truſt to diſpoſe of his Concerns after his Departure, willed the ſaid

His Coſmography.

Epiſt. Dedicat. to Hollingſh. *Chronic.*

ANNO 1574.

Hollingſhed to continue his Endeavour for the Furtherance of the aforeſaid Work. And *Wolf* himſelf left it to his Care to ſee it brought to ſome Perfection. But the Volume grew ſo great, that the Executors were afraid to defray the Charges of the Impreſſion. And ſo *Hollingſhed* did retrench and contract his Deſigns, to the Hiſtory of *England*, *Scotland*, and *Ireland* only.

Hollingſhed *aſſiſted him.*

The Hiſtories that he gathered for this End, he conferred, as he tells his Reader, the greateſt Part with *Wolf*, in his Life time, to his Liking. Who had procured him ſo many Helps to the Furtherance therof, that he was loth to omit any thing that might encreaſe the Reader's Knowledge. Which was the Cauſe of the Largeneſs of the Book. In his Chronology he followed *Functius*, according to the Advice and Direction alſo of the ſaid *Wolf*.

The Proteſtant Princes ſend to the Queen.

I ſhal conclude this Year with the Mention of a Meſſage, ſent to the Queen in the Month of *December*, from ſome Proteſtant Princes in *Germany*, by their Agent *Petrus Dathenus*; offering her certain Propoſitions, for the common Safety of them and their Religion; and (as thoſe Princes added) highly neceſſary for the Chriſtian State. It ſeems to have been concerning entring into an Alliance; to which they invited the Queen. The Lord Treaſurer being now laid up with the Gout, the Meſſenger ſent the ſame Propoſitions to him by Mr. *H. Killegrew* with their Letter. By which Letter thoſe Princes exhorted him to move the Queen in the ſaid Matters: and that it would be an Office moſt grateful to God, and the Chriſtian World, and moſt uſeful to this Kingdom eſpecially, and worthy of immortal Glory to Poſterity. And by another Letter written to that Lord by *Dathenus* in the ſame Month, he prayeth him, that he would adviſe her Majeſty that which might be favourable to the Proteſtant Princes: which would alſo be advantageous to the Intereſt of Religion.

CHAP. XXXIV.

A Parliament: And Convocation. The Troubles of the Biſhop of Ely, *for the preſerving of the Revenues of his See. His excellent Letter to the Queen thereupon: And to* Dr. Maſters; *And to the Lord Treaſurer, upon Articles of Accuſation preferred againſt him to the Queen and Council. The Malice and Slanders of them. His ſatisfactory Anſwers. Comes up to anſwer before the Council. The Lord Treaſurer his Friend. Reconciles him to the Queen. The Caſe of* Downham Park; *claimed by the Lord* North, *from the Biſhop, upon Account of an old Leaſe.*

A Parliament. *A Bil about Religion.*

THE Parliament was now ſitting in the Months of *February* and *March*, 18 *Elizab.* What was done there of Political Matters, I refer the Reader to the other Hiſtorians, and eſpecially to *D'Ews Compleat Journal* of that Queen's Parliaments. But ſome Particulars relating thereunto may deſerve to be mentioned, as I gather them from ſome private Letters to the Earl of *Shrewſbury* from his two Sons, *Gilbert* and *Francis*, then Members of the Lower Houſe: ſhewing, 'How there was at this Time a great Reſort from 'al Places thither, [to the Court] and that notwithſtanding, al 'Things were in ſuch Quiet, that, beſides Matters of Parliament, 'they knew nothing worth advertiſing him of. That there was a 'Bil in the Higher Houſe, to this Import, 'That whoſoever would 'not receive the Communion, and come to Church, ſhould pay 'yearly a certain Sum of Money. But that it was not yet come 'down to their Houſe. That as for the reſt of the Bills, except 'that of the Subſidy, they were Matters of no great Moment, tho' 'they were for the Reformation of Abuſes.' This Parliament was prorogued on the 15th of *March* to the 5th of *November*. 'Where 'after the Lord Keeper's Anſwer to *Bell*, the Speaker's Oration [the 'Import wherof was an earneſt Motion to her Majeſty to marry] 'She herſelf made a very eloquent and grave Oration, (which as 'thoſe Gentlemen expreſt it to the Earl in their Letter) was as 'wel uttered and pronounced, as it was poſſible for any Creature 'to do.' And therefore Pity it is, that it remains not on Record, as ſome of her Speeches do, either in the Journal of Parliament, or in *D'Ews* Supplies of many Deficiencies there, by the Neglects of the Clerks of both Houſes in that Queen's Reign. Nor doth he himſelf ſo much as make any Mention of this notable Speech.

Febr. 20.

Epiſt. Com. Salopien. in Offic. Armor.

The Convocation frame Articles.

The Convocation at this Time of Parliament, ſitting, framed Articles, fifteen in Number, touching the Admiſſion of apt Perſons to the Miniſtry, and for the eſtabliſhiing of good Orders in the Church. Which were publiſhed by the Queen's Authority. And tho' they are not in Biſhop *Sparrow*'s *Collection of Articles, Injunctions, &c.* yet they may be found in the Life of Archbiſhop *Grindal*.

Life of Biſhop Grindal. *p.* 194.

ANNO 1575.

The Biſhop of Ely*'s Troubles for preſerving his Revenues.*

It wil in part ſhew the State of the Church in theſe Times, to obſerve the Labours uſed by many great Men, to get ſome of the Manours and Revenues of the Sees from the Biſhops: by applying themſelves to the Queen, requiring them either to make Exchanges, or to grant long Leaſes; or elſe to make them grant away ſome Parts therof: and ſo to impoveriſh their Sees. This Year the antient good Biſhop of *Ely* (who had deſerved paſſing wel of Learning and of the Church, both in the Days of King *Henry* and King *Edward*) met with great Trouble on this Occaſion from the Lord *North*, and Mr. *Chriſtopher Hatton*, Vice-Chamberlain to the Queen; and her Favourite.

Mr. Hatton *endeavours to get a Leaſe of his Houſe in* London.

This Gentleman had lately deſired the Biſhop's Houſe in *Holbourn* by Leaſe. And it ſeems had alſo got a Letter to the Biſhop in Favour therof. But the Biſhop excuſed it; and urged in al the beſt Terms he could, that he could not be without his Houſe, when he ſhould come up to *London*. Nor could he be ſo injurious to his Succeſſors, as it might prove after his Deceaſe: which could not be long. Yet offering to do for him whatſoever he conveniently might; and would gladly tender it to him: eſpecially, becauſe the Queen had made ſo good Choice of him to attend her Perſon.

The Biſhop refuſeth to alienate Ely Houſe *to him. His Letter to the Queen.*

But when nothing afterwards would ſerve, but that the whole Seat of the Biſhops of *Ely* in *Holborn* muſt be alienated and paſt away by him to the ſaid *Hatton*; (who by his Favour with the Queen, had obtained her Letter for that Purpoſe) this created him a new Trouble: nor herein could he comply. And by a *Latin* Letter, in an elegant Style, mixed with cogent Reaſons, from that Truſt that was committed to him, when he was made Biſhop, and the Wrong he ſhould do to the See, and his Succeſſors, he humbly ſuggeſted to the Queen his Refuſal: Importing, 'That her Majeſty's 'Letter did not a little diſturb and terrify him. For that which 'he at firſt feared, when he granted a Part of his Houſe for ſome 'Years to Mr. *Hatton*, was now plainly come to paſs. And confeſ'ſing, that his Predeceſſors were more conſtant than he. For her 'Royal Father King *Henry* VIII. obtained not *Ely Houſe* for *Wriotheſly*, 'his Chancellor, only for a Time. Nor could the mighty Duke of 'of *Northumberland* drive the Biſhop from his Houſe in that Time. 'Nor had he (the preſent Biſhop) yielded his ſaid Houſe to her Ser'vant, *Parris*, however ſhe had formerly requeſted it. But at laſt 'wearied with Prayers, he had let a Part of it for 21 Years unto 'her Servant *Hatton*, leſt he might ſeem to be guilty of Ingratitude 'towards her Majeſty. But that ſince now it was required, that 'he ſhould grant it away for ever, and other Things likewiſe ap'pendant to it, to theſe it was hard for him to yield. He added, 'he ſailed between *Scylla* and *Charybdis*. That he could have wiſhed 'rather to die (God he called to witneſs) than deſervedly to of'fend her Majeſty: but if we raſhly offend our God, a ſecond Death 'were to be feared.' And ſo the Biſhop went on at large, excuſing himſelf to her in this Demand. But I leave the whole Letter in the *Appendix:* which cannot be read but with much Pleaſure and Satisfaction: concluding, that to a perpetual Alienation of that his Houſe, his fearſul Conſcience could never yield. It was dated from *Ely Houſe*.

N° XLVII.

ANNO 1575.

And the Lord North other Manours.

He accuſes the Biſhop in divers Articles.

Again, ſome Noblemen, and among the reſt, the Chief was the Lord *North*, endeavoured to fleece this Biſhoprick. The laſt named got Letters from the Queen, dated in *May* 1575, to the Biſhop, to part with the Manour and Lands of *Somerſham*, one of the beſt Manours of the Biſhoprick. And by getting a Leaſe of one of the Biſhop's Tenants, claimed *Downham* Park, another Part of his Revenues: and was like violently to enter into Poſſeſſion of it. And becauſe the Biſhop would not yield, and profeſſed, that he could not in Conſcience betray that which was entruſted to him, and wrong the Church of God, the angry and fierce Lord endeavoured to draw the Queen's Indignation upon him, for his humble Letter of Refuſal to her, and other ſiniſter Informations; which we ſhal hear of by and by. Nor did this Attempt againſt him pacify him: but further, he cauſed a great Number of Articles to be drawn up againſt him, the Biſhop, as ſome great Criminal; for him to anſwer before the Privy Council. When theſe Articles of Accuſation were brought to the Lord Treaſurer *Burghley*, he communicated them to Secretary *Walſingham*. Who both were of this Judgment, that if the Articles were Perſonal, as about his Covetouſneſs, Ill-Houſekeeping, *&c.* the Fault was rather to light upon him, than that the See ſhould ſuffer for it, as the Secretary wrote wel in his Letter to that Lord, when he ſent him the principal Matters wherewith the Biſhop was to be charged, and by whom. 'I am, ſaid he, of your Lordſhip's 'Opinion, that if he [the Biſhop] be found guilty, the Penalty muſt 'light upon him, and not upon the See.

The Biſhop's Letter to the Queen.

But let us ſee the Proceſs of this Buſineſs. Firſt, the wronged Biſhop having received her Majeſty's Letter aboveſaid (wrote in *May*, not received by him til the 18th of *June*) returned a very earneſt, wiſe and godly Anſwer on the ſame Day; penned with al Submiſſion: and yet ſhewing plainly to her the Danger of Sacrilege, and cautioning her of drawing Sin upon herſelf by ſuch Fleecing of the Church. In which Letter (which was written in *Latin*) he thus addreſſed to her, 'That her Majeſty had ſeriouſly requeſted 'him to make a Demiſe of the Lands in *Somerſham*. This he acknow'ledged put him into Fear and Doubt, what to do. That if he 'ſhould not anſwer the Deſire of ſo great a Prince and Queen, that 'had ſo many Ways merited of him, he might be eſteemed ungrate'ful, and draw on himſelf an Indignation heavier than Death it'ſelf. And again, if he ſhould deny their Requeſt, and deſire, 'who with ſo much Solicitation, had obtained theſe Letters from 'her Majeſty, they would take it very grievouſly, and accuſe him 'of Ingratitude and Stubbornneſs, and would not ceaſe to draw 'him into her Highneſs's Hatred. And on the other Side, if he 'ſhould grant that which they deſired, he ſhould greatly injure and 'wrong both himſelf and his Succeſſors: And ſo he ſhould be e'ſteemed unjuſt, if he ſhould yield to their unjuſt Deſires. That in 'this Matter ſome Noblemen had of late tryed him, both by En'treaty, Money and Friends, to overcome him; but hitherto he had 'held out unconquered.

'But that now when they came to try their laſt Effort, he was 'forced to fly to his laſt Refuge: that is, to his humble Prayers. '*Wherefore*, (as he then proceeded to addreſs the Queen) *for Equity*

ANNO 1575.

‘*and for Juſtice ſake, and by that Compaſſion born with you, I pray and beſeech you, let not your high Prudence take it amiſs, if I produce Reaſons which move me, not to anſwer this Demand.* That he knew that Tributes and Taxes, and alſo Tenths, Firſt Fruits, and Subſidies, were due to the higher Powers: yea, that whatſoever came into their Uſe, came into the public Good: But that the Condition of Subjects was far different. For they that gaped after and laid Snares for other Mens Profits, were not to be yielded to, but rather reſiſted: eſpecially, if they went ſo far as to fly upon the Goods of the Church. For if pious Kings and Queens, and truly Noblemen, yea, if the common People alſo, enflamed with the Zeal of propagating the Goſpel, had communicated to them of al their Goods, who had inſtructed them in the Word of God, how godleſs and ignoble were they to be judged, who did not only not communicate to their Inſtructors in any good Things, but endeavoured to diminiſh and take away the Goods of the Inſtructors, and wickedly to convert them to their own Uſes. That he certainly ſinned againſt the Law of Nations, who violated and annulled the Teſtament and laſt Will of a Teſtator. That S. *Paul* writ, That *when a Man's Teſtament ſtands proved, no Man rejecteth, or addeth any thing to it.* Beſides, when God in his Law had abundantly ſupplied his Prieſts and *Levites* for their Subſiſtence; and when Nature itſelf dedicated the ſame: and that S. *Paul* writ, that *we muſt live of the Goſpel.* Laſtly, if the Spirit of God had ſo warmed the Breaſts of Chriſtians with a Zeal of Godlineſs, that they had moſt devoutly placed out their Goods, their Farms, and Fields unto pious Uſes, *to wit*, for the Propagation of the Goſpel, and to keep Hoſpitality; (he aſked) who was he that dared to deſtroy this divine Proviſion? That God was very angry with the People, that his Miniſters were miſerably ſpoiled. *Yea, are curſed with a Curſe*, ſaid he.

Gal. vi.

Gal. ii.

‘That it were to be wiſhed from the Lord God, that the Rule of Nature, nay, that the Rule of *Jeſus* Chriſt, reſted in the Breaſts of thoſe that catched at other Men's Goods, *viz. Do that to another, which ye would another ſhould do to you.* Further he aſked, whether it was not troubleſome enough, that her Majeſty's Prieſts every where were deſpiſed and trodden upon, and were eſteemed as the Off-ſcourings of the World; unleſs the Commodities which they poſſeſſed, were thus licked and ſcraped away from them? Praying God to grant better things. That it would be notable Ingratitude, if their [the Biſhops] Labours and Dangers, or rather God by them, had driven the Pope, and al Papiſtry out of *England*; if they had placed a King and a Queen in their moſt juſt Thrones; if, laſtly, by them the Houſes and the Lands of Monks without Number, had reſcued Abundance of the *Engliſh* from Beggary, and enriched others with Wealth, and others advanced to Honours; was this their Reward in the End, to be recompenced with Ingatitude? That they ſhould be deprived of their Profits, and ſhould fil up the bottomleſs Pit of evil Concupiſcence. In a Word, that it was greatly to be lamented, that they who attempted theſe Things, were not afraid to contemn the manifeſt Command of the great God; and dared alſo to enſnare her Ma-

‘ jeſty in the like Danger. It was commanded, *Thou ſhalt not covet*
‘ *any one's Houſe, &c.* That it was not lawful to violate the Com-
‘ mand of God : nor was it lawful to yield Help or Favour to thoſe
‘ that violated a Command.

And then he concluded his Letter to her in this affectionate Manner, ‘ Theſe Weights of the juſteſt Arguments, do ſo preſs
‘ and terrify my Mind, that I dare by no Means to aſſent to ſuch
‘ Votes. And furthermore, by al that is Sacred, I moſt humbly
‘ pray and beſeech you, that we may prevail upon your Piety to
‘ give us leave to uſe and enjoy thoſe Things, which your Be-
‘ nignity hath heretofore conferred upon us, Miniſters of the Word,
‘ ſo long as we ſhal not ſeem unworthy of this our Function. For
‘ Chriſt *Jeſus* ſake, be ye a moſt pious Nurſe, Favourer, and De-
‘ fender of your Clergy, in this wicked and Atheiſtical Age. And
‘ let your moſt prudent Piety vouchſafe candidly to interpret this
‘ my Confidence, proceeding from a pious Heart, poſſeſt with a
‘ Fear of God. The Lord *Jeſus* Chriſt preſerve your Majeſty thro'
‘ many Ages ſafe, to the Glory of his Name, and the Proſperity of
‘ his holy Church.

Your Majeſty's Chaplain, and moſt humble Biſhop.

This courageous Letter, and yet accompanied with a Decency ſuitable to Majeſty, written in very elegant *Latin*, (wherof this is but the imperfect Tranſlation) deſerveth, both for the Style and Matter, to be preſerved among our Records, where I have accordingly placed it. N° XLVII.

The Biſhop makes Friends at Court.

The holy Biſhop obſerved wel the Malice of the foreſaid Lord ; and it concerned him to make al the Friends he could againſt this *Northern* Blaſt. And therefore ſoon after his Letter to the Queen, he wrote both to the Lord Treaſurer, relating to him the whole Matter : and urging his antient Friendſhip, to interpoſe for him to the Queen. And he wrote alſo to Dr. *Maſters*, the Queen's Phyſician ; who was often about her Perſon : and ſo might take his Opportunity to ſpeak in the Biſhop's Cauſe.

Writes to the Queen's Phyſician.

In his private Letter to the Queen's Phyſician, he told him, How the Lord *North*, and others, urged the Queen to get the Manour of *Somerſham* from the Biſhopric : and how they had at Length cunningly brought her (he would not ſay, ſeduced her) to it. And that al this Evil, as he heard, came from the *North*. The Letter being ſhort, I wil ſet it down. *Olim Principes, Nobileſque, zelo Evangelii propagandi accenſi, ſua bona terraſque contulerunt. Hodie qui Curios ſimulant &* Bacchanalia *vivunt, tanquam* Harpyiæ *rapaciſſimæ, Evangelium ſpoliant. Ager meus* Somerſhamenſis *plures habet Competitores, quàm unquam habuit formoſiſſima* Helena, *contra manifeſtum Dei mandatum,* Non concupiſces, &c. *Adeo ut Regiam Majeſtatem eo callidè adegerint, nolo dicere ſeduxerint, ut Ipſa in ſuum uſum Dimiſſionem* Somerſhamiæ, *a me petat. Ab* Aquilone, *(ut auditum habeo) panditur hoc malum. Majeſtatis ſuæ Petitioni non conſenſi. Siquid vel Verbulo me juvare poteris, ſpero te mihi non defuturum eſſe. Dominus* Jeſus *tibi benedicat.* In which Letter he ſubjoyned, That the Lord *North* ſtormed, that he was diſhonoured ; and that her Majeſty muſt not put up ſuch an Anſwer.

ANNO 1575.

By ſome Words in this Letter wreſted by the Biſhop's Enemies, the Queen hearing therof, conceived a Diſpleaſure againſt him, as we ſhal ſee by and by.

And to the L. Treaſurer; relating his hard Caſe.

To the Lord Treaſurer *Burghley* ſome Months after, *viz.* in *November*, he applied himſelf alſo; being under great Concern for certain Articles that were in much Spight and Rancour to be laid againſt him. He was now at his Manour of *Downham*; there, it ſeems, to keep Poſſeſſion againſt his foreſaid Enemy, that pretended to his Park there, as was ſaid before. In his Letter, the Biſhop ſhewed at large to that Lord, the Condition in which he was like to be brought by the implacable Malice of the Perſon aforeſaid: All the Actions of his Years ripped up; and grievous Crimes, even of *Premunire*, to be laid to his Charge; the Queen to be provoked againſt him: and a Commiſſion to be taken out for a ſtrict Examination of al his Doings. For thus did the afflicted Biſhop pour out his Complaint into his Friend, the Treaſurer's Boſom.

'Right honourable Sir. I have heretofore troubled you with the underſtanding of my Matters. The Truth is, I conſidered how ye were overwhelmed with the Multitude of Cauſes, *&c.* But now, Sir, becauſe I am driven *Tanquam ad Sacram Anchoram*, do crave your friendly Aid. For that *Amicus certus in re incerta cernitur.* It is too manifeſt, that a great many are very deſirous, and gape greedily, *ad deplumandum graculum* Æſopicum, *quem indignum putant alienis ornari plumis.* Such are their Judgments. If we had no Lordſhips nor Manours, we ſhould never be troubled. But if we have them by needful, godly, and charitable Order, and juſt Laws, *Væ! illis, qui nobis negotium faceſſunt.* They look and contend vehemently for a more pure Reformation. But if the Churches Lands were diſperſed, their Reformation would ſoon be at an End.

'I underſtand, that the Lord *North* is in high Diſpleaſure againſt me for *Somerſham.* He ſtirreth Coals ſtrongly. He hath a Commiſſion, as he ſaith, to ſearch and ranſack al my Doings, ſince my firſt Entry. He ſaith, he hath found already plentiful Matter againſt me. Which if it be true, I ſhal not be turned out of my Living only, but ſhal be brought *ad extremam mendicitatem.* For, as he reporteth, there are found five *Premunires* againſt me; and two againſt Dr. *Ithel*, my Chancellor. Indeed, two were enough to undo us both. Again, he blazeth abroad, that I paſs little upon her Majeſty's Letters, and take them and count them but a Blaſt of Wind. Whereby her Majeſty's Indignation is greatly ſtirred againſt me: and that ſhe ſhould ſay, ſhe hath born with me, and put up many Complaints againſt me, in Conſideration of my Age, and for that I was her Father's and Brother's Servant: And that ſhe perceived now, there was no good Nature in me.

'*Hæc ſunt Tela mortalia, ægrum pectus ad mortem uſque torquentia & vexantia.* How falſe and untrue it is, that I ſhould ſo little paſs of her Highneſs Letters, I certainly know, *& Chriſtus Jeſus & teſtis & judex eſt*, I never thought any ſuch Thing.

‘Furthermore, Sir, if this Commiſſion of Examination go forward, in this dangerous World, ſo ſore bent againſt Men of our Religion, ye know ful wel, *Quàm facile ſit baculum invenire, ut canem cædas.* I cannot think that this *Hurly Burly* ſhould riſe of Mr. *Hatton*, for the firſt Denyal of his Suit. For as he wrote to me to have my Houſe by Leaſe, I could not grant it without the Injury of my Succeſſors: wherunto in Conſcience I cannot yield. I would gladly do for Mr. *Hatton* what I might conveniently do: and I gladly tender him, for that her Majeſty hath ſo good Choice of him.

‘In the End, let me entreat you, my good Lord, to be a Means, that the Commiſſion may be ſtayed. For, *Etſi nihil mihi conſcius ſum, non tamen in hoc juſtificatus ſum.* I wil not diſſemble my Doing *Coram Domino & Chriſto ejus.* I am doing, in laying forth Chriſt through his Grace, and the plain Way to Heaven, in teaching the true Obedience, and charitable Dealings; rebuking of Sin, and reforming of Errors, (which ſome little regard, and ſome cannot bear) In ſevere correcting and puniſhing of Vices. *Et hinc illæ Lachrymæ.* Now then, in the End, thus to be recompenced, ſhal be a Comfort to the Wicked, and a Grief to the Godly. I acknowledge her Majeſty's great Goodneſs, and tender Affection towards me, ſince the Beginning of her Majeſty's Reign. I have felt of that, and do acknowledge that printed in Heart, expreſſed in Words, and declared in Deeds. Whatſoever I can or may do, ſhal be at her Majeſty's Commandment; Matters of Conſcience, and Matters of God, touching the edifying his Church, only excepted. For herein, *magis obediendum eſt Deo quàm hominibus:* Not doubting, but that the holy Goſpel wil ſo ſtay her Majeſty's Heart, that ſhe wil never deviſe nor deſire any thing that is againſt God: but if ſhe be charitably admoniſhed, ſhe will make a godly Stay.

‘I intend, God willing, to repair to *London* with convenient Speed. I would be very loth to be ſent for as a notorious Offender. Which Thing would miniſter too much fond Talk among the fond Heads in the World. The whole Matter I commit to your prudent Device, as to my moſt dear and aſſured Friend, *Dominus Jeſus diu te ſervet incolumem Regno, Reginæ & Reip.* From my Houſe at *Downham*, 21. *November*, 1575.

Your Lordſhip's aſſured, RICH. ELY.

The Biſhop writes again to the Lord Treaſurer.

Decemb. 29.

It was but the next Month, the good Biſhop received ſome comfortable Intelligence from the ſaid Lord, (on whom he ſo entirely depended in this Difficulty) with Expreſſions of his real Friendſhip and good Wil; promiſing him therin, undoubtedly, what Aſſiſtance lay in his Power. For which the Biſhop, in another Letter writ towards the latter End of *December*, expreſt a grateful Senſe: and withal ſhewed him how ingrateful that Lord was to him, who had done many a good Turn for him; and particularly had made him his High Steward: and how he was now labouring by a Wile, to get his Park from him. He ſent withal encloſed a Copy of ſome of the Articles againſt him, (as many as he could procure) for the ſaid Lord

ANNO 1575.

Lord Treaſurer, to peruſe, with his Anſwer to them: and another Paper containing Reaſons by the Biſhop drawn up, againſt alienating the Goods of the Church. And ſo again recommending himſelf and his Cauſe unto his friendly and godly Judgment. The Tenor of which Letter was, ‘That he daily felt his ‘friendly Zeal and good Wil towards him. That he found it true, ‘*Amicus certus in re incerta cernitur.* That he doubted not, but that ‘his Lordſhip weighed thoroughly, how uncharitably he was handled, for that he would not yield to the ungodly Requeſt of him, ‘who profeſſing entire Friendſhip, was fallen away to be an open ‘Adverſary, to onerate him [the Biſhop] with a Number of Injuries done by him, and with her Majeſty's grievous Indignation againſt him. The Biſhop added, that he had done more for him ‘than for any Nobleman in *England*. And becauſe he could not ‘wring from him the principal Member of his Living, he pretended ‘he was now diſhonoured, and ſought Revengement.

And one Inſtance more of Lord *North*'s Injuſtice, he mentioned to that Lord to whom he was now writing; ‘That he had lately ‘bought a Title of one *Auſten Styward*; and on that Ptetence had ‘made Entry upon his Park at *Downham*, by Colour of a Leaſe: ‘and that if he were not by and by, by ſome Means ſtayed, he ‘feared he would enter *impetuoſè*.

He added, ‘That he, the Biſhop, had gotten as many Accuſations as ‘he could come by, and made Anſwer unto them: wherof he had ſent ‘ſecretly a Copy to his Lordſhip: to the Intent that at his convenient Leiſure he might peruſe it, and judge of it according to his ‘Wiſdom. And that he had made Suit to the Honourable Council for ‘a Copy of Matters exhibited againſt him: that he might not be utterly to ſeek, when he ſhould be called to anſwer.

And then he made this melancholy Obſervation of the poor Church's Condition, ‘That when he conſidered the far Fetch of the ‘Papiſt, the dangerous Drift of the Preciſian, the greedy Gaping ‘of the Atheiſts, he was mervaillouſly moved to ſuſpect the worſt: ‘and to cry to God to preſerve his Church.

The Biſhop acquainted the Treaſurer further with another Particular of the Lord *North*'s Reſolution: ‘That he wrote to ſome of ‘his Friends, that he would try what he could do by Law, by the ‘Council, and by the Parliament. What lurked under that, the ‘Biſhop ſaid, he ſhould much fear, but that he was perſwaded, ‘that her Majeſty, himſelf [the Lord Treaſurer] and a few other, ‘*Statis in fide, & viriliter agitis*: [ſtood faſt in the Faith, and would ‘quit themſelves like Men.]

And withal he ſent the Treaſurer a few Reaſons, which ought, he ſaid, to move good Chriſtians to tender the State of the Miniſters of God's ſincere Religion. For which Reaſons I refer the Reader to the *Appendix*. N° XLVIII.

Slandered to have reflected on the Queen.

The next Month, the Malice continuing, the Biſhop again applyed himſelf to his Friend, the Lord Treaſurer. The Occaſion was this. The private Letter that he wrote to Dr. *Maſters*, mentioned above, ſome way or other was intercepted. And fel into the Hands of his Enemy, the Lord *North*. Who thought he had now gotten an effectual Advantage againſt him, by rendring him odious to the Queen, for ſome Expreſſions in that Letter: as tho' he had called her Majeſty an Harpy and Plunderer of the Church. This coming at length to the Biſhop's Ears, he was glad again to uſe al his Endeavours with the Lord Treaſurer, to ſet him right with the Queen. He was now come up to *London*, to be ready to anſwer thoſe Articles before mentioned, againſt him. And from his Houſe in *Holbourn* he thus writ to that Lord his Friend, on this preſent Occaſion.

Which occaſioned him to write again to the L. Treaſurer.

‘MY very good Lord, I truſt I ſhal be able to anſwer to al mine Accuſations before indifferent Judges: which I doubt not, God wil ſend me. Only one Thing, which is not yet put in, (otherwiſe taken than I meant) may breed ſome Diſliking: which is this; at what Time I ſent mine Anſwer to her Majeſty for *Somerſham*, I wrote a private Letter to Dr. *Maſters*, being ſtirred by an earneſt Zeal againſt ſuch, as without the Fear of God, ſeek their own Gain with the Spoil of God's Miniſters. This Letter the Lord *North*, before it was delivered, hath peruſed, whether by opening therof, or otherwiſe, God knoweth. He chargeth me, that I term her Majeſty *Harpyiam & Lupum:* For that I writ aagainſt ſuch *Harpyes* and *Wolves, qui inhiant Eccleſiaſticis bonis.* And that there I did add theſe Words, *Etiam ipſa in idem crimen delapſa.*

‘*Siquid hic peccaverim, non recuſo temeritatis & ſtultitiæ Crimen agnoſcere, & ad innatam Regiæ Celſitudinis clementiam confugere.* Truly I wrote in this Sort to Dr. *Maſters* purpoſely for that I knew him to be a Man zealous towards the Word of God and the Miniſters therof, and faithfully tendring her Majeſty's Honour. And I knew, that he having convenient Occaſion, would humbly and prudently admoniſh her Majeſty of ſuch greedy Men, which would abuſe her Honourable Letters. Whoſe godly Mind was never to force any Man to his Hindrance. For in maintaining and aiding ſuch manner of Men, her Majeſty ſhould ſeem to be Partaker of their Crimes. *Quod abſit:* In the Height and Zeal againſt the Lord *North* his uncharitable Dealing, I was ſtirred up to write much after the Example of the Prophets, of Chriſt himſelf, his Apoſtles, andother godly Fathers heretofore.

‘I pray you, my good Lord, to open this Matter, as you ſhal have Opportunity, that I may feel ſome Taſte of her godly Clemency *Dom. Jeſus te nobis diutiſſimè ſervet incolumem.* From my Houſe in *Holbourn*, this 18th Day of *February*, 1575.

Your Lordſhip's Aſſured,

RICHARD ELY

The Bp. comes up to anſwer the Articles laid againſt him.

Thus was the aged Biſhop fain to come up even in the cold ſharp Winter Weather, in the Month of *January*, to anſwer what Articles of pretended Crimes and Miſdemeanours were laid againſt him: but not doubting to make his Innocence appear as manifeſt as their Malice. But firſt he laboured to get Acceſs to her Majeſty's Preſence. In order to which he addreſſeth a Meſſage to his Friend the Lord

Treaſurer, after this Manner, ‘ That importunate Beggars, where they find moſt Relief, there moſt often they reſort. That his Lordſhip's Friendſhip being ſo ready towards him, made him ſtil to be bold upon him. And that he was very deſirous to give his dutiful Attendance upon her Majeſty. But that unleſs he might know it to be her Highneſs's good Contentation, *non libenter me ingero*; [*i. e.* he would not willingly intrude himſelf.] And therefore heartily prayed him, as his Opportunity ſhould ſerve, to underſtand her Majeſty's Pleaſure therin.

‘ That he had peruſed al the Accuſations againſt him [wherof there were divers Sheets] and would gladly anſwer them, when and where the Honourable Council ſhould appoint him. Adding theſe modeſt Words, ‘ *Non me per omnia juſtificabo. Certè nihil mihi conſcius ſum. Sed non in hoc juſtificatus ſum.* I wil not diſſemble mine Infirmities and Faults; but ſurely the Accuſations are frivolous, untrue, ſlanderous, malicious, *&c.* A ſore Cauſe in a Commonwealth, for a Man to be ſo ranſacked upon mere Malice and Diſpleaſure. *Exemplum in Rep. bene inſtituta non ferendum,* This was dated from his Houſe in *Holbourn*, *January* the 18th, 1575.

The L. North's *Charges upon the Bp. in a Lett. to him.*

Now to look more particularly into theſe heavy Charges laid againſt the Biſhop, I ſhal firſt ſet down the Contents of a Letter ſent from the Lord *North* to the Biſhop: to which the Biſhop gave diſtinct Anſwers in another to that Lord. That Lord wrote, ‘ That what he had done, he was urged thereto by ſuch Commandment as he dared not diſobey. That he wiſhed from the Bottom of his Heart; that the Biſhop would ſhake off his Stubbornneſs. That to the Queen as yet he had done no ſpecial Service, [as he, the Lord *North*, had by an Embaſſy.] That he [the Biſhop] lived wretchedly, both within and without his Houſe. That he was extremely coveteous: A mervailous Dairy Man, a rich Farmer, *&c.* To theſe, and the like perſonal Accuſations and Complaints, the ful and Satisfactory Anſwers that he made, being ſomewhat large, I lay in the *Appendix*: A Copy of which, he ſent to the Lord Treaſurer, for the making him the better acquainted with the Controverſy on both Sides.

N° XLIX.

More Objections and Blames laid upon the Biſhop. With his Anſwer.

Theſe Complaints were drawn up in a Letter from the Lord *North* to the Biſhop, *November* 20. Again, divers Objections more he made, in another Letter to the ſaid Biſhop, *December* 11. As, how the Biſhop commonly granted the *Good a bearing*, and made it a common Bond in the Iſle of *Ely*. That when the Biſhop of *Ely* ſhould forgive any Man, [it was ſo ſeldom or never done] that he would ſay, *Nunc dimittis*: and divers ſuch like: which with the Biſhop's Anſwers, are alſo put in the *Appendix*.

N° L.

More Complaints ſtil.

Theſe were not al, but there was alſo drawn up a large Book of ſundry Complaints of divers Perſons againſt the Biſhop; many of them falſe, and al of them miſrepreſented. Which he anſwered Article by Article. Which for the Vindication of the Memory of an excellent Biſhop; and that had a great Hand in our firſt Reformation, and one of King *Edward*'s Inſtructors, I have likewiſe thought fit to preſerve in the *Appendix*. Wherin will be ſeen many Remarks of that Biſhop's Life, Condition, and Actions. The aforeſaid Lord, the Biſhop's great Adverſary, had got together a large

N° LI.

The L. North, as High Steward, exceeded his Office.

Liſt of ſuppoſed Injuries done by him to his Tenants, who came to him (on Pretence as High Steward) with their Complaints: which he received, in order to the doing them Juſtice againſt the Biſhop. But the Biſhop, as he ſaid, had made him his High Steward, to be his Friend and Defender, not to hear every light and untrue Tale to his Infamy and Prejudice. Nor was he ſuch an High Steward, to hear Cauſes and Complaints, as he told him, and to redreſs them at his Pleaſure. For that appertained partly to himſelf, and partly to the Chief Juſtice of the Iſle, with the reſt of the Juſtices, according to ancient Grants to that Biſhoprick. But by the peruſing of that Book of Accuſations, and the Biſhop's plain Anſwers to them, it wil appear, how falſly and undeſervedly he was charged; and with how much Spight the Accuſers Minds were filled; and governed by that *Machivellian* Maxim, *fortiter calumniare, aliquid adhærebit.* The Complainants were for the moſt part his Tenants; and their Complaints depending upon Perſonal and private Peaks againſt the Biſhop, of ſuppoſed Wrongs done them, and brought in under the Countenance of this Lord. Which in Effect did but the more betray them and their evil Doings, which the Biſhop checked and puniſhed: as may evidently appear by the Biſhop's diſtinct Anſwers, giving a true Account of each Matter.

The L. Treaſurer on the Biſhop's Side. And blamed by ſome.

Which occaſions another Letter from the Biſhop to him.

After the Matters for Accuſation of him were brought near to a Ripeneſs, in order to the calling him into Queſtion, and good Progreſs made therin, the Lord Treaſurer plainly ſaw through it, and the Malice therof: and appeared to be on the Biſhop's Side. For which ſome of the adverſe Party had not ſpared to blame that Lord; as ſiding with one who was to be called into Queſtion by the Queen's Order and Commandment. For ſo the Lord *North* gave it out, to palliate theſe his Doings, that what he had done was by Order of a Perſon that he dared not to diſobey. This Matter gave Occaſion to his writing another Letter to the ſaid Lord Treaſurer, dated *Jan. ult.* importing, 'How it added to the Heap of 'his Griefs, that the Lord Treaſurer ſhould be charged for dealing 'for him. That it was true, the Lord *North* had writ to him, '[*i. e.* the Biſhop] that what he had done, he was urged thereto by 'ſuch Commandment, as he durſt not diſobey. Wherupon the Biſhop ſaid, he knew and felt, *Quod indignatio principiis mors eſt.* Yet 'conſidering her Majeſty's Equity and conſtant Benevolence towards 'her old and faithful Friend, he could hardly be perſuaded, that 'her Highneſs ſhould give Order to him, who upon Diſpleaſure 'went about to ſeek his Diſcredit and Undoing. That as to his 'Accuſers, it was his Deſire to anſwer to them al. And that if he 'had injured any Man, he would fully ſatisfy him. If otherwiſe, 'he had dealt hardly with any, he was to amend the Offence. 'And then he uſed St. *Paul*'s Words, *Nihil mihi conſcius ſum, ſed non* '*in hoc juſtificatus ſum.*' And then added, 'That here he muſt ap'peal to her Highneſs's Clemency, and to the Mercy of our Heaven'ly Father. And that as for the falſe and ſlanderous Accuſations, '[wherof there were good Store heaped up againſt him] thoſe he 'referred to the Judgment of her Majeſty and her honourable Coun'cil. And ſo praying the Lord Jeſus to preſerve his Lordſhip very

ANNO 1575.

‘ long in Safety to the Church, [which had now ſo many Enemies] ‘ the Queen, and the Kingdom.

Makes his Submiſſion to the Queen.

At length according to his aboveſaid ingenuous Offer to the Lord Treaſurer, he made his Submiſſion to the Queen: which he called, *A Satisfaction*; and which ſhe graciouſly accepted of. And ſo by little and little this Storm blew pretty wel over. But the poor Biſhop was, notwithſtanding, engaged with the Lord *North* in a long Suit: that Lord having gotten into his Hands a Leaſe made long before, *viz.* 14 *H.* 8. Whereby al the Manour of *Downham* was demiſed by a long Leaſe to one *Meggs:* whereby he pretended alſo to the Park. The Queſtion was, whether the Park was alſo a Part of the Demiſe: which tho' it had been hitherto enjoyed by the ſucceeding Biſhops of that See, yet by Virtue of that Leaſe, this Lord claimed it.

The Caſe between the Bp. and the Lord North, *for* Downham *Park.*

The Caſe was drawn up, and ſigned by both their Hands, as the true State of that Controverſy. And it was this. ‘ Whether the Soil ‘ of the Park paſſeth by the Words of the Leaſe, or no? The Words were: ‘ *Nicholas* Biſhop of *Fly* 14 *H.*8. made a Demiſe to *Tho. Meggs*, by theſe Words: *Omnes terras Dominicales, prat. paſcua, & paſturas, cum eorum pertinent. & commoditat. quibuſcunque, Manerio de* Downham, *Rectoria cum libertat. unius felde, Advocat. Eccleſiæ ibid. reddit. tenent. ibid. feod. milit. Wardis. Maritgagiis, Relev. Eſceat. forisfact. perquiſit. & Cur. prefat. Epo. & Succeſſorib. ſuis except. & omnin. reſervatis, habend. pro termin. octoginta annorum.* Before this Time upon Iſſue joyned, whether *Goodric*, the Biſhop, had entred into Part of the Premiſſes, letten, or not, Evidence was given that he had entred into Parcel of his Park. And no other Evidence given to prove any Entry into any other of the Demiſed Premiſſes. The Jury found, that the Biſhop had entred into Part of the Demiſed Premiſſes.

RICHARD ELY. *RICHARD NORTH.*

What the Succeſs and End of this Law Suit was, I know not.

Dr. Whitgift *to the Bp. concerning his Troubles.*

Theſe Troubles raiſed againſt the aged Biſhop by Papiſts, Puritans, and Atheiſts, (as the Biſhop himſelf ſuggeſted) were of three Sorts, Violence, Slander, and Fraud; the two laſt eſpecially. But they could not but ſtir up ſober and godly Men to Compaſſion and Fellow-feeling with him. Thus Dr. *Whitgift*, Dean of *Lincoln*, and a Prebendary of his Church, in the midſt of theſe his Diſturbances, (in a Letter to him in *December* 1575.) prayed God ‘ To make him ‘ ſtrong, and to give him the Spirit of Boldneſs and Fortitude in that ‘ Time of his Perſonal Perſecution; for ſo he ſaid, he muſt call it, ‘ ſeeing, as St. *Auguſtine* ſaith, that the Enemies of the Church per‘ ſecuted it after three Sorts, *gladio, lingua, dolo:* And that notwith‘ ſtanding the Perſecution of the Sword, God be thanked, was not ‘ yet; how fierce the other two were, could not be unknown to any; ‘ eſpecially to his Lordſhip, who taſted of them. And that touch‘ ing the Papiſts in his Dioceſe, there would not be much done, ‘ unleſs his Lordſhip called earneſtly on the Matter. For certainly, ‘ as he added, the Lord *North* wil bolſter out that notorious Papiſt, ‘ Mr. *Perrie*, as he hath done hitherto. Such is his Zeal, *&c.* Mean‘ ing his *pretended Zeal* for pure Religion.

Dr. Kennet's *Caſe of Impropriat.* Append. *p.* 21.

CHAP.

ANNO
1575.

CHAP. XXXV.

S. John's *College in* Cambridge *in diſorder. The Biſhop of* Ely *Viſitor therof: concerned therin. His Advice for new Statutes for that Houſe. His Letters to the Lord Treaſurer in that Behalf. A Caſe between* Weſtminſter *School, and* Chriſt's Church, Oxon. *A Sect called* The Family of Love. *Their Apology ſet forth. Their Confeſſion. A Principle, or two, of theirs. The Family of the* Mount. *The Family of the* Eſſentialiſts. Etchard *one of this Sect. His Letter.* Anabaptiſts: *Some recant. Two burnt. And why?* Cartwright's *ſecond Reply.* Sampſon *to the Lord Treaſurer, in Behalf of his Hoſpital at* Leiceſter. *Biſhop* Pilkington *refuſeth to grant a Leaſe of* Norham *Waters.* Peter Baro *is made Lady* Margaret *Profeſſor in* Cambridge.

The Biſhop of Ely *concerned in* S. John's *College, as Viſitor.*

OUR ſaid Biſhop of *Ely* had other Buſineſs this Year, that employed him, a little before thoſe Troubles befel him: both as he was Viſitor of a College in *Cambridge*; and alſo as he was Inſpector into the regular Conformity and ſound Doctrine of thoſe in his Dioceſe. S. *John*'s College, a great Society, was often divided into Factions. And a great Cauſe therof was partly the Principles, that many among them embraced, thwarting the Practice of Divine Worſhip uſed in this Church, and partly in affecting different Men for their Heads, upon Election. The Statutes of the College alſo were here and there blotted out, and interpolated. The good Biſhop, who, as Biſhop of *Ely*, was nominated in their Statutes for the Care of that Houſe, found it paſt his Skil and Power to ſettle the Controverſies, and confirm Peace and Quiet there. And therefore thought it adviſeable that ſome learned Men of the Univerſity ſhould be employed by public Authority, to make new Statutes, and aboliſh the old. And for this Purpoſe he recommended this needful Buſineſs to the Lord Treaſurer; both as he was now that Univerſity's High Chancellor, and as he had been formerly a Member of that College. To him therefore, in the Month of *June*, from *Dodington*, he wrote his Thoughts in a Letter. June 29.

Of this Buſineſs of S. *John*'s College, ſome Account hath been given elſewhere: To the further underſtanding of which Affair, this Letter of the Biſhop's, as alſo another that follows, wil Contribute. *Life of Archbiſhop* Whitg. *B.* i. *Ch.* 12.

Recommends the Matter to the Chancellor of that Univerſity.

‘THE great Zeal you bear for the Queen's Government of the Univerſity of *Cambridge*, wherof you are High Chancellor: and the Love you have towards S. *John*'s College, (where you ſucked much good Learning) do move you, I doubt not, to be careful for the Preſervation of both. I alſo being put in Truſt by the Statutes of that College, think myſelf bound to conſerve as much as in me lyeth, the Quiet State of that Houſe; and eſpecially, having been ſomewhat diſquieted now and then in pacifying of Contentions and Troubles; which have grown, partly through the Folly and Stoutneſs of unbridled Youth, and partly by the Imperfection of their Statutes: Which, through Alteration of Time, have been altered and changed, by adding to, and taking away, by putting out, and interlining. That in ſome Points, their Statutes being doubtful, breed Quarelling and Contention. For Remedy whereof, if the Statutes of S. *John*'s might be diligently peruſed, examined, and perfectly compiled into one Body, certainly, great Quietneſs, Unity, and Concord ſhould encreaſe, and continue in that College, to the Glory of God, and Furtherance of good Learning.

'Sir, I am not to teach you in this Matter; but if it pleaſe you to hear my poor Advice, if ye require, or her Majeſty command, three or four Doctors of the Univerſity, Men zealous, learned, and acquainted with Statutes; to bring the ſaid Statutes into good Order, and into a perfect Volume, I doubt not, they wil diligently, readily, and faithfully perform it. Which done, I mean to confer with them, and to peruſe them over again. Then, in Caſe your Lordſhip hath no Lieſure to peruſe them, ye might intreat her Majeſty, (whoſe godly Zeal is always ready for the Furtherance of good Order) to ſend down theſe Statutes, by her Majeſty's ful Authority, al former Statutes being repealed. My Zeal and Duty towards S. *Johans*, have moved me thus much to ſignify to your good Lordſhip at this preſent, *Ut ſopiatur tandem Contentionis malum.*

Another Letter from the Biſhop, upon new Troubles ariſing in the College.

But however, new Statutes were not, upon this good Motion of the Biſhop, as yet obtained, Things by his Care and Labour, were pretty wel pacified in the College; and a worthy and learned Maſter [Dr. *Still*] was placed. But within five or ſix Months, Ferments began to ariſe again there. Which cauſed another Motion from the Biſhop to the Lord Treaſurer for new Statutes. For in the Month Decemb. 4. of *December*, being then at *Downham*, he put that Lord in mind, 'That it was not unknown to him, in what Truſt the Biſhop of *Ely* for the Time being, was put by the Statutes of that College, to viſit and redreſs Things amiſs, and ſtay the Houſe in peaceable Quietneſs, to the Intent the Scholars there might the more diligently apply their Learning, and uſe themſelves in the true Service of God, to his Glory. Further, that it was not unknown to him, how painfully and carefully, he [the Biſhop] had travailed at ſundry Times, to appeaſe ſuch Controverſies and unſeemly Contentions, which Satan had ſtirred up very dangerouſly in that College. That lately by God's Grace al Things were quieted: a new Maſter was wel and quietly placed, a worthy, learned, and a zealous Matt. 12. Man. The unclean Spirit was driven out. But alas! added he, he beginneth to enter again with ſeven Spirits worſe than himſelf. For even at this preſent there was, he ſaid, a new Broil like to be broached, unleſs it were met with in Time. That he had [before this] wrote to his Lordſhip to lay to his helping Hand: and that

‘ therin he had declared himſelf to be ready and willing : Only ‘ there lacked a Man to proſecute the Cauſe.

He ſubjoyned, ‘ That the greateſt Cauſe of Jarrs and Contentions ‘ appeared to be, for that their Statutes were uncertain and imper‘ fect : being in ſome Places razed, and ſome Lines ſtricken through ‘ with a Pen, as it ſeemed good to the Commiſſioners in King *Ed‘ ward*'s Time, and in Queen *Maries :* Who in Judgment, as he ‘ knew, were diverſe. That now ſure, if it might pleaſe him to ‘ move her Majeſty's gracious Goodneſs, for a Commiſſion to certain ‘ of the moſt wiſe and diſcreet of the Univerſity : that they by her ‘ Majeſty's Authority, might ſtay preſently al Matters of Contention, ‘ and cauſe good Order to be kept in al Things, 'til ſuch Time, as by ‘ her Highneſs Commandment, the Statutes might be fully peruſed, ‘ and brought to perfection : and ſo confirmed and ratified : And de‘ livered unto the ſaid College, from thenceforth invariably to be ‘ obſerved and kept. He truſted, that by ſuch Means, al Things ‘ ſhould be ſtayed quietly and godly : As her gracious Majeſty, ſo ‘ tendring Learning and Godlineſs, would be eaſily enclined to ‘ ſuch a good Work.

‘ And that as for him [the Lord Treaſurer] ſo endued with Zeal ‘ towards Learning, and ſo fatherly tendring the College of S. ‘ *Johans*, he doubted not, but he would ſet forward this neceſſary ‘ Matter, what he could. And he ſent withal the Names of thoſe ‘ that were thought moſt meet for the Commiſſion : adding, That ‘ none of the Houſe might travail in this Matter, becauſe of their ‘ Oath. And ſo in the Concluſion, praying the Lord *Jeſus* to have ‘ him in his bleſſed Keeping.

New Statutes made for S. John's *College.*

Thoſe Perſons, which the Biſhop nominated to that Lord, for the inſpecting the old Statutes, and ſettling new ones, were Dr. *Pern*, Dr. *Harvy*, Dr. *Ithel*, and Dr. *Whitgift*, al ancient Heads of Colleges, and Civilians alſo, except the laſt. The Iſſue was, that by the Pains and Diligence of theſe grave and experienced Men, beſides the High Chancellor and the Biſhop, a new Set of Statutes was at laſt framed and eſtabliſhed for that Houſe.

A Caſe between Weſtminſter *School and* Chriſt Church Oxon.

Another College's Affair occurrs this Year in the other Univerſity, namely, That of *Chriſt's Church, Oxon :* which wil not be out of Place here to adjoin. The Caſe was this. *Tho. Ravis* and *Edward Carow*, both educated at *Weſtminſter* School, were ſent this Year thence to that College to be elected Students. But were refuſed, a Letter from the Queen requiring or recommending another Perſon, to be received by the Dean and Canons. Wherupon they both wrote their Letters of Complaint againſt the College to the Lord Treaſurer *Burghley :* eſpecially that Lord having ſent a recommendatory Letter with *Ravis*, when he repaired to *Oxford*. But *Ravis* finding no Admiſſion, ſignifyed to that Lord his ill Succeſs in a wel penned *Latin* Epiſtle : which is dated in *January*, I ſhal give the Contents of it, the rather ; becauſe he was that *Ravis*, that was afterwards Biſhop of *London*, *viz.*

Ravis, *a* Weſtminſter *Scholar refuſed by the College.*

‘ That he went with his Lordſhip's Letters to *Oxford*, and de‘ livered them, and that he had tarried there for ſome Time, ex‘ pecting the accuſtomed Benefit [of *Weſtminſter* Scholars] but was ‘ forced to come back without it ; *omni ſpe derelictus* ; when nothing

ANNO 1575.

'was done, that the Lord Treaſurer required. And that the Reaſon, when *Ravis* enquired, he found to be; that it was a Matter in Doubt, whether they ſhould prefer the Statute of *Weſtminſter* School before certain Letters of the Queen: [who had ſent her Letters to them, to elect ſome other Perſon: and both they could not do] The Reſolution of which, they left to be determined by his Judgment. *Ravis* urged that Lord to determine in Behalf of that Statute of *Weſtminſter*. And that he having now a Power of deciding this Matter in the Behalf of poor Scholars, inflamed towards the Study of Learning, would do that good Work to determine, *Utrum illa* Weſtmonaſterii *Schola, tua ſemper bonitate munita, priſtino eòque legitimo emolumento ſpolietur, ac jamdiu rerum injuria, & temporum iniquitate vexata, aliquando per te tuâmque manſuetudinem recreetur.*

This Letter came backed the ſame Day with another from the other Scholar, *Edw. Carow:* Telling that Lord, 'How both his own Hope, *Et quanta omnium illius Gymnacii Salus in te ſita, & allocata ſit. Non mea ſolum, ſed totius* Weſtmonaſterii *jam res agitur.* And that this Matter now in Doubt was the Pillar of that Shop of Eloquence. [as he called that School.] And that if that were broken or weakened, the whole Houſe would inevitably fal, and come flat to the Ground.

L. Treaſurer's Lett. to Chriſt's *Church about the Scholars.*

The Lord Treaſurer ſeemed to be on the Scholars Side. For in a Letter that he had writ to the College, he blamed them for their Neglect in electing *Weſtminſter* Scholars: and that the Year before, they admitted but one of three Scholars from *Weſtminſter*, tho' they had Room for more. The Dean of *Weſtminſter* ſeemed alſo to have put the ſaid Lord on to write this.

But in this Reproof, the Dean and Chapter of *Chriſt's Church* were concerned to vindicate themſelves. And for that Purpoſe, they ſent their Letters, and Mr. *Dorſet*, one of their Canons up to the ſaid Lord Treaſurer, to inform and ſatisfy him, that theſe were falſe Suggeſtions, and that his Lordſhip was abuſed with ſuch falſe Reports. And they deſire, that Maſter Dean of *Weſtminſter*, and the ſaid *Dorſet*, might both appear before him; and that he would hear both of them. The Sum of their Letter was:

Their Letter in Anſwer, in their own Vindication.

'That the laſt Year, 1574, they had then but one Place indeed void: and ſo but one this Year. And that their Caſe was but ill for the moſt part. Becauſe ſeveral Scholars uſed to get Letters from the Queen, and others got themſelves elected. And al crowded into the College with Expectation to be admitted: and would cry out loudly againſt the College, if they were not al received; wheras there wanted other Places and Rooms for them. And then it may be, they, one or two of three or four that came, were elected. Thus at this Time there were four came to them: Two brought Letters from the Queen for Places: and two others choſen at *Weſtminſter*, laſt S. *Peter's* Day. Now, what to do they conſulted: And not knowing what, they now beſeeched him, that he would direct them, (ſeeing they could place but one) which to take, and which to refuſe. That ſo they might neither give Cauſe of Offence to the Queen, nor ſeem to break the Orders ſet down for *Weſtminſter*.

And wheras it was alſo ſuggeſted to that Lord, that the College could have no better Choice of Scholars to admit, than out of *Weſtminſter* School; to this they anſwered, 'That if they were free, they might make Choice of a great many, both poor and towardly: who were not only Grammarians, as *Weſtminſter* Scholars were, but *Logicians* of two or three Years ſtanding: and yet could attain no Benefit, nor ſtanding in their College. And ſo in fine, they commended the whole Cauſe between them and *Weſtminſter* to his Lordſhip.

The Sect of the Family of Love *taken notice of.*

About this Time, or ſomewhat before, a Sect that went by the Name of *The Family of Love*, began to be taken Notice of. It was derived from *Holland*; where one *H. N.* [i. e. *Henry Nicolas*] was the Founder of it. A Company of theſe were diſcovered in the Pariſh of *Balſham* in *Cambridgeſhire*, the Biſhop of *Ely*'s Dioceſe. In this Society was one *Robert Sharp*, Parſon of *Strethal* in *Eſſex*, and divers other Perſons of good Reputation. Theſe were taken up: but when they came to be examined before Dr. *Perne*, the Rector of that Pariſh, they were found to be none of that Sect, but ſuſpected only: becauſe they uſed to meet together on certain Holidays after Supper. And there they read the Scriptures, and ſung Pſalms, and conferred together upon Matters of Religion, and propounded Queſtions, for the edifying themſelves in Godlineſs. And this theſe wel diſpoſed Perſons did, inſtead of the common Cuſtom on Holidays of Carding and Dicing, and ſpending the Time at Alehouſes. And accordingly, they made a Declaration and Confeſſion of this, and of their ſober Opinions and Doctrines; and ſubmitted to Authority. All which was certified, and given in by Dr. *Pern*, *Decemb. Anno* 1574. The ſaid Confeſſion and Declaration we have ſet down at large elſewhere.

Life of Archbiſhop Park. *B.* iv. *Ch.* 40.

Apology of the Family of Love, *ſet forth this Year.*

But certain it is, that theſe that went by the Name of the *Family of Love*, did ſpread themſelves: and about this Year they ſet forth a Book in Behalf of themſelves: Written by one of the Queen's Menial Servants, as the Title Page pretended. It was intituled *An Apology*, and preſented by the Author to the Parliament that then was. This Book was reprinted in the Times of Libertiniſm, *Anno* 1656, by *Giles Calvert*. It bare this Title, *An Apology for the Service of Love, and the People that own it, commonly called,* The Family of Love. *Being a plain but groundly Diſcourſe about the right and true Chriſtian Religion.* 'Set forth Dialogue-wiſe, between the Citizen, the Country-man, and an Exile. As the ſame was preſented to the High-Court of Parliament in the Time of Queen *Elizabeth*: and penned by one of her Majeſty's Menial Servants: who was in no ſmal Eſteem with her, for his known Wiſdom and Godlineſs.' There was alſo ſet at the End of the Apology, an Account of their Faith, intitled, *A brief Rehearſal of the Belief of the Good-willing in* England, *which are named the* Family of Love; *With the Confeſſion of their upright Chriſtian Religion, againſt the falſe Accuſation of their Againſt-Speakers.* Set forth likewiſe, *Anno* 1575.

Their Confeſſion of their Faith.

Herein they profeſs to believe the Apoſtles Creed, as it is uſed and repeated by us. Then there follows an orthodox Confeſſion of the Trinity, Father, Son, and Holy Ghoſt. Then the Confeſſion of their Religion: *viz.* 'That conſidering the great Love of God

ANNO 1575.

'towards us, and al Mankind: in that he hath created the Man, 'like unto his own Image; and alſo ſet him in the Fulneſs of Life; 'and how that he hath moreover (when we were become his Enemies, through the tranſgreſſing of his Word, and Children of 'Death) yet further extended his Love towards us, and ſent his 'only Son *Jeſus* Chriſt into this World. Which hath to our Atonement ſuffered the Death of the Croſs, we ourſelves being guilty. When we conſider al this great Love extended on us, ſo are 'we moved to love him again: Standing even ſo *religati*, or bound 'again (and ſo *Religious*) to love the ſame God of Life, with al 'our Heart, Soul, and Might, and our Neighbour as ourſelves. 'And for that Cauſe, to the End that we might uprightly ſhew 'forth the ſame, both in the Deed and Truth, we read the holy 'Scriptures of the Prophets and Apoſtles of Chriſt; and al other 'Books which exhort us unto ſuch an upright Life and Love of 'God, and our Neighbours: Not uſing any other Ceremonies, Laws, 'Statutes, neither Sacraments of Baptiſm and Supper of the Lord, 'than ſuch as are miniſtred in the Church of *England*. And to that 'End, obey we alſo our Sovereign Lady the Queen; and the Magiſtrates, our Foregoers, both Spiritual and Temporal. And, that 'of God's Behalf, and even for our Conſcience, and the Peace's 'Cauſe. Paying al Tribute unto theſe ſaid Magiſtrates; living obediently and Subject-like, even as it is meet and right, under their 'Laws. And alſo, dealing with al Men uprightly, faithfully, and 'charitably; even as we ourſelves would gladly be dealt withal at 'their Hands; keeping likewiſe Peace with al Men, ſo far as is poſſible for us. And that, being told, to be the fulfilling both of 'the Law and the Prophets, and likewiſe the Doctrine of Chriſt 'and his Apoſtles, (as is ſaid) contained in the Old and New Teſtament. And our Conſcience beareth us Record, that al ſuch ſingleminded ones ought to be defended by the Governours from Injuſtice and tyrannical Oppreſſion. This ſame is finally the Contents of our Belief, and the Ground of our Religion.

The Reaſon of their ſetting forth the ſame.

They aſſign alſo the Reaſon of their ſetting forth this their Belief in theſe Words, 'Foraſmuch as we are bruited and defamed with 'many Manner of falſe Reports and Lies by certain malicious and 'ſlanderous Perſons, that never yet communed with us of any ſuch 'Thing, as they criminate and charge us withal; to the great defacing and hindring of us and our good Name and Fame among ſuch, 'to whom we reſt as yet unknown. For that they might thereby 'bring us into Contempt and Obloquy. And ſo make us deteſtable 'and monſtrous before the Eyes of the common People. As alſo 'have moved with their ſlanderous Reports the Spiritual Rulers 'and Magiſtrates, to caſt ſome of us into Priſon; and drive us 'therethrough to great Trouble and Charges. Wheras Men have 'not juſtly to blame, accuſe, detect or burthen us, as Trangreſſors of 'the Law: be it againſt any of the Queen's Majeſty's Proceedings 'in Cauſes Eccleſiaſtical, or elſe in her political Laws of Government, in Cauſes Temporal. But have always ſhewed ourſelves (like 'as become Liege Subjects to do) to live and walk in al dutiful Obedience loyally towards the ſame.

ANNO 1575.

Repreſented as moſt deteſtable Sectaries.

This was the fair Profeſſion and Proteſtation they made: but how they were repreſented in theſe Times by others; and who chiefly were their Accuſers; and what the great Crimes laid to their Charge were, may be learned from their ſaid Apology: *viz.* 'That they were bruited forth (and that chiefly by the Preachers) for the moſt deteſtable Sectaries or Hereticks, that ever reigned on the Earth: yea, and as People not worthy to live in a Commonwealth. That they denied Chieſt, the Trinity, and the Lord's Prayer. That they were *Libertines*, and laid with one anothers Wives. That they deſired to have al Mens Goods in common. That they would have no Magiſtrates. That they accounted Whoredom, Murther, Poiſoning, *&c.* to be no Sin. That they denied the Reſurrection of the Fleſh, and the Immortality of the Soul. That they juſtified themſelves by their Works without Chriſt: And that they confounded the Scriptures, and would not have them uſed: And ſaid, that they lived without Sin. That they were againſt the State: and that they would obey *Turk*, Pope, or any other, of what Religion ſoever, under whom they dwelt. And that when they were commanded of a Magiſtrate to render an Account of their Faith, or Religion, they uſed to diſſemble and meant not the ſame that they ſaid.

Perſons of looſe Principles, ſhrowd themſelves under this Sect.

Whether this Sect of the *Service of Love*, were of ſuch profligate Principles and Practices, may be doubted; but that *Anabaptiſts*, and *Libertines*, (of whom thoſe Crimes were too true) ſhrowded themſelves under thoſe of this Denomination may be juſtly ſuſpected.

Their Crimes retorted upon their Accuſers.

And when this Writer comes to point out, who their great Enemies and ſuch as expoſed them to Suffering and Impriſonment were, he ſheweth, that they were ſuch as taught Men Diſobedience to Magiſtrates and Laws, and uſually cited that Place of Scripture, *It is better to obey God than Man:* Such as drew the People's Hearts from Obedience, to Fantaſies: and who, of al, were the moſt dangerous, and whoſe own Company were by the higher Powers dealt withal for thoſe very Things, which their Teachers ſay concerning them. For they, indeed, were the Perſons that would have no Governors, *&c.* And while they ſet al Men to wonder at them, [of the *Family of Love*] they themſelves were guilty. And then the ſame Apologiſt deſcendeth more particularly to deſcribe thoſe that perſecuted them, inſomuch, that they were caſt into Dungeons and Priſons; that they were a certain Sort, that beſides other lawful Officers, and ſpiritual Governours, were crept in amongſt them, ſcattered almoſt the Land through; which alſo had gotten great Stipends out of Men's Benevolence; and they preached without either Order from her Majeſty, or any public Authority: yea, and were ſuppoſed to be to the Number of 4 or 5000. And (which was further to be noted) they payd no Tenths nor Subſidies. Alſo, they cryed out againſt al Spiritual Offices and Officers, although they were found meet for that Function, by learned Men, and thereto had Authority, by Laws and Statutes confirmed; whom notwithſtanding, they called, and taught others to call them, *Dumb Dogs*, and *ſleeping Hounds*, with ſuch like Names. Whom to redreſs, her Majeſty had granted Commiſſions [Eccleſiaſtical.] 'But wot you what, added he? Thoſe, for whoſe Reformation the ſame was

ANNO 157.

'granted, have ſo prettily handled the Matter, that they, either 'by Subſtitution of Commiſſion, or elſe by ſome other Trick, have 'now to deal in the Commiſſion themſelves by their own Hands. 'And ſo compel Men to yield to their dangerous Attempts. By 'whom alſo they [of the *Family*] were thus ſtrangely handled. A 'ſtrange *Metamorphoſis!* when the Offenders againſt al Laws, are 'made Judges over the true Obſervers of al good Laws, and Reverencers of al Authority.'

Their Opinion of Predeſtination.

I wil mention a Principle or two, which they owned, and ſo leave them. The one was their Judgment of *Predeſtination.* There are two (as they write in their Apology) with their Members, that are predeſtinated or preordained; the one unto Preſervation, and the other unto Condemnation from the Beginning. The one is Chriſt, the Man of God, predeſtinated unto Preſervation: and with him al his incorporated Members. The other is the Man of Sin, Antichriſt, predeſtinated unto Condemnation; and in him al his incorporated Members. As for any other Predeſtination than this (come it out of *Turky*, or elſewhere) I know not of it.

They allowed going to Maſs.

They allowed of going to Maſs. For when the *Countryman*, one of the Speakers in the Dialogue, had told the Exile, the other Speaker, that they were ſuſpected to be ſuperſtitious Papiſts, and that this Adminiſtration, called, *The Service of Love*, was publiſhed to the End to maintain al Superſtition and Abuſe in the *Roman* Religion: he anſwered, That in Truth, ſo far forth as he could perceive, the Author of thoſe Books [*viz. H. N.*] in the Miniſtration of Love, did neither maintain, nor allow of any Manner of Superſtition frequented in the *Roman* or Popiſh Church: but indeed he ſeemed ſo to open and diſcloſe the firſt Ground of the ſame Religion, and the Signification of every thing [*i. e.* by favourable Allegories] as wel their Sacraments as Ceremonies; as willing, that every one that ſhould happen to dwel where the ſame were, by the Laws of the Land, allowed; and being commanded to obey their Rulers and their Laws, and for Obedience ſake not to rebel in any Caſe; that they rather ſhould go to Church, where the ſame were adminiſtred: and there to make Mark only upon the Signification of the ſame; and what a Chriſtian Life and Obedience to God and Governours, the ſame, in their right Signification, do aſk and require of them. And yet he acknowledged them no otherwiſe, but as Sacraments, Ceremonies, Signs, Images, Figures or Shadows of good and holy Things. But however, he put the Countryman out of Doubt, that they utterly deteſted [notwithſtanding this Compliance] al ſuperſtitious Papiſtry. By theſe Paſſages and Hints we may underſtand, what Sort of Men and Principles this *Family*, or *Service of Love*, in theſe Days conſiſted of. And which appeared again openly in the Time of the Anarchy in the laſt Age: Now, I think, extinct. For I remember, a Gentleman, a great Admirer of that Sect, within leſs than twenty Years ago, told me, that there was then but one of the *Family of Love* alive, and he an old Man.

Some of the Family *recant.* Stow's *Annal.*

But notwithſtanding the above fair Repreſentation of themſelves, their Practices and Opinions were found ſo erroneous and dangerous, that five of them recanted at *Paul*'s Croſs in the Month of *June*.

Divers

ANNO 1575.

Other Sects, by the Name of Families.

Divers other odd Sects, about theſe Times, bearing pretty fantaſtical Names, had their Proſelytes: as the Family of the *Mount*, the Family of the *Eſſentialiſts*, &c. Al which ſeemed to be no other than ſome Subdiviſion and Slipps of the Family of *Love*. And of theſe, ſome were Miniſters. Of theſe was one *John Etchard*, Miniſter of *Darſham* in *Suffolk*; and another was *John Eaton*. I ſhal give the Reader ſome Strictures of a Letter of the former; without Date, but as it ſeems near this Time, with ſome Mention of the latter, I met with it in the *Paper Office* at *Whitehall*. On the Backſide wherof was endorſed, *Pſeudapoſtolical*. It beginneth thus:

Etchard, *one of this Sect, his Letter.* Pap. Offic.

‘TO al you Faithful in Chriſt *Jeſus*, Saints by Calling; juſtified by his Blood and Righteouſneſs, and ſanctified by Faith in him: that take the Lord *Jeſus* to be your Wiſdom, Righteouſneſs, Sanctification and Redemption: Grace, Mercy and Peace to you from God our Father, and from the Lord *Jeſus* Chriſt. When the Apoſtle *Paul* foreſaw, that he was ready to be offered up, and the Time of his Departure was at Hand, he ſaid, *I have fought a good Fight*, &c. So likewiſe the faithful Servant of *Jeſus* Chriſt, Mr. *John Eaton*, that Planter with *Paul*, and Father of many Children, &c. For to your Knowledge he begat many in the Faith, and the Lord bleſſed his Labours, &c. In the Margin of this Letter is added this Note, John Eaton *was divers Years queſtioned, and cenſured by the High Commiſſion for maintaining, That God cannot ſee Sin in the Juſtified.* And then, applying thoſe Words of St. *Paul* to himſelf, ſpeaking to *Timothy*, ‘*Thou haſt fully known my Doctrine, Manner of Living, Purpoſe, Faith, Long-ſuffering, Love, Patience, Perſecutions, Afflictions; which came upon me at* London, Norwich *and* Wickham. *Which Perſecutions I ſuffered. But from them al the Lord delivered me*, &c. You, Believers, are dead to Sin before God, and buried alſo: as you are buried with him in Baptiſm. And as Men do not uſe to mortify him that is dead and buried already; ſo Believers do not take away their Sins out of God's Sight by Mortification; becauſe they are dead and buried unto Sin before God in Chriſt already, by God in Baptiſm. So that tho' we, by Vertue of the Spirit do mortify our Members upon Earth, yet the Spirit of God doth know, that their Sin is pardoned, waſhed away and put out of God's Sight; covered and not imputed. Which al ſignify the ſame Thing; that is, perfect Remiſſion of Sin. By which Words he ſeemed to hold no Sin in God's People.

The Family of the Mount. Pap. Office.

The Sectaries of the *Family of the Mount*, held al Things common; and lived in Contemplation altogether: Denying al Prayers, and the Reſurrection of the Body. They queſtioned, Whether there were an Heaven or an Hell, but what is in this Life? And they ſaid, that what the Scriptures ſpake of, was begun and ended in Men's Bodies here, as they do live. As Heaven was, when they do laugh and are merry; and Hell, when they are in Sorrow, Grief or Pain. And laſtly, they believed, that al Things came by Nature. This was acknowledged by one that had been of their Society, to be held by them, when he kept them Company: and many other Things as bad, or worſe.

ANNO 1575.

The Family of the Eſſentialiſts.

The *Family of the Eſſentialiſts* had their Opinions from one Mrs. *Dunbar*, a *Scotch* Woman. Theſe held there was no Sin at al: but what is done, God doth al, in what kind ſoever it be. One *Lockley*, a Taylor, one of theſe, uſed to ſay, *Sin? What Sin, Man? There is no Man ſinneth at al.* He ſaid further, in Contempt of the holy Altar in the Church, where the Lord's Supper is celebrated, that the Altar did ſtand like a Cook's Dreſſer Board. This Man had many Meetings up and down, and would ſpend 20 or 30 *l.* at a Sitting.

H. Nicolas's *Books, the Ground of theſe* Sects.

Theſe and the like were the Spawn and Improvements of this *Family of Love:* of the which *Henry Nicolas* of *Holland*, was the Founder: whoſe Books and Writings were brought over hither and tranſlated; and ſecretly diſperſed and ſold, as wonderful Diſcoveries. One of them was his *Rules of Perfection*; eſpecially his Book called, *Theologe Germane*. There were of them in *Latin* MSS. And one *Fiſher*, a Barber, wrote them out, and ſold them, after, (as it is likely) they were tranſlated into *Engliſh*. In theſe Papers, whence I extract theſe Things, there were alſo ſet down the Names of thoſe of theſe Sects, and the Places where they dwelt. Which were undoubted the Confeſſions of ſome of them brought before the Commiſſioners Eccleſiaſtical.

Anabaptiſts *condemned, ſubmit.*

The *Anabaptiſtical* Sect, that ſprang from *Germany*, was now not uncommon here, eſpecially ſuch as were of the *Dutch* Nation. This Year five of them condemned for Hereſy, ſubmitted themſelves, namely, *Hendric Ter Woort*, *Gerard Van Byler*, *Jan Peters*, *Hans Vanderſtrate*, *Hemels*. Confeſſing now to believe Chriſt's Incarnation, the Baptizing of Children, the Office of Magiſtrates, to be neceſſary, and owning the Lawfulneſs of ſwearing. The Form of their Recantation and Penance at *Paul's* Croſs is ſet down by *John Stow* under this Year, being performed by them there on *Eaſter* Day.

Annal. Stow.

Two are burnt. And why.

Yet I find two *Anabaptiſts* were burnt in *Smithfield* not long after, *viz. July* 22, namely *John Wielmacker*, and *Hendrick Ter Woort* (who it ſeems had recanted before, if it were the ſame) after that they had been ſixteen Weeks in Priſon. The Privy Council would not ſpare them; notwithſtanding the earneſt Interceſſion of the *Dutch* Congregation, for divers weighty Reaſons laid before them. But the chief Cauſes of their Executions were, becauſe they would not own them for Chriſtian Magiſtrates; and had been baniſhed a Year before.

Dutch *MSS.*

Cartwright's Second Reply *comes forth.*

Life of Archbiſhop Whitgift.

Book I. c. 11.

But the Sectaries of moſt Account, and that created the State moſt Trouble, were thoſe that followed *Tho. Cartwright*, and others of that Sort, who condemning the Epiſcopal Government of the Church, laboured the Overthrow of the Biſhops and their Revenues, and much of the Form of the Liturgy eſtabliſhed and uſed. Some Account hath been given elſewhere of his Writings in Behalf of the *Admonition to the Parliament*, and againſt the learned Books of Dr. *Whitgift*, confuting that *Admonition*, and in Vindication of this Church. The ſaid *Cartwright's* laſt Book, wherin he had the laſt Word, (called his *Second Reply* to Dr. *Whitgift*) came out this Year; printed, (as it ſeems by the Letter) in *Holland*. This hath been ſufficiently taken Notice of in Archbiſhop *Whitgift's* Life. I ſhal only here obſerve the haughty and abuſive Spirit of the Man, by two or three Paſſages in the ſaid *Second Reply*. Wherof this was one: ‘Becauſe the Anſwerer [*i. e. Whitgift*] wil yield no Obedience unto the Truth, unleſs ſhe take him by the Collar, and have her Hand upon his Throat; the Fondneſs of the Collection ſhal thus appear unto him.’ This was his Expreſſion againſt a Period of Dr. *Whitgift*'s, who diſliking an Inference of Mr. *Cartwright*'s, had called it a *pretty and fond Collection*.

Again, ‘I doubt, whether for the Vanity of his Accuſation, I ſhould vouchſafe it of Anſwer; which for his ſtrong and bitter Words, might ſeem to require a large Defence.’ Again, ‘If I had met with the vaineſt Trifler and Hawker after Syllables, which can poſſibly be, yet the Sentence I ſet down is ſufficiently fenced againſt al his Greedineſs of ſnapping at it.

Once more, ‘Mr. Doctor, ſeeking buſily to hide his Nakedneſs, findeth not ſo much as a Fig Leafe to cover his Shame withal; nay, in ſeeking a Hole to hide it, hath met with a Hill to ſhew it further off.’ This is a Specimen of *Cartwright*'s Way of Writing, and treating his Adverſary. Who thought not fit to give that Reply any Anſwer; when it was come thus to Words.

Sampſon, *Maſter of the Hoſpital at* Leiceſter, *deſerves wel of it.*

It was the Favour of the Times towards *Cartwright*, and others of that Sort, who could not, (or would not) come in to ſerve in the Church of God as publick Miniſters, to permit them to enjoy Places of another Nature than Parochial Cures; as Hoſpitals endowed: and they diſpenſed with therin. Thus as the aforeſaid Mr. *Cartwright* was Maſter of an Hoſpital in *Warwick*, and *Lever* another near *Durham*; ſo Dr. *Sampſon* had the Hoſpital in *Leiceſter*, wherin, to his Commendation, he was very uſeful in Reſpect of his Care of it. And twice did good Service to it, for its good Eſtate, and the Preſervation of its Revenues. Which he did by his Intereſt with, and Application to the good L. Treaſurer. It was a few Years before in Danger of Ruin by the Decays of it. which was remedied by the Favour and Interpoſing of that Lord. And now, certain Tithes granted to it for the Maintenance of Hoſpitality there, by a long Leaſe from the Abby of *Leiceſter*, had been begged by ſome, after the Expiration therof. Which would have ſunk the Rents of the Hoſpital much. Wherupon *Sampſon* in the Month of *October*, thus applyed himſelf in a Letter to the Treaſurer, by the Hand of another, himſelf being lame of the Palſey; (wherin the State and Caſe of the Hoſpital wil appear.)

His Letter in Behalf of it. Pap. Offic.

‘THAT the Experience which he had of his Favour towards that Hoſpital in a great Matter (as himſelf knew) truly tried, did encourage him in another Matter of leſs Moment, by humble Suit to aſſay his Favour again for it. The Caſe was this. The Founders of that Hoſpital had by Teſtament at their Deaths, bequeathed unto it one Leaſe of a Tuyth [Tith] of one Field, lying by *Leiceſter*, called *The South Field:* which they had taken of the Abby of *Leiceſter* ſtanding. The yearly Rent of which Tuyth was 5*l.* 6*s.* 8*d.* Which was from Time to Time received there [at the Hoſpital] by one Mr. *Hunt*. Who, as he underſtood, was an Accomptant in the Exchequer. That the Founders had in this wiſe left the ſame for a neceſſary Maintenance of Hoſpitality unto this 'poor Hoſpital. And that ſo it had been continued unto that Day. In which ſaid Leaſe, granted by the Abbot, this Houſe had yet nigh thirty Years to come, to enjoy. But that ſuch was the Unſatiableneſs of ſome Minds, that (as he was credibly informed) one which was toward an Office, made an aſſured Account among his Friends, that he had already gotten this Tuyth by Leaſe in Reverſion, and thinketh in ſhort Space, to make an Entry into the ſame.

'Indeed, my good Lord, (as he proceeded in his Letter) for my own Part, I need not to be greatly careful here, conſidering the Length of the Term, which is yet to come, to the Uſe of this Hoſpital: as, if it pleaſed his Honour, he might ſee by the Leaſe itſelf; which he had committed to the Keeping of the Bearer therof, Mr. *Frauncis Haſtings*. Whom he had, he ſaid, alſo deſired, in his Defect, to be their Procurator in this Behalf, to his Honour. That as the Founders had both carefully and charitably conveyed that Leaſe by Teſtament to this Hoſpital, for Maintenance of Relief and Hoſpitality therin; ſo would he [*Sampſon*] be right glad to procure, by ſuch Means as he could, that this ſame their charitable Deviſe, might ſtil continue accordingly. And loth would he be, to have the ſame cut off in his Time.

'And therefore, he was in this Behalf humbly to make two Suits to his Honour: the granting of one of which, ſhould ſuffice: Either that this Hoſpital might have this Leaſe, which now it enjoyed, confirmed; and the Term of Years augmented by her Majeſty, under her Great Seal of the Exchequer: Or elſe, that it might pleaſe her Highneſs, by his Lordſhips favourable Procurement, to grant this ſame Tuyth to this Hoſpital for ever, paying to her Highneſs, her Heirs and Succeſſors the annual Rent of 5*l.* 6*s.* 8*d.* And that if either of theſe might through his Goodneſs be procured to this Hoſpital, he would bind it to pray for him, as for a ſingular Benefactor: not only for repairing of it, when it was in Danger of Ruin and Decay; but alſo for this Recovering of this poor Maintenance: without which it muſt needs decay. And thus hoping for his favourable Anſwer by Mr. *Francis Haſtings*, the Bearer hereof, he humbly took his Leave, recommending him to the Grace of God. Dated from *Leiceſter*, *October* the 28th, 1575.

Act for the Hoſpital at Leiceſter. D'Ew's *Journ. p.* 252.

And it appeared how ready the Lord Treaſurer was to do this Good thus moved. For an Act was procured (undoubtedly by this Means) the Parliament now ſitting, for Confirmation of this Hoſpital. And the Bil being brought down from the Upper Houſe was the next Day read the firſt, ſecond, and third Time, and paſſed. So quick a Diſpatch it had; that the Publiſher of the Journal of that Parliament ſet this Note at it; *Quod nota*.

Bp. Pilkington *applies to the Treaſurer for a Favour to his See.*

As Dr. *Sampſon* had thus betaken himſelf to the L. Treaſurer for his Hoſpital; ſo for ſome other Favours did *Pilkington*, the good old Biſhop of *Durham* do (the laſt Year of his Life, and the laſt Time we ſhal hear of him) to this common Patron of the Clergy and their Cauſes. The one was relating to his Office as Treaſurer: *viz.* That he [the Biſhop] for preventing the Trouble of his ſending the Clergy's Tenths, and the Danger of Robbery by the Way, might pay them in at *Berwic*, as the other Biſhops in thoſe Parts did. The other Matter which he deſired of his Lordſhip, was, to know, how his Anſwer for the Leaſe that was required of him, for the fiſhing in the Biſhop's Waters at *Norham*, was taken; to be made, it ſeems, for the Benefit of ſome Courtier. Which he would not yield to, to the Injury of the Biſhoprick. Tho' *Barnes* his next Succeſſor, did. Surely, added he, the State of that Place is miſerable, and would be looked to without Delay. And ſo concluded, praying the Lord of Hoſts to ſtrengthen the weak Body of his Lordſhip, long to ſerve him, to the Comfort of his People. I add this the rather, it being the laſt I find of this pious, Apoſtolical Biſhop and Confeſſor.

Peter Baro *a Foreigner, made* Margaret *Profeſſor.*

By the Means of this kindly affectioned Nobleman, *Peter Baro*, a *French* Proteſtant, of good Learning, fled from his own Country, for avoiding the Perſecution, was made this Year the Lady *Margaret's* Profeſſor of Divinity at *Cambridge*. And held the ſaid Lecture to the Year 1596. When he reſigned it; foreſeeing, that, for maintaining ſome Doctrines about *Univerſal Grace*, he could not hold it much longer. His Cauſe, and *Barrets of Caius* College, may be ſeen at large in a MS. ſometime belonging to Archbiſhop *Whitgift*, now lodged in *Trinity* College, *Cambridge*.

CHAP. XXXVI.

The Lord Treaſurer ſuſpected by the Queen, to favour the Queen of Scots. *His Thoughts therof in a private Letter, to the Earl of* Shrewſbury. *News at Court. The Prince of* Orange *offers the Queen the* Low Countries. *Addreſſes to her from* France *and* Spain. *Divers fly hither from the* Low Countries. *New Privy Counſillors. A Project for tranſlating of Biſhops. The State of* Ireland. *The good Service of the Earl of* Eſſex *there.* Nic. Morton, *the Pope's great Factor: His Family. Their Treaſons, and Conſpiracies. A Deappropriation. Knights Fees, And Relief, due from the Earl of* Salop. *The Queen's Progreſs.*

The Queen ſuſpects the Treaſurer's Favour towards the Scottiſh *Queen. And Why.*

THIS good L. *Burghley*, the great Patron and *Aſylum* of learned and pious Men, met himſelf with great Difficulty at this Time by Means of the Queen's Jealouſy; as tho' he ſecretly favoured the *Scottiſh* Queen againſt her: which ſome of his Back-Friends at Court had buzzed in her Majeſty's Ears in his Abſence at *Buxton* Well; where with the Queen's Leave he was gone for his Health ſake. This ſome had buſily perſuaded the Queen, was but a Pretence; that he might thereby meet the *Scottiſh* Queen, and privately confer with her. By the Likelihood wherof, it took its

Effect

ANNO 1575.

Effect with the Queen. But when he perceived this by her Behaviour towards him, it created him great Anxiety. And in Truth he was in Danger of her Frowns, and conſequently therupon of more and greater Harms. This he wrote very privately, upon a particular Occaſion, to the Earl of *Shrewſbury:* who now had made an Offer of marrying his Son to that Lord's Daughter. Which he therefore declined at that Juncture, leſt it might more confirm the Queen in her Suſpicion; ſince this Earl was that Queen's Keeper at this Time. And therefore, that he might not ſeem to ſlight ſo honourable a Favour offered him by the Earl, and ſo draw on him his Diſpleaſure, and yet decline the Motion at preſent, he, with his own Hand, gave him to underſtand his preſent Circumſtances, to this Purport:

His Letter to the Earl of Shrewſbury *thereupon.*

‘That he could not ſufficiently expreſs in Words his inward hearty Affection, that he conceived by his Lordſhip's friendly Offer of the Marriage of his younger Son: and that in ſuch a friendly Sort, by his own Letter, and proceeding from himſelf. Now, as he thought himſelf much beholden to him for this his Lordſhip's Kindneſs, and manifeſt Argument of a faithful good Wil; ſo muſt he pray his Lordſhip to accept his Anſwer, with his aſſured Continuance in the ſame towards him. That there were eſpecially two Cauſes, why he did not in plain Terms conſent by Way of Concluſion hereto. The one, for that his Daughter was but young in Years; and upon ſome reaſonable Reſpect, he had determined (notwithſtanding he had been very honourably offered Matches) not to treat of marrying of her, (if he might live ſo long) until ſhe ſhould be above 15 or 16. And that if he were of more Likelihood himſelf to live longer than he looked to do, ſhe ſhould not, with his Liking, be married before ſhe were 18 or 20. But the ſecond Cauſe, why he deferred to yield to conclude with his Lordſhip, was grounded upon ſuch a Conſideration, as, if it were not truly to ſatisfy his Lordſhip, and to avoid a juſt Offence which his Lordſhip might conceive of his forbearing, he would not by Writing, or Meſſage, utter, but only by Speech to himſelf. And then he proceeded to the Cauſe in theſe Words:

‘My Lord, it is over true, and over much againſt Reaſon, that upon my being at *Buckſton*'s laſt, Advantage was ſought by ſome that loved me not, to confirm in her Majeſty a former Conceit, which had been laboured to be put into her Head, that I was of late Time become friendly to the Queen of *Scots*; and that I had no Diſpoſition to encounter her Practices. And now, at my being at *Buxton*'s her Majeſty did directly conceive, that my being there, was by Means of your Lordſhip and my Lady, to enter into Intelligence with the Queen of *Scots*. And hereof at my Return to her Majeſty's Preſence, I had very ſharp Reproofs for my going to *Buxton*'s, with plain charging of me for favouring the Queen of *Scots:* And that in ſo earneſt a Sort, as I never lookt for; knowing my Integrity to her Majeſty: but eſpecially, knowing how contrarious the Queen of *Scots* conceived of me, for many Things paſt, to the Offence of the Queen of *Scots*. But it was true, as he continued, that he never indeed gave juſt Cauſe by any private Affection of his own, or for himſelf to offend the Queen of

ANNO 1575.

'*Scots*: But that whatſoever he did, was for the Service of his 'own Sovereign Lady and Queen. Which if it were yet again to 'be done, he would do, he ſaid. And that though he knew him'ſelf ſubject to contrary Workings of Diſpleaſure, yet would he 'not, for Remedy of any of them, both decline from the Duty he 'owed to God, and his Sovereign Queen. For he knew, and did 'underſtand, that he was in this contrary Sort maliciouſly depraved: 'and yet in ſecret Sort on the one Part, and that of long Time, 'that he was the moſt dangerous Enemy and Ill-willer to the Queen 'of *Scots!* on the other Side, that he was alſo a ſecret Well-willer 'to her, and her Title; and that he had made his Party good with 'her.

Wherupon he makes this Reflection: 'Now, my Lord, no Man 'can make both theſe true together. But it ſufficeth for ſuch as 'like not me in doing my Duty, to deprave me, and yet in ſuch 'Sort it is done in Darkneſs, as I cannot get Opportunity to con'vince them in Light. In al theſe Croſſings, my good Lord, I ap'peal to God, who knoweth; yea, I thank him infinitely, who di'recteth my Thoughts, to intend principally the Service and Ho'nour of God, and jointly with it, the Surety and Quietneſs of 'my Sovereign Lady, the Queen's Majeſty. And for any other 'Reſpects, but that may tend to theſe two, I appeal to God to pu'niſh me, if I have any. As for the Queen of *Scots*, truly I have 'no Spot of evil Meaning to her. Neither do I mean to deal with 'any Titles to the Crown. If ſhe ſhal intend any evil to the 'Queen's Majeſty, my Sovereign, for her Sake, I muſt and will 'mean to impeach her: And therin I may be her Unfriend, or 'worſe.

And then turning to the private Matter between them, that gave Occaſion to al his Diſcourſe above, he ſubjoyned: 'Wel, now, my 'good Lord, your Lordſhip ſeeth I have made a long Digreſſion 'from my Anſwer. But I truſt your Lordſhip can conſider, what 'moveth me thus to digreſs. Surely, it behoveth me not only to 'live uprightly, but to avoid al probable Arguments that may be 'gathered, to render me ſuſpected of her Majeſty; whom I ſerve 'with al Dutifulneſs and Sincerity. And therefore he gathered 'this, that if it were underſtood, that there were a Communication, 'or a Purpoſe of a Marriage between the Earl's Son, and his 'Daughter, he was ſure there would ſoon ſome Advantage be ſought 'to encreaſe theſe ſiniſter Suſpicions. For which Purpoſe, conſider'ing the young Years of their two Children, and ſuppoſing the 'Matter were fully agreed between them, the Parents; yet, ſince 'at preſent, the Marriage could not take Effect; he thought it beſt 'to reſerve and keep this Motion in Silence. And yet ſo to order it 'with themſelves, that when Time ſhould hereafter be more conve'nient, they might, and then alſo, with leſs Cauſe of vain Suſpi'cion, renew it. And in the mean Time, he muſt confeſs himſelf 'much bounden to his Lordſhip for his Goodneſs: Wiſhing his Son 'all the good Education that might be meet to teach him to fear 'God, to love his Lordſhip, his natural Father, and to know his 'Friends, without any Curioſity of humane Learning: Which, 'without the Fear of God, he ſaw did great Hurt to al Youth in 'that Time and Age.' And ſo this wiſe and wary Nobleman concluded, praying him to bear with his Scribble, which he thought his Lordſhip would hardly read; and yet he would not, he ſaid, uſe his Man's Hand in ſuch a Matter as this was. Dated from *Hampton* Court, the 24th of *Decem.* 1575.

News at Court. Epiſt. D.Com. Salop.

The News at Court now was, (as I take it from a Letter of *Francis Talbot*, then at *Hampton* Court, to the aboveſaid Earl of *Shrewſbury*, his Father) 'That the Matter of chooſing Counſillors remained doubtful, but daily it was looked for, that ſome new ones ſhould be choſen, [ſeveral of the old ones being by this Time dead.] That there were Ambaſſadors now at Court from *France*, both from the King and *Monſieur*, [Duke *D'Alançon*, who joyned himſelf with the Proteſtants, in thoſe Civil Wars, and Confuſions, then in that Kingdom.] That there was a Bruit that *Monſieur* was poiſoned: But no Advertiſements were come to the contrary. That he had referred his Cauſe to be dealt in by her Majeſty, between him and his Brother, the King. How her Majeſty would pleaſe to deal in it, was not yet known. But the Ambaſſadors made ſhew of Deſire to be diſpatched. That Sir *Henry Cobham* was there, returned out of *Spain*, with Anſwer of his Meſſage. [Which was to perſwade that King to make Peace with the *Netherlanders*, ſhewing him how dangerous their Revolt would be, eſpecially the *French* being ſolicited to aſſiſt them: Which the Queen herſelf was jealous of.]

Camd. Eliz. *p.* 208.

The Prince of Orange *offers the Queen the* Low *Countries.*

He went on with his News, 'That there was come one from the Prince of *Orange*, out of the *Low Countries*, with a Couple of chief Merchants of *Flanders*; to make Offer of the Country, to be defended, into her Majeſty's Hands. And that if it would pleaſe her to keep it, they would betake themſelves to Merchandry, and pay her Majeſty ſuch Tribute, as before they paid to the King of *Spain*. And that they alſo required ſpeedy Anſwer. That the Council were al at the Court. That the City daily, and the Ambaſſadors, came to them. And the Ambaſſadors had had Audience twice. That her Majeſty was troubled with theſe Cauſes: Which made her very melancholy; and ſeemed greatly to be diſquieted. And what ſhould be done in theſe Matters, as yet it was unknown. But ſhe heard the Ambaſſadors on al Sides: who laboured greatly one againſt another. And that her Majeſty had it put unto her, to deal both between the King of *Spain* and the *Low Countries*, and the King of *France* and his Brother. And that her Majeſty might deal as it pleaſed her. For, he thought, they were both weary of the Wars; eſpecially, *Flanders*. Which, as the Report went, was utterly wanting of Money, Munition, and Powder. And therefore had offered their Country to the Queen's Majeſty. This was dated from *Hampton Court* the 4th of *Febr.* 1575. And ſubſcribed, *Your Lordſhip's loving and moſt obedient Son*, Frauncis Talbot.

Foreigners fly hither from Flanders: *Deſire to be Members of the* Dutch *Church.*

And ſuch, indeed, was the ſad Condition of the People of the *Low Countries* at this Time, that great Numbers of them had fled over hither; and deſired to join with the *Dutch* Church in *London*, and to become Members therof. Yet ſo tender was the Queen, of breaking with that proud and powerful Prince, the King of *Spain*, that ſhe would not admit of this, nor give Countenance to ſuch as fled away out of theſe Countries under his Subjection. For it is remarkable what is ſet down and recorded in a Journal of the *Dutch* Church in *London*, written by *Simeon Ruytinck*, one of their Miniſters in thoſe Times, and yet preſerved in their Church: 'That when divers Foreigners had come hither on Account 'of Religion, and deſired to be admitted in Communion with the 'reſt of the *Dutch* Church, the Queen hearing of it, commanded 'the L. Maior to diſperſe them from *London* Wherupon they applyed 'to the Biſhop of *London*, to repreſent their Caſe to the Queen and 'Council.' Who did ſo. And the Council ſent a Letter in Anſwer to the ſaid Church, *June* 29, 1574, in Favour, That that Church ſhould adviſe thoſe new Members to depart from *London*, [where they were more obvious to be taken Notice of by King *Philip*'s Spies] and to go to other Parts of the Kingdom; [where there were alſo Churches of Proteſtant Profeſſors] Which that Church did accordingly.

Ruytinck's *Journal. Librar.* Dutch *Ch.*

New Perſons admitted to the Privy Council.

Wheras Mention was made above in Mr. *Talbot*'s Letter concerning the Diſcourſe at the Queen's Court of ſome new Privy Counſillors; the Reaſon therof was, becauſe by this Time a great many of the old ones were dead, and likewiſe of the old Nobility. I find among the L. *Burghley*'s MSS. a Paper of his own Hand-writing, containing the Names of ſuch as were dead, and ſuch as ſtil remained alive, and alſo of ſuch as were thought fit by Reaſon of their great Poſſeſſions to be received into the Rank of the Nobility. Which I make no Doubt was to be laid before the Queen. Firſt, there be ſet down the Names of Noblemen and Knights, and other Gentlemen, Counſillors in the Time of King *Edward*, from the Firſt of that King, that were dead; forty in Number. And only four in this Year 1575 remained alive: *viz. Henry* Earl of *Arundel*, *Edward* Earl of *Lincoln*, *William* L. *Burghley*, and Sir *Ralph Sadler*. And of the Catalogue of Queen *Mary*'s Council, which were twenty one; two only remained then alive, *viz.* Archbiſhop *Hethe*, and Sir *Francis Englefield.* Likewiſe of Queen *Elizabeth*'s Counſillors, ſix were dead, *viz. Thomas* Duke of *Norfolk*, Sir *Edward Rogers*, Sir *Tho. Parry*, Sir *Ambroſe Cave*, Sir *Richard Sackvile*, and Dr. *Wotton*. Remaining alive, L. Keeper *Bacon*, L. Treaſurer *Burghley*, *Thomas* Earl of *Suſſex*, L. Chamberlain, *Edward* L. *Clinton*, L. Admiral, *Henry* Earl of *Arundel*, *Ambroſe* Earl of *Warwick*, *George* Earl of *Salop.* So that there were but ſeven old Privy Counſillors, of the Nobility, alive.

A Project for tranſlating the Biſhops to other Sees.

There was now alſo upon the Death of *Matthew Parker*, Archbiſhop of *Canterbury*, Deliberation had about the Tranſlation of the Biſhops, for the advancing them to better Sees. The Reaſon wherof, whether for their Encouragement, or with an Eye rather to the Benefit ariſing to the Treaſury by Firſt Fruits, I do not determine. Some Reſpect, it ſeems, was had to the latter, becauſe in the Catalogue drawn up, the Firſt Fruits of each Biſhoprick is noted. And it ſeems probable to have been propounded to the Treaſurer. I ſhal here give a Tranſcript of this Paper, intitled, *A Note, how the Biſhopricks in* England *may be transferred without any juſt Cauſe of much Offence to the Biſhops. Novemb.* 1575.

York to *Canterbury*	*per annum*	3093	18	9
London to *York*		1609	19	2
Durham to *Ely*		2134	18	8

ANNO 1575.

Ely to *Wincheſter*	2491	9	8
Wincheſter to *Durham*	1821	0	6
Norwich to *London*	1109	8	4
Sariſbury to *Norwich*	899	8	7
Worceſter to *Sariſbury*	1367	11	8
Lincoln to *Worceſter*	1049	17	3
Bath to *Lincoln*	894	18	1
Glouceſter to *Bath*	533	1	3
Exeter to *Glouceſter*	315	7	3
Litchfield to *Exeter*	500	0	0
Hereford to *Litchfield*	703	5	2
Chicheſter to *Hereford*	768	10	10
Carliſle to *Chicheſter*	677	1	3
Peterborough to *Carliſle*	531	4	11
Cheſter to *Peterborough*	414	19	11
Cheſter: to be never placed, being void	420	1	8
Rocheſter: to be never placed, being void	358	3	7

Bangor
St. Aſaph's } to ſtand ſtil, becauſe they be but poor, and in *Wales*.
St. David's

This was the Device of ſomebody, unknown, (ſurely) to raiſe Money out of the Church and Churchmen, for the Queen, or rather for themſelves: and for that End, to ſwallow up the Revenues of two Biſhopricks wholly.

The State of Ireland: *in a Letter from the Maſter of the* Rolls *there.* Oct. 27.

For the preſent State of Affairs in *Ireland*, I ſhal relate them from a Letter of Sir *Nicholas White*, Maſter of the Rolls there, to the L. *Burghley*; written from *Waterford*, in the Month of *October*. ‘And ‘now to follow my Promiſe of Advertiſement to your Honour, I ‘wil briefly touch ſome Things of the Matters of this State: and ‘that freely without Miſtruſt. Becauſe I know to whom I write, ‘and have alſo determined to write of Certainties that I know. And ‘in the reſt to utter but mine Opinion. And firſt, Touching the ‘Earl of *Eſſex* [General of the Queen's Forces in *Ireland*] I find, ‘that he hath brought the North of *Ireland* to a manifeſt Appear‘ance of Reformation: when the Greateſt there were contented to ‘accept ſome ſmal Portions, to yield both Rent and Duty for the ‘ſame. And I doubt not, with the Expences of a little more Time ‘and Charges, would have reduced that Province [of *Ulſter*] to per‘petual Obedience. [The Queen, it ſeems, had now in the Middle of his Succeſſes, ſent for him Home. It was by the Inſtigation of the Earl of *Leiceſter*. Who afterwards had him ſent over again, and got him poiſoned.]

Earl of Eſſex.

‘But, (as *White* went on) what good Thing can be hoped for here, ‘when a Prince's Determination, touching ſo great an Enterprize, ‘in the Hands of ſo ſufficient and ſo honourable a Subject, to per‘form it, ſhal be ſo ſuddenly revoked. And if I might with al Hu‘mility ſay it to her Highneſs, there are two Things of great Mo‘ment that ſeem ſtrange to us here, if they be true. The one is, ‘the Letting of the Realm [of *Ireland*] to Farm: wherin ſo many ‘Hearts may be alienated from the Landlord to the Farmer. And ‘the other is, the caſting up of the Earl's Enterprize betwixt the ‘Fallow and the Seed. Which wil make *Ulſter* deſperate; and al 'the reſt doubtful. And truly, if ſhe look not back where ſhe began, and revey both the Man and the Matter, ſhe ſhal puff up the *Iriſh* into incorrigible Pride, and pul down the Hearts of al good *Engliſh* Subjects, to a perpetual Diffidence of any ſettled Government in this Realm.' And he addeth, to the Honour of that Earl, 'There cannot go out of this Land, a Man with greater Fame of Honour, nor can come in, whoſe Bounty hath deſerved more. And if that noble Mind of his, deſirous of Honour, and ſo careleſs of Gain, were employed, with the Aſſociation of grave Counſil, I believe, God hath ordained him to do great Things. But here I leave him, and the Succeſs of al his Cauſes, to God's holy Will. I told Sir *William Fitz-Williams* mine Opinion touching the Earl of *Kildare*, who deſerveth wel to be corrected, but hardly to be cut off, for any traiterous Intent againſt the Prince; howſoever Coveteouſneſs might move him to envy the Gain of Captains here.

Nic. Morton, *a Prieſt, his Relations: and their Conſpiracies.*

About this Year I meet with ſome Account of the Family of *Nicolas Morton*, Prieſt, a notable buſy Factor for the Pope in *England* in theſe Times. Who ſtirred up the Rebellion in the North, *Anno* 1569, headed by the Earls of *Northumberland* and *Weſtmorland*. And who was ſent from *Rome*, to pronounce Queen *Elizabeth* an Heretick: and thereby to have forfeited her Crown and Kingdom. One *Afferton* in the North, was apprehended about this Time, and ſo cloſely examined by *Topcliff*, (a great Inſtrument of the Queen's for diſcovering of Popiſh Traitors and Treaſons) that he was brought to reveal ſtrange Conſpiracies. He was Servant to *Sampſon Morton*, Nephew to the ſaid *Nicolas*. Which *Nicolas* and *Robert* his Brother, were the Sons of *Charles Morton* of *Bautree*, Eſq; that married the Daughter of *Dalyſon:* Whoſe Race was univerſally Papiſts, deſcended as wel by the Man as Woman. This *Charles* married three Wives. The firſt was *Plumpton* of *Plumpton*, Eſq; The ſecond was a Daughter of *Norton*, Siſter to the two Rebels of that Name, *Richard* and *Thomas*, and Siſter to the Mother of *Thomas Markamvil*, the Rebel. His third Wife was *Olive*, firſt Wife to *Thurland*, another great Papiſt. One of which Family was *Thurland*, Maſter of the *Savoy*, diſcovered to be a Prieſt, and outed. *Sampſon* and *Daniel*, Sons of the ſaid *Robert*, and Nephews to *Nicolas*, this Year, or the next, fled over to their Uncle, upon the apprehending of the ſaid *Afferton*. Who revealed the deſperate Conſpiracies, as wel of that Prieſt's reſorting into *England*, as of his ſending and receiving Intelligence to and from the North; and other Matters of Weight: And that theſe were notorious leud Papiſts, and ready to execute any Act of Miſchief.

Topcliff *bringeth* Afferton *to make Diſcoveries of them.*

Robert Morton, *a Fugitive.*

The ſaid *Robert* had alſo, beſide *Sampſon* and *Daniel*, another Son elder to them, a Fugitive too, and married to a Siſter of *Edmund Thurland*. Which *Edmund* was deſcribed to be a Man altogether *Hiſpaniolized*, being brought up in *Spain*, and living an obſcure Life; as did his Brother *Robert Morton*. He alſo was a good Space with his Uncle *Nicolas*, a Fugitive at *Rome*; and brought over from thence ſtrange Intelligence; and continually hath done. His Reſort was to *Bautree*; and lived obſcurely there at that Town of Danger; being open to al Parts of *England* and *Scotland*, being within half a Mile of the Highway. He uſed to ride ſecret and ſuſpect Journeys to the Sea Coaſt, and to and from the North, as *Plumpton*, *Cleveland*, *&c.* It was ſituate within 15 or 16 Miles of *Sheffield Caſtle*, where the Queen of *Scots* was kept : [And ſo conveniently placed to take an Opportunity of favouring her Eſcape, or otherwiſe for carrying Intelligence.]

A dangerous Neſt in the North.

This was a dangerous Neſt in the North. And thoſe of the Gang were under the Guidance of this notorious bigotted Prieſt, *Nicolas Morton* ; who fled to *Rome* preſently after her Majeſty's Coronation : and ſtil both reſorted into *England*, and ſent Meſſages hither, as he uſed to do before the Rebellion. His Arrival and taking Ship was at *Grimeſby*, a Port fit for his Purpoſe, and at *Boſton*. And his Place of Stay was *Bautree* aforeſaid, a dangerous Place, where he was born ; and where his Nephews alſo harboured.

The Church of Staplegrove *deappropriated. Regiſt.* Bath and Wells.

I ſhal inſert into this Hiſtory one particular Matter, which how little ſoever it may be thought, yet becauſe of the Strangeneſs and Rarity of it, may deſerve to be recorded. It was the *Deappropriation* of an Impropriation in the Dioceſe of *Bath* and *Wells:* Which was reſtored back to the Church by *Dier*, Lord Chief Juſtice in the Reign of K. *Philip* and Q. *Mary* ; and by *James Dier*, and his Heirs for ever made Preſentative, or Preſentable lawfully, and by Royal Authority. It was the Church of *Staplegrove juxta Taunton*. And *James Dier*, Kt. and Capital Juſticiar of the Bench, preſented *Chr. Dyrling* thereunto, *Sept.* 17. void by the Death of *Walter Gardiner*.

Knights Fees, due from the Earl of Salop. Ex Offic. Armor.

The Earl of *Shrewſbury* was called upon this Year, by the Chancellor of the Dutchy of *Lancaſter*, for certain Knights Fees, due from him to the Queen ; and likewiſe for his *Relief*, upon the Death of the Earl his Father : which were behind hand unpaid for ſome Years. And to ſhew the Manner of theſe Payments to the Crown in theſe Times, I wil ſet down a Letter ſent in *March* to the ſaid Earl, by the ſaid Chancellor *Sadleir*, and *G. Bromley*, Attorney General, *viz.* 'That it would like his Lordſhip to underſtand, that wheras he did hold of her Majeſty, as of her Caſtle and Honour of *Tickhil*, Parcel of her Dutchy of *Lancaſter*, in the County of *Nottingham*, the Manour of *Wirkſon*, with the Members of the ſame, by the Service of five Knights Fees, and the fourth Part of a Knight's Fee: for the which his Lordſhip was to pay yearly unto her Majeſty, for his Reſpect of Homage of and for the ſame, the Sum of xxxv Shillings, after the Rate of 6 *s.* 8 *d.* for every Knight's Fee: And alſo where his Lordſhip was to pay more unto her Majeſty, for his Relief, due after the Death of my Lord his Father, the Sum of 26 *l.* 5 *s.* after the Rate of an Hundred Shillings, for every of the ſaid Knights Fees. Which ſaid ſeveral Sums, as they did underſtand, were not yet ſatisfied, nor paid by his Lordſhip to the *Feodary* of the ſaid Caſtle, according to an Extract to him delivered, for the Collection therof, among others, under the Seal of the ſaid Dutchy.

'Theſe were therefore to deſire his good Lordſhip to give Order for the Payment of the ſaid ſeveral Sums unto the Hand of *Thomas Bulbak*, her Majeſty's Feodary there: Or elſe, if by the Search of his Evidence, he ſhould find any good Matter for the Diſcharge therof, or of any Part or Parcel therof, it might pleaſe his Lordſhip to ſend ſome one, the next Term, ſufficiently inſtructed, to ‘ſatisfy the Court of the Dutchy in that Behalf. From the Dutchy Houſe at the *Savoy*, the 1ſt of *March*, 1575. Subſcribed by *R. Sadleir*, and *G. Bromley*.

The Queen's Progreſs this Summer was towards *Warwickſhire*; of which, and of her moſt ſplendid Reception by the Earl of *Leiceſter* at *Kenelworth* Caſtle, I find not a Word in our Hiſtorians, except a ſhort Mention of it in the Additions to the late Edition of *Camden's Britannia:* An Account wherof may wel deſerve a Place here. There is a particular Relation of it, which I have ſeen: writ at that Time by way of Letter, from an Officer, Attendant then at Court, to a Friend of his, a Citizen of *London*; printed upon thin Vellam. The Writer was *Rob. Lanham*, Gent. Clerk of the Council Chamber Door; the Perſon written to was *Humfrey Martin*, Mercer. The Purport wherof was as followeth.

The Queen's Progreſs.

‘That the Entertainment was ſo great and noble, that for Perſon, Place, Time, Coſt, Devices, Strangeneſs, and Abundance of al that ever he ſaw, and wherever he had been, in *France* and *Flanders*, long, and many a Day; he never ſaw anywhere, ſo memorable as this.

Her Reception at Kenelworth Caſtle, *by the Earl of* Leiceſter.

A Sybill.

‘The 9th of *July* (being Saturday) at *Ichingham*, a Town and Lordſhip of the Earl of *Leiceſter*'s, within three Miles of *Killingworth*, [*Kenelworth*] he, the ſaid Earl, made the Queen a great Cheer at Dinner; and gave her pleaſant Paſtime, in Hunting by the Way after Dinner. So that it was eight a Clock before ſhe came to *Killingworth*. Where, in the Park about a Flight Shot from the Brays, and firſt Gate of the Caſtle, one of the 10 *Sybills*, comely clad in a Pall of white Silk, pronounced a proper Poeſy in *Engliſh* Rhime and Metre; in Effect, how great Gladneſs her gracious Preſence brought into every Steed, [*i. e.* Place] where it pleaſed her to come: and eſpecially now, into that Place, that had ſo long longed for the ſame. Ended with Propheſy certain, [as the *Sybills* were *Fatiduæ*] of much and long Proſperity, Health, and Felicity. This the Queen graciouſly accepting, paſſed by the next Gate of the Brays, which they called, *The Tiltyard*, for the Length, Largeneſs, and Uſe.

The Porter.

‘Here a Porter, tall of Perſon, big of Limbs, ſtark of Countenance, wrapt al in Silk, with Club, and Keys of Quantity according; in a rough Speech, ful of Paſſion in Metre, while the Queen came within his Ward, burſt out in a great Pang of Impatience, to ſee ſuch uncouth trudging to and fro, ſuch riding in and out, with ſuch Dinn and Noiſe of Talk, within his Charge; wherof he never ſaw the like, nor had any Warning once; ne yet could make to himſelf any Cauſe of the Matter: At laſt, upon better View and Adviſement, as he preſt to come nearer, confeſſed anon, that he found himſelf pierced at the Preſence of a Perſonage, ſo evident expreſſing an Heroical Sovereignty over al the whole Eſtate. This calmed his Storms; proclaims open Gates, and free Paſſage to al: Yields over his Club, his Keys, his Office and al: and on his Knees humbly prays Pardon of his Ignorance and Impatience. Which her Highneſs graciouſly granting, he cauſed the

‘Trumpeters

ANNO 1575.

Trumpeters that ſtood upon the Walls of the Gate there, to ſound up a Tune of Welcome.

Trumpeters.

'Theſe Trumpeters, ſix in Number, every one eight Foot high, and in due Proportion of Perſon beſide; al in long Garments of Silk ſuitably, each with his Silver Trumpet, of a five Foot long, formed Taper-wiſe, and ſtrait from the upper Part, unto the nether End; where the Diameter was a ſixteen Inches over; and yet ſo tempered by Art, that being very eaſy to the Blaſt, they caſt forth no greater Noiſe, nor a more unpleaſant Sound for Time and Tune, than any other common Trumpet, be it never ſo artificially framed. Theſe harmonious Blaſters began from the Foreſide of the Gate, at her Highneſs Entrance, and walked upon the Walls, unto the Inner, making their Muſic; while her Highneſs al along this Tiltyard, rode unto the inner Gate, next the Baſe Court of the Caſtle.

The Lady of the Lake.

Earls of Leiceſter.

'And here the *Lady of the Lake*, famous in King *Arthur*'s Book, [for there was a fine Lake near this Caſtle] with two Nymphs waiting upon her, arrayed in Silk, attended her Highneſs coming, fleets to Land, from the Midſt of the Pool, upon a moveable Iſland, blazing with Torches; meeteth the Queen with a wel penned Metre; conſiſting of the Auntienty of the Caſtle: who had been Owners of the ſame even 'til this Day; and were for the moſt Part Earls of *Leiceſter*: How ſhe had kept this Lake, ſince King *Arthur*'s Days: And now underſtanding of her Highneſs coming hither, thought it her Office in humble-wiſe to diſcover herſelf, and her Eſtate; offering up to the ſame her Lake and Power therin, with Promiſe of repair unto the Court. The Queen thanked this Lady: And to add withal, We had thought, indeed, the Lake had been ours. And do you cal it yours now? Wel; we wil herein common more with you hereafter.

A new Bridge.

'This Pageant was cloſed up with a delightful Harmony of *Hautbois*, Shalmes, Cornets, and ſuch other loud Muſic, that held on whilſt ſhe paſſed from thence, toward the Caſtle Gate. Whereunto, from the Baſe Court, over a dry Valley, caſt into a green Form, was framed a fair Bridge of a twenty Foot wide, and a ſeventy Foot long; gravelled for treading; railed on either Part, with ſeven Poſts on a Side, that ſtood a twelve Foot aſunder, thickned between with wel proportioned Pillars, turned. Upon the firſt Pair of Poſts were ſet two comely, ſquare Wyer Cages, each a three Foot long, two Foot wide, and high —— In them live Bitterns, Curlieus, Shovelars, Herneſhaws, Godwits, and ſuch dainty Birds, of the Brats of *Sylvanus*, the God of Fowls. On the ſecond Pair, two great Silver Bowls, fitted for the Purpoſe, ful of Apples, Pears, Cherries, Filberds, Walnuts; freſh upon their Branches; and with Oranges, Pomegranates, Lemons, and Pippins; al the Gifts of *Pomona*, the Goddeſs of Fruit. The third Pair of Poſts, in two ſuch Silver Bowls, had al in Ears, green and old, Wheat, Barley, Oats, Beans, and Peaſe; as the Gifts of *Ceres*. The fourth Poſt on the left Hand, on a like Silver Bowl, had Grapes in Cluſters, white and red, graced with their Vine Leaves. The match Poſt againſt it, had a Pair of great, white, Silver Livery Pots, for Wine: and before them two Glaſſes,

‘ ſes, of good Capacity, filled full; the one with white Wine, and the other with Claret; ſo freſh of Colour, and of Look ſo lovely ſmiling to the Eyes of many, that by their leering, they could have found in their Hearts, as the Evening was hot, to have kiſſed them ſweetly. And theſe the Preſents of *Bacchus*, the God of Wine. The fifth Pair had each a fair large Tree, ſtrawed a little with freſh Graſs; and in them Conger, Burt, Mullet, freſh Herring, Oiſters, Salmon, Crevis, and ſuch like, from *Neptune* the God of the Sea. On the ſixth Pair of Poſts were ſet two ragged Staves of Silver, as my Lord [Earl of *Leiceſter*] gives them in Arms, beautifully gliſtering, with Armour therupon depending, braſs Arrows, Spear, Shield, Head-piece, Gorget, Corſlets, Swords, Targets, and ſuch like; for *Mars* his Gifts, the God of War. Importing the Protection of her Highneſs Perſon, that was ſo kindly pleaſed here to take her Harbour. On the ſeventh Poſts, the laſt, and next to the Caſtle, were pight two fair Bay Branches, of a four foot high; adorned on all Sides with Lutes, Viols, Shalms, Cornets, Flutes, Recorders, and Harps; as the Preſents of *Phœbus*, the God of Mirth; for rejoycing the Mind; and alſo of Phyſic, for Health to the Body.

‘ Over the Caſtle Gate was faſtened a Table, beautifully garniſhed above with her Majeſty's Arms, and ſet with Ivy Wreaths, bordered about, of a ten Foot ſquare: The Ground black: whereupon, in large, white, Capital *Roman*, fair written, was a Poem, mentioning theſe Gods and their Gifts, preſented unto her Highneſs, and was as followeth:

Verſes over the Caſtle Gate.

Ad Majeſtatem Regiam,

The Capitals here, were inſcribed in Gold.

Jupiter huc certos cernens TE *tendere Greſſus,*
Cælicolas, PRINCEPS, *actutùm convocat omnes.*
Obſequium præſtare jubet, TIBI, *quémque benignum:*
Unde ſuas Sylvanus *aves,* Pomonaque *fructus:*
Alma Ceres *fruges, hilerantia vina* Lyæus:
Neptunus *piſces, tela & tantantia* Mavors:
Suave melos Phœbus, *ſolidam longámque ſalutem:*
Dii TIBI, REGINA, *hæc, cum ſis* DIGNISSIMA, *præbent*
Hæc TIBI, *cum Domino dedit ſe &* Werda Kenelmi.

The Poet's Habit.

‘ Theſe Verſes were pronounced by a Poet, in a long cerulacious Garment, with ſide and wide Sleeves, *Venetian*-wiſe, drawn up to the Elbows. His Doublet Sleeves, under that, Crimſon: nothing but Silk: a Bay Garland on his Head; and a Scroll in his Hand: Making firſt an humble Obeiſance at her Highneſs coming; and pointing unto every Preſent, as he ſpake.

The Queen Lights.

Fireworks.

‘ And ſo ſhe was received with a freſh delicate Harmony of Flutes. And ſo ſhe paſſed into the inner Court: and there ſhe lighted down from her Palfray: and was conveyed up to her Chamber. After followed a great Peal of Guns, and Lightning by Fireworks, a long Space together. As tho' *Jupiter* would ſhew himſelf to be no further behind with his Welcome, than the reſt of the Gods; and that he would have al the Country know.

ANNO 1575.

‘ For indeed the Noiſe and Flame was heard and ſeen twenty Miles ‘ off.

Sunday kept.

‘ On Sunday, the Forenoon was occupied (as the Sabbath Day) ‘ in Quiet and Vacation from Work, and in Divine Service, and ‘ Preaching at the Pariſh Church. The Afternoon, in excellent ‘ Muſic of ſundry ſweet Inſtruments; and in dancing of Lords and ‘ Ladies, and other worſhipful Degrees; uttered with lively Agili‘ty and commendable Grace.

‘ At Night late, after a Warning Piece, or two, [as *Jupiter*'s Re‘ſpects to the Queen] were Blazes of burning Darts, flying to and ‘ fro; Beams of Stars coruſcant; Streams and Hail of fiery Sparks; ‘ Lightening of Wildfire in Water and Land; Flight and Shot of ‘ Thunder Bolts: Al with Continuance, Terror, and Vehemency: ‘ As tho' the Heavens thundered, the Water ſcourged, and the Earth ‘ ſhook. This laſted til after Midnight.

She hunts in the Chaſe.

‘ On Monday, being hot, ſhe kept in 'til five a Clock Evening. ‘ And then went forth in the Chaſe, to hunt the Hart, *&c.* And ‘ ſo from Monday to Tueſday, and al the other Days, was enter‘tained with Variety of Sports and Pleaſure, 'til Sunday: When ‘ they went to Church, and heard Prayers and a Sermon. And in ‘ the Afternoon Sports again.——— That Afternoon, [as the Re‘lator expreſſeth it] in Honour of this *Kenelworth* Caſtle, and of ‘ God and S. *Kenelme*, (whoſe Day by the Kalendar this was) was a ‘ ſolemn Country Bridal; with Running at *Quintin.* The Queen ‘ ſtayed here nineteen Days, entertained al the while with Recrea‘tions, Speeches, Plays, *&c.* 'til *July* 27.

Knights made.

While ſhe was here at *Kenelworth*, ſhe knighted *Thomas Cecill*, the Lord Treaſurer's Son; *Henry Cobham*, the Lord *Cobham*'s Brother; *Thomas Stanhope*, *Arthur Baſſet*, and *Thomas Treſsham*: Men of great Worſhip all.

Toucheth for the King's Evil.

And ſhe alſo touched nine of the King's Evil. Which is thus expreſſed by this Writer: ‘ That of her Mercy and Charity, nine ‘ were cured of a painful and dangerous Diſeaſe, called *The King's* ‘ *Evil.* For the Kings and Queens of this Realm, without other ‘ Medicine, (ſave only by Handling and Prayer) only do cure it.

Ammunition brought to Kenelworth Caſtl

Leiceſt. Com. Wealth.

Concerning *Kenelworth* Caſtle, and ſome of the Preparations made by the Earl againſt the Queen's coming thither, one in thoſe Times writes: ‘ That in this Caſtle there was ſufficient to furniſh ten ‘ thouſand Soldiers, of al Things neceſſary for Horſe and Man; be‘ſides al Munition, and Artilery, brought thither when her Maje‘ſty was there; never carried back again.

BOOK

BOOK II.

CHAPTER I.

The Plunder and Maſſacre at Antwerp, *by the* Spanyard. *The Damage ſuſtained by the* Engliſh *Merchants there; and the barbarous Uſage of them. Other Cruelties exerciſed in the* Low Countries. *Which cauſeth the Queen to interpoſe in their Behalf; and of her own Subjects; by Embaſſies to the States; and to the King of* Spain. *Jealouſy of the* French's *coming into the* Low Countries, *to aid them. The* French *Proteſtants prepare to fly into* England. *News out of* France. *Order for intercepting Letters to the* Scottiſh *Queen. The Biſhop of* Chicheſter *viſits his Dioceſe. The Diſaffected to Religion there. Account of his Proceedings with them. His Letters to the Lords of the Council. Many of the Queen's Subjects at* Maſs *in the* Portugal *Ambaſſador's Houſe, at the* Charter Houſe. *The Recorder of* London *gives Account to the Court, of what was done there. Names of Popiſh Fugitives; Certified into the Exchequer.*

The Sacking of Antwerp.

IN the Month of *November*, the next Year, *viz.* 1576, the King of *Spain*'s Soldiers ſacked and ſpoiled the famous City of *Antwerp:* wherin they committed moſt cruel Maſſacres, and many barbarous Violences and Oppreſſions; not only at the firſt Heats, when they entered and took it, but many Days after; killingin cool Blood any *Walloons* they met with, and ſeizing upon the Wealth, Treaſure, Goods, and Merchandize of al in the Place, the *Engliſh* Merchants not excepted, notwithſtanding the King's Privilege of peaceable Living and Trade granted them. Which Inſolences I ſhal here the rather give ſome brief Account of, becauſe of ſeveral earneſt Embaſſies the Queen diſpatched on this Occaſion ſoon after. Which I take from an *Engliſh* Gentleman, that was at that very Time at *Antwerp*, and was an Eye Witneſs of what was done, and eſcaped thence, after imminent Danger of his

Life, and faithfully reported, when he came Home. He ſeemed to be ſome publick Perſon and Agent of the Queen's, and (as I am apt to believe) was Dr. *Thomas Wylſon*, who was ſent over but the Month before. Which Account was ſoon after publiſhed by him.

Account thereof by an Engliſh *Gentleman preſent.* Spoyl of Antw.

‘That there lay 17000 dead Bodies of Men, Women and Children, in the Town, ſlain at that Time by the *Spaniards*. That they neither ſpared Age nor Sex, Time nor Place, Perſon nor Country, Profeſſion nor Religion, young nor old, rich nor poor, ſtrong nor feeble; but without any Mercy did tyrannouſly triumph, when there was neither Man nor Means to reſiſt them. For Age and Sex, young and old, they ſlew great Numbers of young Children, but many more Women, more than fourſcore Years of Age. For Time and Place, their Fury was as great ten Days after their Victory, as at the Time of their Entry. And as great Reſpect they had to the Church and Churchyard (for al their hypocritical Boaſting of the *Catholick Church*) as the Butcher hath to his Shambles or Slaughter Houſe. For Perſon and Country, they ſpared neither Friend nor Foe, *Portugal* nor *Turk*. For Profeſſion and Religion, the *Jeſuits* muſt give their ready Coin; and al other Religious Houſes, both Coin and Plate, with al other Things that were good and portable in the Church, were ſpoiled; becauſe they had; and the Poor was hanged, becauſe they had nothing. Neither Strength could prevail to make Reſiſtance, nor Weakneſs move Pity to refrain their horrible Cruelty. And this was not done, when the Chaſe was hot, but when the Blood was cold, and they now Victors without Reſiſtance.

‘I refrain to rehearſe the Heaps of dead Carcaſſes which lay at every Trench they entred: The Thickneſs whereof did in many Places exceed the Heighth of a Man. I forbear alſo to relate the huge Numbers drowned in the new Town. I liſt not to reckon the infinite Number of poor *Almains*, who lay burnt in their Armour. Some their Entrals ſcorched out, and al the reſt of the Body free. Some their Heads and Shoulders burnt off; ſo that you might look down into the Bulk and Breaſt, and take there an Anatomy of the Secrets of Nature. Some ſtanding upon their Waſtes, being burnt off by the Thighs; and ſome no more but the very Top of the Brain taken off with Fire, while the reſt of the Body did abide unſpeakable Torments. I ſet not down the ugly and filthy polluting of every Street with Gore and Carcaſſes of Men and Horſes, *&c.* I may not paſs over with Silence the wilful burning and deſtroying of the ſtately Town-Houſe, and al the Monuments and Records of the City: Neither can I refrain to tel their ſhameful Rapes and outrageous Forces preſented unto ſundry honeſt Dames and Virgins. It is a Thing too horrible to rehearſe, that the Father and Mother were forced to fetch their young Daughter out of a Cloiſter, (who had fled thither as unto a Sanctuary, to keep her Body undefiled) and to beſtow her in Bed between two *Spaniards*, to work their wicked and deteſtable Wil with her.

The Engliſh *Merchants inhumanly dealt withal.*

And now to come to their dealing with the *Engliſh* there. ‘A poor *Engliſh* Merchant, having redeemed his Maſter's Goods for 300 Crowns, was yet hanged until he was half dead, becauſe he had not

ANNO 1576.

‘not 200 more to give them: and the Halter being cut down, and he coming to himſelf again, beſought them upon his Knees with bitter Tears, to give him Leave to ſeek and try his Credit and Friends in the Town for the reſt of their unreaſonable Demand. At his Return, becauſe he ſped not (as indeed no Money was then to be had) they hung him again outright. And afterward of exceeding Courteſy, procured the Friars *Minors* to bury him. And of the 17000 Carcaſes found, when the View of the ſlain was taken, I think in my Conſcience, that 5000, or few leſs, were maſſacred after their Victory, becauſe they had not ready Money to ranſome their Goods, at ſuch Prizes as they pleaſed to ſet on them.

As for the Injuries done by them on this Nation, he thus deſcribed the ſame. ‘We were quiet in the Houſe appointed for the Manſion of the *Engliſh* Merchants under ſafe Conduct, Protection and Placard of their King: having neither meddled any way in theſe Actions, nor by any ways aſſiſted the Eſtates of the Country with Money, Munition, or any kind of Aid. Yea, the [*Engliſh*] Governor and Merchants (foreſeeing the Danger of the Time) had often demanded Paſport of the King's Governours and Officers to depart. And al theſe with ſundry other Allegations, we propounded and proteſted unto them before they entred the *Engliſh* Houſe, deſiring to be there protected, according to our Privileges and Grants from the King their Maſter; and that they would ſuffer us there to remain free from al Outrage, Spoil, or Ranſome; until we might make our Eſtate known unto the Caſtellane, and other Head Officers, which ſerved there for the ſaid King. Al which notwithſtanding, they threatned to fire the Houſe, unleſs we would open the Door. And being once ſuffered to enter, they demanded preſently the Ranſome of 12000 Crowns of the Governor. Which Sum being not indeed in the Houſe, neither yet one third Part of the ſame, they ſpared not, with naked Swords and Daggers, to menace the ſaid Governour, and violently to preſent him Death, becauſe he had not wherewith to content their greedy Minds. But in the End, al Eloquence notwithſtanding, the Governour being a comely aged Man, and a Perſon whoſe hoary Hairs might move Pity, and procure Reverence in any good Mind (eſpecially the Uprightneſs of his Dealing conſidered) they forced him with great Danger, to bring forth al the Money, Plate, and Jewels which was in the Houſe; and to prepare the Remnant of 12000 Crowns at ſuch Days and Times as they pleaſed to appoint.

‘And of the reſt of our Nation, which had their Goods remaining in their ſeveral Pack-houſes and Lodgings elſewhere in the Town, they took ſuch Pity, that four they ſlew, and divers others they moſt cruelly and dangerouſly hurt; ſpoiling and ranſoming them to the utmoſt Value, that might be made or eſteemed of al their Goods. Yea, ſome they forced to ranſome his Goods twice, yea thrice: And al that notwithſtanding, took the ſaid Goods violently from them at the laſt. And al theſe Injuries being opened unto their chief Governours in Time convenient, and while yet the whole Sum ſet for ſeveral Ranſomes of our Countrymen, and the *Engliſh* Houſe in general, were not half paid; ſo that Juſtice and 'good Order, might partly have qualified the former Rigors proffered by the Soldiers; the ſaid Governors were as ſlow and deaf as the others were quick and light of hearing to find the Bottom of every Bag in the Town.

'So that it ſeems, they are fully agreed in al Things. Or if any Contention were, the ſame was by Strife, who or which of them might do greateſt Wrongs: keeping the ſaid Governour and Merchants there ſtill (without Grant of Paſſport or ſafe Conduct) when there is ſcarcely any Victuals to be had for any Money in the Town: nor yet the ſaid Merchants have any Money to buy it, where it is. And as for Credit, neither Credit, nor Pawn can now find Coin in *Antwerp*.

'In theſe Diſtreſſes, ſaid this Writer, I left them the 12th of this Inſtant *November*, 1576, when I parted from them; not as one who was haſty to leave and abandon them in ſuch Miſery, but to ſolicite their ruful Caſes here: and to deliver the ſame unto her Majeſty and Council, in ſuch Sort as I beheld it there.

So that within three Days, *Antwerp*, which was one of the richeſt Towns in *Europe*, had now no Money, nor Treaſure to be found therin, as the ſaid *Engliſh* Gentleman reported, but only in the Hands of Murtherers and Strumpets. For every *Dom Diego* muſt walk ſtrutting up and down the Streets, with his Harlot by him in her Chain and Bracelets of Gold. And the notable Burſe, which was wont to be a ſafe Aſſembly for Merchants, and Men of al honeſt Trades, had now none other Merchandize therin, but as many Diceing Tables as might be placed round about it, al the Day long.

The Miſeries of the Low Countries *by a cruel Government.*

And here we may take a View of bloody Duke *D'Alva*, in the *Low Countries*: where he ſet up the Inquiſition. Under whoſe Government infinite were the Numbers, and horrible the Executions of al People falling under his Hands; whoſe main Crime was their Profeſſion of the Goſpel. Wherof take this brief Account from the Relation therof given in at a great and ſolemn Aſſembly of the Princes of the Empire at *Wormes*, *Anno* 1578. Where the Lord *Aldegond* made an Oration before them, ſhewing them the miſerable State of the *Netherlands*, and the Tyranny of Duke *D'Alva* and *Don John*, and the Danger the Empire was in thereby. And how that Duke at a Banquet made before his Departure, boaſted, that within the Time of his Government in thoſe *Netherlands*, being about ſix Years, he had cauſed about 18600 Men to be put to Death by the common Miniſter of Juſtice, the Hangman; beſides an innumerable Number, that were conſumed and murthered by the Uproars, Mutinies, Tumults, and Cruelties of the Soldiers in many Places of the ſame; accounting them alſo that were killed in the Wars, *&c.* Beſides the Spoil by the Oppreſſion and Inſolence of the Soldiers in al Places, where they came. And ſhewing alſo by common Account, that they had ſpent in making War againſt the two Provinces of *Holland* and *Zealand*, and in building Caſtles, *&c.* above 36 Millions of Guilders. And that they ſought to conquer the Kingdom of *England*, under Pretence of aiding the impriſoned Queen of *Scotland*. And thereby to obtain the Dominion of the Sea, and therewith the Rule of the whole World.

General Hiſt. of the Netherlands. *Tranſlated by* E. Grimſt.

For

Embaſſies. Dr. Wylſon *ſent to the* Low Countries.

Cot. Libr. Titus *B.* 2.

For theſe Cauſes, and upon theſe Conſiderations, the Queen diſpatched three Embaſſies; al of them chiefly, that ſhe might keep fair with *PHILIP* King of *Spain*, and withal be a ſeaſonable Mediator for the ſuffering *Low Countries*, as wel as for the Indignities offered her own Subjects. In the Month of *October*, ſhe ſent Dr. *Wylſon*, Maſter of the Requeſts, to the States of the *Low Countries*: to know the Cauſe of the Alteration: and what the *States* purpoſed. And whether her Majeſty might do a good Office, to pacify their Troubles. And what Safety and Aſſurance our Merchants might have for their Traffick there, in theſe Troubles: To diſcover, whether the *French* would enter that Country; and to diſſuade it. The Inſtructions bore Date the 22d of *October*. The Subſtance wherof was, ‘To know of them the true Cauſe of the Arreſt and com‘mitting to Priſon of thoſe that were of the King of *Spain*'s Coun‘cil in thoſe *Low Countries*; and of the beſieging of *Gaunt* Caſtle, ‘kept by a Garriſon of *Spaniards*.

‘To let them underſtand the Continuance of Deſire, her Majeſty ‘always hath had, and yet hath, to help pacify the Troubles of that ‘Country: if from them ſhe might be advertiſed, which Way ſhe ‘might beſt deal herein.

‘To underſtand of them what Safety and Aſſurance our Merchants ‘have, during theſe Troubles, for their Traffick.

‘To procure Acceſs unto *Rhoda*: the better by Talk with him, ‘to diſcover, whether the ſaid *State* mind to renounce their Obe‘dience to the King his Maſter: and to caſt themſelves into the Pro‘tection of any foreign Prince.

‘To ſignify to the ſame *Rhoda*, that her Majeſty cannot ſuffer the ‘*States* to put themſelves under the Protection of any foreign Prince. ‘And that ſhe would do her beſt to compound the Differences be‘tween the King and them.

‘To diſcover, what foreign Forces either the *Spaniard* or the *States* ‘look and hope for: Namely, whether they look for any Aid of ‘the *French*.

Sir John Smith *ſent to the King of* Spain.

The next Month, *viz.* *November*, Sir *John Smith*, was ſent Ambaſſador to the King of *Spain*. The Cauſe of ſending him was, ‘To declare to that King the Cauſe of her Majeſty's ſending Dr. ‘*Wylſon* into the *Low Countries*. And that in her Opinion, no Way ‘was ſo good to pacify and retain thoſe Countries under his Govern‘ment, as to remove his Garriſons, and reſtore their Privileges. ‘And likewiſe to preſent to him the Supplication and Requeſt of ‘the *States* exhibited to that End to her Majeſty by *Monſieur D'O‘bignie*. Likewiſe to certify, that nothing was performed that was ‘promiſed Sir *Henry Cobham* at his being laſt in *Spain*. To excuſe ‘the going over of *Engliſh* Men to ſerve the Prince of *Orange*. That ‘her Majeſty would not ſuffer theſe *Low Countries* to be reduced ‘to a *Martial* Government. And finally, to crave a general Redreſs ‘of al Wrongs done to her Subjects.

His Inſtructions, Titus *B*, 2.

For thus more at large the Inſtructions given to her ſaid Ambaſſador, ran, dated the of *November*, 1576. That notwithſtanding ‘heretofore, ſhe had often, and al in vain, perſuaded him to an ho‘nourable Compoſition with his Subjects in the *Low Countries*; yet,

‘now

ANNO 1576.

‘now at the Requeſt of his *States*, who of late ſent the Baron ‘*D'Obignie* to her, ſhe becometh a Mediator to him in that Behalf.

‘That there were two chief Means to the ſaid Compoſition. ‘Firſt, to remove al his Garriſons and Soldiers of foreign Countries ‘from thence, the Country being willing to ſatisfy them touching ‘their Pays. Secondly, to reſtore them to their antient Liberties ‘in as ample Manner as they enjoyed them in *Charles* the Fifth's ‘Time.

‘That the Cauſe of her ſending Dr. *Wylſon* to the States, was to ‘diſcover the Entrance of foreign Powers, of which there was ‘great Number brought. And whether they minded to ſwerve ‘from his Obedience: Minding to do al her beſt Offices to keep ‘thoſe Countries in dutiful Subjection to him.

‘That the keeping of his Garriſons there, which of late had, in ‘*Antwerp* and *Maeſtricht*, committed great Outrages, was the Way ‘to bring the People and States to ſuch Deſperation, that of Force ‘they muſt al combine themſelves to ſhake off his Government.

‘That if there were any Offence in them, yet, that it was more ‘profitable and more honourable for a Prince, as he was, to recover them rather by Pardon, than by Sword.

‘That there was no Part of that performed, that the Duke of ‘*Alva*, and Secretary *Saias*, by their Hand-writing, in his Name ‘promiſed.

‘That he [the Ambaſſador] deal earneſtly with the King for ‘the Releaſe of the *Engliſh* impriſoned there, and their Goods: requiring the Continuance of Intercourſe, without ſuch Uſage hereafter towards her Subjects. Wherunto if he yielded, to have it ‘aſſured under the Signature of his own Hand.

‘To excuſe the going over of ſome *Engliſhmen*, that ſerved the ‘Prince in *Holland*. Which were ſuch as had ſerved in *Ireland*, and ‘could not work at home; and went over by Stealth againſt her ‘Commandment. That their chief Captain had been puniſhed for ‘conveying of them. And that they could not find in their Hearts ‘to ſerve the King there: hearing how ill their Country-men were ‘uſed in *Spain* by the Inquiſitors.

‘That the denying Sir *Henry Cobham*'s Requeſt, made in her Majeſty's Name, to have an Ambaſſador Reſident in each other's Dominions, with Freedom for Exerciſe of Prayer in their own Families, miniſtred juſt Cauſe of Suſpicion, that he made no Eſtimation of her Friendſhip.

‘That if he purpoſed to make a Conqueſt of the *Low-Countries*, ‘and to plant a Martial Government there, that was ſo prejudicial ‘to her State, ſhe neither could nor would endure it.

‘Laſtly, To crave Redreſs generally of al Injuries done to her ‘Subjects by them of his Dominions: And namely, for the late ‘outrageous Spoil, committed upon them and their Goods in *Antwerp*.

And Horſey *to* Don John *of* Auſtria.

The next Month, *viz. December*, ſhe diſpatched Sir *Edward Horſey* to Don *John* of *Auſtria*, that became this Year Governour of the *Spaniſh Netherlands*: The Cauſe of ſending him was, to declare the Reaſon of Dr. *Wylſon*'s going into *Flanders*; and of *D'Obignies* coming hither: as alſo of ſending Sir *John Smith* into *Spain*.

To

ANNO
1576.

To wiſh him to grow to ſome peaceable End with the *States*, rather than to put in Peril the Loſs of al thoſe Countries. And that her Majeſty would not ſuffer them through Deſperation, to caſt themſelves into the Hands of the *French*. And laſtly, to crave Reſtitution of her Merchants Goods, and Liberties for them to depart from *Antwerp*.

His Inſtructions. Titus B. 2. p. 459.

This was in ſhort *Horſey*'s Meſſage; as appear by the Inſtructions more at large given him, bearing Date the 14th of *December*, *viz.* 'That the Cauſe of ſending Dr. *Wylſon* to the *States*, was to diſcover, whether they had any Purpoſe to withdraw themſelves clean from the Obedience of the King of *Spain*, or no. If he ſhould underſtand, that they had no ſuch Purpoſe; but that they ſtood only upon enjoying of their Privileges, to tel them that ſhe would be glad, if ſhe knew how to be a Mean between the King and them, for a good End of theſe Troubles. But if they had any Intention to renounce the ſaid King's Authority, which he had over them, in the Right of his Inheritance of the Dukedom of *Burgundy*, that ſhe would, as a Confederate of the ſaid King, aid him and his true Servants, to compel them to their antient Obedience.

'That the *States* had ſent *Monſieur D'Obignie* to her Majeſty, to aſſure her, that they meant nothing leſs than to withdraw themſelves from the King's Obedience; that their taking Arms, and doing as now they did, was to defend themſelves, againſt the great Spoils and intolerable Outrages of the *Spanyard*. And that they deſired nothing more, than that her Majeſty would be a Mean to the King, that theſe preſent Calamities there might be appeaſed otherwiſe than by Arms. To which Effect, they had a Supplication, which they deſired to be preſented to the King on their Behalf, by her Majeſty.

'That therupon her Majeſty ſent Sir *John Smith* to preſent the ſaid Supplication unto the King in *Spain*; and the ſaid Mr. *Horſey*, now to *Don John*. Following that Courſe, which ſhe had always taken, by good Mediation between the King and his Miniſters in thoſe *Low Countries*, and the People of the ſaid Countries, to do her beſt Endeavour, to reduce them to ſome good Pacification.

'That ſhe hoped *Don John*, ſeeing the preſent State of thoſe Countries, would follow that Way of Redreſs, which ſhould ſeem beſt for the King's Honour, and the Continuance of theſe Countries under his Government; and reſtore them to ſuch Quietneſs, as the antient Intercourſe between her Subjects and that Nation might be recontinued. Wherin, if he took not preſent Order, the *States* were entred into ſuch a ſecret Combination with the *French*, as would put the King of *Spain* in Peril of the Loſs of al thoſe Countries.

'That ſeeing the open Actions of the ſaid *States* declared that they were otherwiſe affected than heretofore, and ready to run any Courſe, rather than to endure the Oppreſſions which they have long Time felt; making their Demands with the Sword in their Hand; he ſhould do very wel, having large Authority thereto, to grow to ſome peaceable and quiet End with them. And ſo to be a Mean to convert the King's Forces againſt the com-

ANNO 1576.

'mon Enemy of *Chriſtendom*. Againſt whom he had done himſelf great Honour.

'That if *Don John* ſhal go on by Force, and ſeek to alter the antient Form of Government in theſe *Low Countries*; whereby they ſhould be forced to caſt themſelves into the Hand and Protection of the *French*, her Majeſty ſaw it a Matter ſo perillous to her State, that as wel in reſpect of herſelf, as for the Compaſſion ſhe had for thoſe *Low Countries*, with which her Nation had ſo long Amity, would in no wiſe ſuffer the ſame; but uſe ſuch Remedies as Neceſſity required, both for her own Safety, and the Preſervation of their State.

'That contrariwiſe, if her Majeſty might be plainly made to underſtand, that the *States* Meaning was, to withdraw themſelves from the King's Government, in demanding that which was not honourable for him to grant, ſhe would join her Forces with his, againſt them and their Fautors.

'That in his Way to *Don John*, he ſhould confer ſecretly with ſome of the chiefeſt of the *States*; and to perſuade them to demand nothing that was unfit for Subjects to aſk, or a Prince to grant. Otherwiſe they ſhould, whatſoever in Word they profeſſed, declare their inward Meaning to be other than they pretended.

'And that if *Don John* ſhould not yield to reaſonable Requeſts, but would proſecute the Matter with Force, ſhe minded not to ſee them oppreſt, but would aid them by al the good Means ſhe might.

'That if he could learn the ſaid *States* Proceedings and Intelligence with *France*; to diſſuade them from the ſame; as wel by offering them Aſſiſtance from hence, as by threatning; and aſſuring them, that ſhe would join with *Don John*, to impeach their ſaid Intelligence.

'That while he remained with *Don John*, to obſerve al his Actions, both ſecret and other, as much as he could: What Forces he had, or was like to have; and from whence: How he was affected towards her Majeſty: How he was perſuaded of her ſincere Meaning, touching the King of *Spain*: How he accepted and liked, that ſhe ſhould interpoſe herſelf as a Mediator between the King and his Subjects.

'And laſtly, that he demand of *Don John*, Reſtitution and Recompence of al Things taken away in *Antwerp*; and of al Wrongs offered to her Majeſty's Subjects and Merchants there, in the late Maſſacre; with Liberty and ſafe Conduct for them al to depart from thence with their Goods that were left, and Ships; according to the good Amity and Intercourſe betwixt her Realms, and thoſe *Low Countries*.

The Danger apprehended of the French *aiding the States.* Titus B. 2.

The Queen was the more jealous of the Diſturbances in thoſe *Low Countries*, becauſe ſhe was informed of the *French* Deſigns there, upon their Application to them for Aid. Which ſhe by no means liked of; (as appeared above) as being a Courſe to betray them to their Enemies. And this a notable Paper of Intelligence diſcovered, being ſent from ſomebody nameleſs in thoſe *Low Countries*: Adding this Advice in the Concluſion, which was as follows:

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ANNO 1576.

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‘They are about to play ſuch a Tragedy in this Country, touching Matters of the State and Religion, as if her Majeſty do not bear therin ſuch a Part as ſhe ought, ſhe is like, out of Hand, to ſee what ſhe would not.

‘The Duke of *Alançon* prepareth great Forces in *France*, which wil be in a Readineſs before Midſummer. He doth openly confeſs, that he doth nothing without his Brothers Wil and Conſent: Without the which, Men of Judgment had never any great Hope of him. Hereby the End of his Departure from the King is known. And indeed, it could no longer be hidden from thoſe that are acquainted with *Buſſis* Voyage to *Paris*, and his Conference had with the Duke of *Guiſe*, the *Spaniſh* Ambaſſador, and ſuch like. His Demands of the *States* are very ſmal, and in Effect almoſt of no Weight. He promiſeth to drive *Don John* out of the Country at his own Coſts and Charges. After which Time, if they do reſolve to change their Lord, he prayeth to be preferred before any other. He giveth it out, that he will give an Example, or Pattern, in theſe Countries, of the Manner, how he meaneth to carry himſelf in two Enterprizes, which he intendeth againſt two Kingdoms, which he nameth to be *Naples* and *Sicilia*. But it is feared the Nations he meaneth, are nearer unto *France*. [*viz. England* and *Ireland.*]

‘He muſt needs ſhoot at one of theſe two Marks. The firſt, and that which is moſt to be feared, under Colour of aſſiſting the *States*, to oppreſs them. Which is gathered by three ſound Reaſons: Firſt, by his former Dealing towards theſe of the Religion. Secondarily, by the Intereſt that the Crown of *France* hath in the Example of diſſolving or reforming of this State. [*viz.* to bring it under a more Arbitrary Government.] And thirdly, by the Amity and ſecret Intelligence which the King, his Brother, and he, have with the *Spanyard*: Having lately procured a Truce between the *Turk* and him, for the Furtherance of his Affairs in theſe Parts. By this firſt Mark, the Tyrannous Authority of the *Spanyard* ſhal be eſtabliſhed in theſe Countries: to their Prejudice, that know the Inconveniencies likely to follow of the ſame, and have oppoſed themſelves therunto.

‘The other Mark is, to be pricked forward with Deſire of Greatneſs, by winning theſe Countries, or a great Part of the ſame, to the Crown of *France*: Which, in outward Shew, he ſeemeth to pretend. And being come with great Forces, and having great Intelligence in the ſaid Countries, to lay wait for Duke *Caſimire's* Perſon, to diſpatch him out of the Way: the better afterwards to deal with thoſe of the Religion. Which have none elſewhere to truſt unto in *Germany*, but him. And finally, that having poſſeſt himſelf of theſe Countries, *France* may be able, on every Side, to over-top *England*, while they do practiſe new Troubles in *Scotland*.

‘Having theſe two Strings to his Bow, he doth ſo earneſtly preſs the *States* here in this Negotiation; as whether it be to their Liking, or Diſliking, he is fully reſolved to come. The poor Men having, as the common Proverb is, the Wolf by the Ears, cannot reſolve, whether it ſhould be leſs hurtful and dangerous

ANNO 1576.

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ANNO 1576.

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‘Having theſe two Strings to his Bow, he doth ſo earneſtly preſs the *States* here in this Negotiation; as whether it be to their Liking, or Diſliking, he is fully reſolved to come. The poor Men having, as the common Proverb is, the Wolf by the Ears, cannot reſolve, whether it ſhould be leſs hurtful and dangerous

ANNO 1576.

'for them to have his open Enmity, by refuſing of him; or to have him in continual Jealouſy, by accepting him to them.

'To meet theſe two Inconveniencies, the Queen is to uſe two Remedies. The one is, the War earneſtly followed. The other is, to procure a Peace. But that would hinder greatly her Majeſty's Affairs. For that by ſuch Means, the *Spaniard* would be put again in Authority, if not as great as heretofore; yet likely to come to that, by the only Accident of the Prince of *Orange*'s Death, if he ſhould happen to die. Beſides, her Majeſty ſhould greatly diſcourage ſuch as were devoted unto her here, by procuring unto them a very hurtful and dangerous Peace. And further, there is ſmal Likelihood here of Acceptation of Peace, the Change of the Lord, or Alteration of the State, being intended, if not already reſolved on.

'It remaineth, that the Queen ſhould take in Hand a ſecret War, by ſtrengthening Duke *Caſimir*, in ſuch Sort as he may be able ſecretly in her Name to make Head againſt the King and his Brother, as long as he ſhal be here. And to ſend him over into *France*, if Need ſhould require, to divert the Courſe of their Enterprizes. For it wil be more profitable and neceſſary, that in Caſe this State be driven to change Maſter, they ſhould rather chooſe a new one, than by yielding themſelves unto *France*, to make the ſame ſo ſtrong, that they may be able to bridle their Neighbours.

'For which Purpoſe it were requiſite, her Majeſty did not only ſecretly ſtrengthen the ſaid Duke *Caſimir* with the 2000 Corſlets already required; but alſo with as many more at her own Charges. To the End, that having armed him to withſtand al Enterprizes againſt her, he may do her ſome worthy Service in theſe troubleſome Times; and upon this ſo happy Occaſion; as if her Majeſty do not take her Benefit of it now, ſhe is not like to have the like again.

This *Caſimir* was Son of *Frederick* Elector *Palatine* of the *Rhine*: who came into the *Low Countries* about this Time, or before, to aſſiſt the *States*: to whom Queen *Elizabeth* ſent Supplies, according to the Advice above given. And ſo alſo came *D'Alençon*. But with what Succeſs, I leave it to the Hiſtorians of thoſe *Low Country* Wars to relate.

Reaſons for taking the States under her Protection.

But the great Deſire and Endeavour of thoſe of the *Low Countries*, and their Friends here, was to bring the Queen to receive them under her Protection and to take the Government of them upon her, with convenient Forces. Which they earneſtly offered her Majeſty; having no great Inclination to venture themſelves with the *French*: under one of the two they found it neceſſary to commit themſelves. And for what Reaſons and Conſiderations the Queen ſhould accept their Offer, a diſcreet and knowing Merchant, (whoſe Name was *W. Villers*) then at *Middleburgh*, thus wrote to a Great Lord, Lord *Burghley*, as I think: out of whoſe original Letter, dated *March* 26, 1576, I had the enſuing Lines, *viz.*

In a Letter to a Stateſman in England.

'And for further Intelligence, it may pleaſe your Honour to underſtand, it is no ſmal Grief unto me to hear in this Country that which I do hear; conſidering the Offers that have been made by his Excellency [the Prince of *Orange*] and the States of the

'Countries to her Majeſty; and to be utterly refuſed [*viz.* to take 'them into her Protection, and openly to aid them againſt the King 'of *Spain*'s Tyranny.] I cannot think but that there are ſome great 'Hinderers of the ſame; wherin they may have a good Meaning. 'But I beſeech Almighty God to open their Eyes, and to turn 'their Hearts: that they may rather be Helpers and Setters 'forward of noble and worthy Deeds, than to be Hinderers therof.

'There never could have happened the like Savety to our moſt 'worthy Queen and Country, as for her Majeſty to have ſuch a 'Government offered unto her; the which without Compariſon are 'the ſtrongeſt, and of the greateſt Conſequence, that be in the 'World. God preſerve and keep her Majeſty from the Malice of 'her Enemies, and ours; and graunt, that ſhe may long reign over 'us: Amen. If it be true, that her Majeſty hath utterly refuſed the 'Offer, (as it is here ſaid, ſhe hath) undoubtedly it wil fall into the 'Government of the *French*, or it be VI Monthes. It is of a very 'Truthe, that there is at this preſent with the Prince, certain Commiſſioners out of *Fraunce* for the ſame. And it is ſaid, there ſhal 'come X Thouſand Men from thence, if her Majeſty do refuſe the 'ſame. And for the good Wills of the *French* towards us, we do 'wel know, they do make Account of us to be their auntient Enemies: and if the Kings of *England* in Times paſt did find it was 'not for the Savety of our Realme to have ſuch a Neighbour as '*Calais* was, before it was taken by King *Edward* the Third, how 'much more are we to conſider of theſe Countries, and of the Conſequence of them every way; and what wil follow if the *French* 'may once poſſeſs them?

'And on the other Side, if the *Spaniard* ſhould prevail therin, 'according to his Deſire, (as I pray God that I do not live to ſee 'that Day) unhappy may we then think ourſelves to be, and in 'worſe Caſe than if the *French* have it. For the ſettled Hatred 'of the *Spaniard* doth ſo abound in their Hearts towards us, that 'they do not let to utter their Minds in ſuch Speeches to them at '*Serick Seas* againſt her Majeſty, that no good Subject with a 'patient Mind, can abide the Report therof. I pray God confound 'them and their evil Inventions. I am not altogether out of Hope, 'but that her Majeſty wil be a Mean, that the Enemy may be ſtayed 'from his Purpoſe. The Proviſion that the Prince hath made for the 'Succour of *Serick Seas*, is great. God graunt them good Succeſs, they 'do ſtay only for Wind and Weather.

Yet in the mean Time the *States* by their Privateers, did great Damage to their Enemies that traded to and with *Spain*; and took Abundance of their Ships and Goods: inſomuch as the aforeſaid Merchant writes in the ſame Letter, 'That the great Booties they had taken within the two laſt Monthes were to the Value of an hundred 'and twenty thouſand Pounds Sterling. And yet for the Means of the 'great Preparation that was made to remove the Enemy from *Serrick Seas*, and paying off Mariners and Soldiers, they were ſtil bare 'of Money.

I add one Piece of Intelligence more in this Letter, as it relates to *England*: 'It is ſaid here, there is VI hundred *Engliſhmen* arrived ‘within this Month in *Holland*. I wiſh it were, or that it may be very ſhortly, VI thouſand: or elſe, I would thoſe that be ready here, to be called Home again: Elſe they wil be but as a Prey to the *Spaniard*, or the *French*. For undoubtedly, the Prince muſt either receive Succours from the *French*, or elſe be overcome by her Enemies, if her Majeſty do not even ſhortly aſſiſt them with a great Force.

The Proteſtants in France *endeavour a Flight into* England.

In the mean Time the Proteſtants in *France* were in very ill Caſe; and great Reſolutions taken up to be rigorous with them: inſomuch that thoſe innocent and poor People meditated nothing now but to leave their Country, and to fly into *England* for their Safety. Againſt which, *France* made al the Proviſion ſhe could to ſtop them. For, notwithſtanding the *French* King's Promiſe to allow them the Liberty of their Religion; and ſo ſome Pacification had been made between them; yet now al Things looked towards a ſevere Perſecution of them. And the Popiſh (called the *Holy*) *League*, between the Pope, the *French* King and the *Spaniard*, was now taking vigorous Effect. Which thoſe of the Religion perceiving, found it neceſſary to fly to *England* for Refuge: concerning which and the preſent State of Affairs in *France*, as freſh News brought over to *Portſmouth*, the Lord *Henry Radcliff*, Brother to *Thomas* Earl of *Suſſex*, gave him Intelligence in the Month of *January*, to this Import.

The Intelligence therof ſent to the Earl of Suſſex. Epiſt. Com. Suſſ. Cott. Libr.

‘THAT ſuch News as he had received out of *France*, he thought good to advertiſe his Honour; altho' he knew, as he wrote, that he [the Earl] received the true Certificate, and he [his Brother] but Report from Friends. That on Thurſday laſt, there came a Ship from *Deep*, which arrived there upon Sunday. By which he underſtood that the *French* King publiſhed and proclaimed, that there ſhould be no more preaching of the Goſpel in his Country. Wherupon divers of the Religion were fled: and divers that would fly, could not. For that al the Coaſts of *Normandy*, and the Sea Coaſt adjoining, were reſtrained and ſtopped. That *Monſ. Melleroy*, the Governor of *Normandy*, did aſſemble Force for the King; and that there had been brought into *Normandy* divers Bands of Soldiers, by ſmal Companies: which now were diſcovered: And that *Monſ. Melleroy* had taken Order with *Monſ. Sigonie*, the Governor of *Deep*, that there ſhould be within *Deep*, four or five Enſigns, which *Sigonie* had agreed to receive. That there ſhould be Garriſons alſo in moſt Towns upon the Sea Coaſt. That the Proteſtants, as many as could get away, were gone to the Prince of *Conde*: who had been in *Rochel*, and had taken Order there. That *Monſ. de Montpenſier*, and *Monſ. de Bedon*, being with the King of *Navarr*, to know what he ſhould do; the King's Anſwer was, that if the *French* King would not keep his Promiſe, he would make War. That there was great Preparation made on both Sides; and cruel War was thought to follow. That the Pope, and King of *Spain*, and the *French* King had al agreed to make the Duke of *Guiſe* General of theſe Wars. That Duke *Caſimir* had ſent Word to the *French* King, that he would prepare great Numbers of Men of War againſt him. That the Merchants

‘chants and common People of *France* upon the Sea Coaſts, were at their Wits End, for Fear of this War towards. That there was Prohibition made, that no *French* Man be ſuffered to fly into *England*.’ And then concluding, ‘Thus have I certified your Honour of ſuch News, as I have received, altho’ not confirmed. I humbly commit your Honour to God. From *Portſmouth*, *Jan.* XV. 1576.

Your Honour's Brother,

Moſt humble to command,

HENRY RADCLYFF.

This News was the more ſtrange, becauſe the King, *Henry* III. but lately come to the Crown, had made a general Peace with the Confederates, proclaimed through *France*, and had done divers Things in Favour of the Proteſtants; and would have it called *His Peace*. So that they of the Religion concluded it the more firm. Yet by the inceſſant Intrigues of the Pope, with the Duke of *Guiſe*, and the Popiſh Faction in *France*, that King ſoon broke his Word, and entred again into a Civil War.

The Earl of Leiceſter's *Apprehenſions at this Time.* Epiſt. Com. Salop. in Colleg. Armor.

And in fine, by another Letter from Court, namely, from the Earl of *Leiceſter*, to the Earl of *Shrewſbury*, may be obſerved, how Matters ſtood at this critical Time, between the *Low Countries* and the Queen; and likewiſe with reſpect to *Scotland*: and what great Care was then thought to be had, for keeping a fair Correſpondence with that King, for her better Security from al her Enemies abroad. The Words of the ſaid Letter, dated *Febr.* 15, were theſe. ‘For the Matters of the *Low Countries*, they go hardly. And truly, my Lord, I look for no Good from thence. From *Scotland* there is even this Day, ſome Advertiſement of better Hope of the King's good Proceedings there, and with her Majeſty, than of late we looked for. And it is the greateſt Care I have, as he added, that her Majeſty may have good Amity with that King. For, if ſo it may be, I have no great Fears, as the World ſtandeth, of all the reſt of her Enemies abroad, whatſoever. And I do not ſee, but that this King may be had, without any very great Charge to her Majeſty. We hear, that of late he hath dealt very wel againſt his chiefeſt Papiſts. God grant, that he may ſo go forward. For if both theſe —— and the Princes join, in maintaining the true Religion, it wil be the Safety and Preſervation of them both, and of their Countries. Your Lordſhip doth hear, I am ſure, that the Ambaſſadors are departed towards *Flanders*, on her Majeſty's Behalf, ſix Days ago; but the Wind doth yet hold them on this Side. God ſend their Travail to bring forth good and profitable Fruit. The beſt News I can write your Lordſhip, is of her Highneſs good and perfect Health. Which God long continue, &c.

Letters and Meſſages from Scotland *to the* Scottiſh *Queen.*

As for the Dangers at home, the greateſt proceeded from the Queen of *Scots*. Between whom, and divers in *Scotland*, there was much ſecret Correſpondence, as wel as with foreign Princes, her Friends. But Queen *Elizabeth* was watchful, and had ſecret Intelligence:

ANNO 1576.

telligence: As in the Beginning of this Year, ſhe knew that there were Letters paſſing, and Meſſengers coming towards that Queen: a Matter which required the Earl of *Shrewſbury* to have his Eyes about him. Sir *Francis Walſingham* now let the Earl know, that her Majeſty gave him Order to let him underſtand, that ſhe was lately and credibly informed, of certain ſecret Meſſengers, come out of *Scotland* with Letters to that Queen, his Charge: and who were already entred *England*; and by al Likelihood, not far from his Lordſhip's Houſe. That her Majeſty's Pleaſure therefore was, that he ſhould uſe al the beſt and ſecreteſt Means he could in belaying the Country round about, for their Apprehenſion and the intercepting the ſaid Letters. And by an encloſed Note ſent, he ſhould read their Names, and ſome more Circumſtances hereof. This was dated from the Court the 29th of *March*, 1576.

The Bp. of Chicheſter *viſits his Dioceſe. Papiſts increaſe.*

HisLetter therupon to the Secretary. Pap. Offic.

The Juſtices ſuſpected.

Beſides theſe Popiſh Practices in the North, in the South Parts alſo the Papiſts encreaſe, and Religion went backwards. As appeared by what *Richard Curteſs*, Biſhop of *Chicheſter* ſignified to Secretary *Walſingham*, concerning what he found in his triennial Viſitation, finiſhed this Year, *viz.* that they that were backward in Religion in the County of *Suſſex*, grew worſe and worſe: and that chiefly upon the coming of Don *John* of *Auſtria*, the King of *Spain*'s Baſtard Brother, into the *Low Countries* this Year, to be Governour there; to vex the Profeſſors of the Goſpel, and to deſtroy the Liberties of that free People. The Biſhop therefore had cited ſuch as were moſt ſuſpected, by his ordinary Authority in that Viſitation. And their Names, and the Articles, wherupon he examined them, he thought fit to ſend withal to the Secretary: 'Thinking it fit (as he wrote) to ſhew the ſame to his Honour, becauſe there were ſome of them [*i. e.* Juſtices of the Peace] that pretended wel, and yet were not ſound in Religion, that went about to make the worſt of it, [that is, of this his Examination and Courſe he took with thoſe he ſuſpected.] And therefore he adviſed, 'If it might ſeem good to their Honours, and others of her Majeſty's moſt Honourable Privy Council, either to have ſuch of them clean put out of the Commiſſion of Peace, as were in it, or elſe at leaſt that there might be a *Dedimus poteſtatem* to ſome, to take their Oaths openly at the next Seſſions, to the Queen's Supremacy: which would be a great Stay to the Country. For it was commonly and credibly thought, that ſome of them never took that Oath, although it were otherwiſe returned. And ſo with his moſt humble and hearty Prayers, he moſt humbly and heartily commended his Honour to God his good Wil and Pleaſure. Dated from *Aldingburn*, *March* 24, 1576. Subſcribed, *Ri. Ciceſtren.*

Juſtices and others cited by the Biſhop.

Then follow in the ſaid Biſhop's Letter, the Names of thoſe Juſtices, and others, ſo ſuſpected; and the Articles miniſtred to them.

The

ANNO
1576.

The Names of them that were called, were theſe.

Sir *Thomas Palmer*, the Elder, Kt.
William Shelly of *Michel Grove*, Eſq;
Richard Shelley, late of *Worminghurſt*, Gent.
Tho. Lewknor of *Selſey*, Eſq;
William Dawtre of *Moor*, Eſq;
Richard Ernly, Eſq;
Jeffrey Pole
Edward Gage of *Rentley*, Eſq;
John Gage of *Firles*, Eſq;
Tho. Gage of *Firles*, Eſq;
Edward Gage of *Firles*, Eſq;
George Gage of *Firles*, Eſq;
John Shelley of *Pateham*, Eſq;
Henry Goſford of *Stanſted Lodge*, Gent.
Jaſper Gunter, Gent.
John Navye of *Racten*, Yeoman.
John Bickley, Gent.
John Riman, Gent.
One *Hare*, of Mr. *Carrell*'s Houſe.
Scot of *Iden*.
One *Tichbourn* of *Durford*, Gent.
Cryer, Parſon of *Weſtmeſton*.
Gray, Parſon of *Withian*.
The Curate of *Shepley*.
John Taylor, Parſon. And
Dr. *Bayley*; with others.

But for ſummoning ſo many, he ſeemed to have ſome *Reprimand* from above. For which he made his Vindication afterwards, as we ſhal ſee.

The Articles were theſe.

I. How often have you been at Common Prayer in your Pariſh Church, ſince the firſt of *January*, 1575, laſt.

II. How often have you been Partaker of the Sacrament, otherwiſe *Cœna Dominica*, ſince the ſame Time.

III. How many Sermons have you heard, ſince the ſame Time.

IV. Whether do you ſend any Letters, or Money; or receive any Letters, from ſuch as be fled beyond Seas.

V. Whether have you any of the Books of *Harding*, *Stapleton*, *Raſtal*, *Saunders*, *Marſhal*, or of ſuch others as be ſuppoſed to be beyond the Seas; and anſwered by the learned Father, Biſhop *Jewel*, or ſome other learned Men of the Religion; or of ſuch as they have anſwered, printed without their Anſwers.

VI. Whether do you keep in your Houſe any that come not at al to Common Prayer: Or, whether do you dwel in the Houſe of any that do not come. Or doth receive any Books or Pictures from ſuch as be beyond the Seas, since the firſt of *January*, 1575.

His Method of proceeding with them.
Paper Offic.

This Viſitation was the more carefully managed by the Biſhop aforeſaid, by diligent Inquiſition after the Diſaffected in Religion; becauſe of certain Letters ſent from the Privy Council, and ſome Orders of the Eccleſiaſtical Commiſſion. The Proceedings and Effects wherof, with the diſcreet Method uſed, the Biſhop thought fit the next Month, to acquaint the Lords withal: to this Tenor: 'That it might pleaſe their Honours to underſtand the true Circum'ſtances of his late Proceedings in the Matters of Religion. That 'in his late Viſitation, the Miniſters, and others of that Country, 'complained to him, that divers had come out of *Kent*, *Surrey*,

ANNO 1576.

'and *Hampſhire*, not ſound in Religion. And that of late ſome of 'them in that Country waxed worſe and worſe. Wherupon he 'thought it his Duty to deal with them. And for the better coun'tenancing and ſtrengthening his Ordinary Juriſdiction, he men'tioned their Lordſhip's Letters, and the Authority of the High 'Commiſſion: Yet uſing his own ordinary Authority. And think'ing with himſelf, that he might be both blamed and charged, if 'he called ſome, and left out others, he thought good to cite them 'al: Yet with theſe Cautions, and Promiſes, (which in his Opi'nion, might ſatisfy al reaſonable Perſons) Firſt, that if any knew 'himſelf clear, he might certify him [the Biſhop] under the Hand 'of the Curate and Churchwarden of the Pariſh: and then he 'ſhould not need to appear. Secondly, if any hereafter meant to 'conform themſelves, notwithſtanding any thing paſt, if they did 'but write to him, he releaſed them alſo from Appearance. Third'ly, if any were not yet ſatisfied, and would be content to admit 'charitable and learned Conference; if they would but come to him 'the Day before, they ſhould have that Time and Reſpite, which 'they could reaſonably deſire. As divers did, and had it according'ly granted. And ſuch only to appear, who refuſed al theſe. And 'that for ſuch as refuſed them al, and appeared otherwiſe than they 'needed, he granted them both Copies of the Articles, and what 'elſe either for Time or Manner they themſelves deſired. Conclu'ding, Thus in moſt humble and hearty wiſe he beſeeched the Al'mighty long to preſerve their Honours, to the Maintenance of the 'Goſpel, *Ri. Iceſtren.* It bore Date *April* 1577.

Publick Maſs at the Ambaſſador of Portugal's *Houſe.*

But Popery was diſcovered yet nearer the Court; Maſs being publickly ſaid in the *Portugal* Ambaſſador's Houſe, at the *Charter* Houſe, many *Engliſh*, the Queen's Subjects, being preſent at it, the *Spaniſh* Ambaſſador being there. *Fleetwood*, the Recorder of the City, hearing therof, and by Order, as it ſeems, of the Lord Treaſurer *Burghley*, from Court, interrupted them, while they were at their Ceremony. Upon Complaint wherof made by the ſaid Ambaſſador to the Queen, ſhe was ſo complaiſant as to command the Recorder to be committed: and ordered the Lords of her Privy Council to enquire more particularly into the Matter, that ſo ſhe might the better and more fully underſtand it: and be able to give the Ambaſſador (who made a great Clamour) a more abſolute Anſwer. Wherupon, the Lords of the Council appointed the Lord Keeper, the Lord Treaſurer, and Sir *Walter Mildmay*, Chancellor of the Exchequer, to take the Examination of this Matter: Writing thus to them. 'After our hearty Commendations to your good Lord'ſhips. Her Majeſty being given to underſtand, that the Ambaſſa'dor of *Portugal* doth not reſt ſatisfied with the Puniſhment exten'ded by her Highneſs Order, upon the Recorder; inſiſting greatly 'upon the Outrage committed by the ſaid Recorder, in the Manner 'of his Proceeding, in the late Search made by him of the ſaid Am'baſſador's Houſe; as the beating the Porter; the entring in with 'naked Swords; the laying violent Hands upon the Lady his Wife; 'the taking of the Hoſt and Chalice, and the breaking open of certain

The Privy Council's Letter about the ſaid Ambaſſador's Complaint for being diſturbed.

'certain Doors, and ſuch other like Violences; wherewith the 'ſaid Ambaſſador hath acquainted you, the Lord Treaſurer; ſhe 'thinketh it very convenient, leſt happily he might aggravate the 'Matter more than there is Cauſe, that due Examination be made 'by you, of the ſaid Particularities; by calling before you, as wel 'ſuch Strangers as you can learn were there, (not being of the Ambaſſador's Family) as alſo ſuch others as accompanied the ſaid 'Recorder; whom you ſhal think fit to be examined in that Matter. Which Examination being by you taken, her Pleaſure is, 'you ſhal ſend hither with al Speed. To the End, that therupon 'her Majeſty may be the better able to anſwer, in caſe he ſhal urge 'any further Satisfaction. And ſo we bid your Lordſhips heartily 'farewel. From *Hampton* Court, the vii. of *November*, 1576.

Signed,

E. Lincoln. T. Suſſex. Arundel.
A. Warwyke. R. Leyceſter. Fra. Walſingham.

The Recorder and Sheriffs ſent to the Fleet.

The more Regard was now given to this Ambaſſador, becauſe he was ready to depart, having concluded upon a Traffic between both Nations. So that the Sheriffs and the Recorder, were ſent for before the Council. Before whom they ſpake for themſelves. And the Lords made a true Report therof to her Majeſty. And at their Return they ſaid to them, that they had done but according to Law: Yet notwithſtanding, for Honour's Sake, and that now *Seigneur Giraldo* was upon his Diſpatch; and for that by his good Means, there was an honourable Concluſion of Traffic brought to paſs: Therefore it was thought meet by her Majeſty, that they ſhould go to the *Fleet*. And therupon, at the Board, they received their Warrant to Mr. Warden of the *Fleet*, to receive them. Al this the Recorder writ out of the *Fleet* the ſame Day, (*November* 7.) wherin they were committed, to the Lord Treaſurer: And laſtly, thanking him for his great Care for their wel doing; and that he would thank the Lords, who did as much at that preſent, as poſſibly they could. But the Queen's Will muſt ſtand.

The Lord Treaſurer had, by a Poſtſcript to the Council's Order, adviſed the Recorder to give a juſt and true Relation of this whole Matter in Writing. And accordingly ſo he did; accompanied with his Letter. Which Letter, with his Declaration at large of his Proceedings, I wil ſet down from the very Original, that the Merits of the Cauſe may more fully appear: together with other Paſſages, not unworthy our taking Notice of.

The Recorder's Vindication of what he had done.

In his Letter he ſhewed the Treaſurer, together with the Lord Keeper, and the Chancellor of the Exchequer: 'That he had required Mr. *Spinola*, [a Merchant in *London*] in Time paſt, to give '*Seignior Giraldie* (that was the Ambaſſador's Name) Counſil, to 'amend divers Things, that were amiſs: and eſpecially touching 'the Repair of theſe lewd People, the Queen's Subjects, that came 'to his Maſs. That *Seignior Giraldie* ſaid to his Friends, that he

ANNO 1576.

'[the Recorder] bare him Malice, and that he did this for Malice. Upon which Occaſion he uſed theſe Words: My Lord, I refer that to God, and your Lordſhip's own Conſcience, I never ſaid, we heard, that your Lordſhip ever touched any Man for Malice. And I thank God even from my Heart, that I never uſed any Man living with any malicious Dealings. He added, That *Seignior Giraldie*'s Faults were ſuch, that he did not only malice, but did abhor. Our Lord make him a virtuous Man. And then he beſeeched his Lordſhip to thank Mr. Warden [of the *Fleet*] for his moſt friendly and courteous uſing of him. And he thanked God for it, that he was quiet, and lacked nothing that he or his Bedfellow were able to do for him; and that it was a Place where a Man might quietly be acquainted with God. And ſo prayed the Lord God to bleſs his good Lordſhip, the Lord Keeper, and Sir *Walter Mildmay*. It was dated the 9th of *November*.

His Information of what was done at the Ambaſſador's Houſe, when the Maſs was ſaying.

Then he began his Information touching his Proceedings in the *Portugal* Ambaſſador's Houſe, with this Preface, that he had, according to the Lord Treaſurer's Poſtſcript, writ with his own Hand, ſet down (and ſure he was therof) the very Truth, without adding or informing any thing more or leſs, than the Simplicity of the Matter was in Action.

'Upon Sunday laſt at Eleven a-Clock in the Forenoon, Mr. Sheriff *Kimpton*, and Mr. Sheriff *Barnes*, and I the Recorder, did repair unto the *Charter-Houſe*; and knocking at the Gates, no Man anſwered: Mr. Sheriff *B.* by Agreement, went upon the Back-ſtairs to ſee that no Maſs-hearers ſhould eſcape. And after divers Knockings at the Gate, the Porter came, being a *Portugal*, who did ſpeak *Engliſh*, and ſaid, my Lord was not at Home. Then, quoth we, let us ſpeak with you, Mr. Porter, for we have brought Letters. And the Porter anſwered us very ſtubbornly. And at the length he opened the Gate, and I, the Recorder, put in my left Leg, meaning to enter in at the Gate. And being half in and half out, the Porter knowing me very wel, ſaid, *Back, Villain*, and thruſt the Gate ſo ſore upon my Leg, that I ſhal carry the Grief therof to my Grave. Sithence that Time my Pain hath been ſo great, that I can take no Reſt. And if Mr. Sheriff *Kimpton* had not thruſt the Gate from me, my Leg had been utterly bruiſed into Shivers. And beſides, the Porter began to buſtle himſelf to his Dagger, and took me by the Throat. And then I thruſt him from me. For indeed he was but a teſty little Wretch. And ſo I willed Mr. Sheriff and the Officers to ſtay the Fellow from doing any Hurt to any other in his Fury.

'After this we paſt quietly; al Doors being open, out of the Hal up the Stairs. And at the Stair-head there was a great Long Gallery, that in Length ſtood Eaſt and Weſt. In the ſame Gallery al the Maſs-hearers, both Men and Women, were ſtanding. For the Prieſt was at the Goſpel, and the Altar-Candles were lighted, as the old Manner was. After this, we knocked at the outer Door of the Gallery, and al they looked back. And then Mr. Sheriff *K.* and I, charged al ſuch as were *Engliſhmen* born, and the Queen's Subjects, to come forth of that Place. And then came al the Strangers run-

'ning towards us. Some of them beginning to draw firſt their Daggers, and then after they buckled themſelves to draw their Rapiers. And by that Time, two Bailiffs, Errants of *Middleſex*, (whoſe Names I remember not) being at the Door, did draw their Swords. And immediately Mr. *Kimpton* cauſed the Strangers to be quiet. And I cauſed the Bailiffs to put up their Swords. And then Mr. *K.* with al the Maſs-hearers, with *Seignior Giraldie*'s Wife, and her Maids, were al in a Heap, forty Perſons at once ſpeaking in ſeveral Languages.

'And then I ſaid to Mr. Sheriff, I pray you, let me and you make a Way for my Lady. And ſo he making Way before, I kiſt my Hand, and took my Lady *Giraldie* by the Hand, and led her out of the Preſs, to her Chamber Door; and there made a moſt humble Curſey unto her. And after, I put out my Hand to the reſt of her Gentlewomen, and firſt kiſt it, and delivered them into their Chamber alſo. And Mr. Sheriff *Barnes* came into the Gallery: and ſo we three examined every Man, what he was. And firſt, ſuch as were *Seignior Giraldie*'s Men, we required them to depart. And after many lewd and contumelious Words uſed by them againſt us, we by fair Means got them out of the Gallery into their Lady's Lodging. And then proceeded we to the Examination of the Strangers that were not of *Seignior Giraldie*'s Houſe, nor of his Retinue. And they moſt deſpightfully againſt al Civility, uſed ſuch like Words in their Language againſt us, that if our Company had underſtood them, there might have chanced great Harm.

'But in plain Terms I ſaid unto them, Sirs, I ſee no Remedy, but ye muſt go to Priſon. For moſt of you be free Denizons. And then I willed the Officers to lay Hands on them; and immediately every Man ſuddenly moſt humbly put off his Cap, and begun to be Suitors; and ſought Favour. And ſo upon their Submiſſion, we ſuffered them to depart, al, ſaving *Anthony Guarras*; who was not willing to depart from us, but kept us Company. And al this done, we examined the *Engliſh* Subjects, and ſent them to Priſon: who, to ſay the Truth, provoked the Strangers into Fury and Diſorder againſt us. For if the *Engliſh* then had according to our Direction, departed from the Strangers, and come forth unto us, the Strangers had been quiet, and we without Trouble. But truly the greateſt Fault was, that as wel the *Engliſh* Maſſmongers, as alſo the free Denizons, for the covering of their own Offences, practiſed rather to have Murther committed, than to be taken as they were.

'Al this while the Maſs-Sayer ſtood at the North End of the Altar; and no Man living ſaid a Word to him, nor touched him; ſaving that he did give to divers of our Servants ſinging Cakes: wherewith I was offended with them for receiving that idolatrous Bread. And al being done, and we ready to depart, it was ſaid by a Stander by, If ye look in at that Door, near the Altar, ſaid he, you ſhal find a Number of Maſſmongers. And then did the Prieſt take a Key out of his Pocket; and ſmiling, opened the Door:

ANNO 1576.

‘and Mr. Sheriff *Kimpton* with the Prieſt, looked in, and there was nobody.

‘And then *Anthony Guarras* took me by the Hand, to ſee the Altar, how trimm it was. For Mr. *Barnes* and I ſtood afar off in the Gallery. And I ſaid to *Guarras*, Sir, if I had done my Duty to God and to the Queen, I had taken 200 here upon *All-Hollown* Day laſt; and as many upon *All Souls* Day alſo. Ho, Sir, ſaid *Guarras* unto me, become of this Religion, and ſurely you wil like it wel; and it wil be a ready Means to make you a good Chriſtian. And ſo we went near the Altar. Where neither he nor I touched any Manner of thing. And ſo we bade the Prieſt, Farewel. Who gently ſaluted us. And I ſuddenly looking back, ſaw the Prieſt ſhake his Head at us, and mumbled out Words, which ſounded *Diable*, and *Male croix*, or to that Effect. And then I ſaid to Mr. Sheriff, Sirs, let us depart, for the Prieſt doth curſe. And ſo we departed. *Enthony Guarras* brought us to the utmoſt Gate. Where Mr. Sheriff and I invited him to Dinner with us: but he departed back to hear out the aforeſaid Maſs.

‘The foreſaid *Guarras* at this Buſineſs, ſaid, that he himſelf was an Ambaſſador to a greater Perſon, than ——— And ſo did ſhake his Head. What, quoth I, do you mean a greater Perſonage than the Queen, our Miſtreſs? Na, Na, ſaid he, I meant not ſo. No, quoth I, it were not beſt for you to make Compariſon with the Queen, our Miſtreſs. Whoſe Ambaſſador are you then, quoth I? The Pope's? And then he departed further off in an Anger. This *Guarras* was a very buſy Fellow in this Action.

‘Among al theſe Strangers I marked one *Swygo*, who is a free Denizon, married to an *Engliſh* Woman. He is a Broker, and hath his chief Living by our Merchants. This Fellow made himſelf more buſy than it became him. There was a tal young Fellow, an *Italian*, that was very wanton with us. And it hath been told me ſithence, that he and others are kept here for two Cauſes. The one for uttering the Pope's Allom: and the other to ſerve for Intelligencer. Which I think, are very Spies. This Youth was very buſy, and beſtirred him as tho' he had been treading of a Galliard. There was one *John Chivers*, an *Iriſh* Man, a Student of the Inns of the Chancery: who, as it appeared unto me (I having a vigilant Eye of al Sides) was a great Stirrer of the Strangers againſt us. This young Man, when he could not prevail, then he gat up to the South End of the Altar; and there he confronted the Maſs-Sayer with his Cap on his Head, who was on the other End, and ſtood there as tho' he had been an *Italian*. His Garments were a Cloak and a Rapier, after the *Italian* Faſhion. And when I demanded what he was, he bowed on the one Side and the other, as tho' he had not underſtood me. Much like the Faſhion of *Seignior Giraldie*. By which I did note, that he had been often there.

‘This is al that I do remember; and in my Conſcience, and as I ſhal anſwer before God at the latter Day, we uſed ourſelves with ſuch humble Reverence unto his Lady and her Family, as more we could not do to the Queen, our Miſtreſs, ſave kneeling.

‘I ſent *Seignior Giraldie* Word, as I remember, at *Eaſter* laſt, by Mr. *Benedict Spinello*, that he ſhould not ſuffer the Queen's Subjects to repair to his Maſs: Yea, and that other Things alſo ſhould be amended; wherewith the People did wonderfully grudge at him: And I am ſure Mr. *Spinello* did my Meſſage to him in a decent Order. This is not the firſt Time that his Houſe hath been dealt withal by the Sheriffs. Strumpets have been gotten with Child in his Houſe: and we of the Hoſpital driven to take Order for their keeping. The Maſters ſhal juſtify this. I never ſaw any Ambaſſador ſent out of *England*, but that he was both wiſe and vertuous; and was not indebted to any. And whether *Seignior Giraldie* was an Ambaſſador, or not; ſurely, my Lord, I knew not, until my Lords of the Council had told me therof upon Monday laſt at the Council Board.

This ſhews, how jealous the State at that Time was of Papiſts and Maſs-mongers, as they called them, and what Watchfulneſs to prevent the Subjects from lapſing into that Religion.

Fugitives certified in the Exchequer.

The State was concerned to be watchful in theſe Times, the Queen having ſo many Enemies of the Popiſh Faction her Subjects, both at Home and abroad; of the latter Sort were the Fugitives, entertained by the Pope and *Spaniard*. This Year 1576, *Jan.* 29, were certifyed into the Exchequer ſuch as were fled over the Seas, of Noblemen, Gentlemen, Prieſts, and Schoolmaſters, to near the Number of fourſcore; contrary to the Statute *Reg. Eliz.* 13. Their Names, Conditions and in what Counties they inhabited, may be read, taken from an authentick Paper, in the *Appendix*. N° I.

CHAP. II.

The Biſhop of Exon *ſends up ſome that refuſed going to Church. Another of his Dioceſe makes nothing of a Book-Oath. His Dealing with him. He oppoſeth the ſending down a Commiſſion Eccleſiaſtical. And why. The Biſhop of* Lincoln *preacheth at Court. The Suitableneſs of his Subject. He is concerned as Viſitor of* King's *College,* Cambridge. *Great Differences in that College. Articles of Accuſation againſt Dr.* Goad, *the Provoſt. His Anſwers. His good Service to that Houſe.* Sandys, *Biſhop of* London, *tranſlated to* York. *His farewel Sermon at* St. Paul's. *Endeavour uſed to get* Biſhopthorp *from that Archbiſhop. His Reaſons, why he will not part with it.* Elmer, *that ſucceeded in the See of* London, *conteſts with the Archbiſhop, about the Revenues. The Caſe brought before the Lord Treaſurer.*

NOW to come to ſome Matters occurring this Year, wherin the Biſhops were concerned both with the Papiſts, and with other Schiſmaticks, and Heterodox Men; or otherwiſe employed. It was ordered about theſe Times, that ſuch of either Sort, diſturbing the Peace of the Church, and diſagreeing to the Religion and Worſhip eſtabliſhed, ſhould be ſent up to the Privy Council, or to the Commiſſion Eccleſiaſtical, held at *Lambeth*: there to be dealt withal, in order to their Reducement.

Bp. of Exon's *Dealing with ſome of his Dioceſe, that came not to Church.*

Bradbridge Biſhop of *Exeter*, had now to deal with both Sorts. Some *Corniſh* Gentlemen, being of his Dioceſe, came not to Church, and were informed of, and brought before him. But he could not prevail with them to work them to any good Conformity. 'Whether the Cauſe was, as he conjectured, the Boldneſs that they had 'conceived by Reaſon of the Lenity uſed in theſe Days, (mild Uſage 'hitherto being exerciſed towards the Papiſts) or rather their Hope of 'Alteration in Time to come. Becauſe he ſaw they craved ever Reſpite of Time; and in Time grew rather indurate than reformable: as the Biſhop now, *December* 3, wrote to the Lord Treaſurer; 'when three of them were ſent up, *viz. Rob. Beckote, Richard Tremain*, and *Francis Ermyn*: and now commanded to wait there 'above. As he had in ſome Letters before, ſo now in this, he deſired his Lordſhip to prevail with the Archbiſhop of *Canterbury* 'or the Biſhop of *London*, to take ſome Pains with them: they '[there of the Eccleſiaſtical Commiſſion] wanting no Aſſiſtance of 'learned Men and Books: adding, that the whole Country longed 'and deſired to hear of their godly Determination: namely, what 'Succeſs they ſhould have with theſe Gentlemen

Biſhops to make Enquiry after Recuſants.

Such Letters from the Lords, were not unuſual in thoſe Times, to cal upon the Biſhops to look to Recuſants in their Dioceſes, that came not to the Public Service. So afterwards, in the Year 1581, the Archbiſhop received a Letter, reminding of an Act made for the retaining of her Majeſty's Subject, in their due Obedience, as abuſing her Highneſs former great Goodneſs and Lenity, and refuſing to conform. And that the Biſhops ſhould make Enquiry as wel according to former Certificates heretofore made of Recuſants, as by others. And the next Year other Letters came from the Lords to the Archbiſhop and Biſhops, againſt Recuſants, for a diligent Search to be made of ſuch Perſons; and Certificates to be made of ſuch Perſons; and Certificates to be made under their Hands, of ſuch Offenders, and their Reſidences, and to ſend them up.

The Aſſertion of one of his Dioceſe, about an Oath upon a Book.

The ſame Biſhop alſo this Year was concerned, and took Pains about a dangerous Opinion broached in his Dioceſe. There happened a Diſpute between two, a Preacher and a Schoolmaſter. Wherof the one affirmed, that an Oath taken upon a Book of the Holy Evangeliſts, was of no more Value, than an Oath taken upon a Ruſh, or a Fly. Becauſe it was nothing, he ſaid, but Ink and Paper. He that aſſerted this, was one that lived at *Liſkerd* in *Cornwal*, and taught a Grammar School; a young Man, lately come thither, and not entred into the Miniſtry; licenced to catechiſe and expound the Scripture, by Dr. *Tremayn*, who was in Commiſſion to viſit for the Archbiſhop of *Canterbury*, and Commiſſary in al the Peculiars. This Doctrine being ſtrange, offended the Ears of the ſimple *Corniſh* Men. And the Biſhop fearing (as he wrote to the Lord Treaſurer on this Occaſion) ſome Danger that might ariſe thereby, rode himſelf to the Town of *Liſkerden:* Which he found in great Contention and Heat one againſt another: the young Man ſtoutly bent to ſtand in that he had taught. His Aſſertion he delivered to the Biſhop in Writing. But the adverſe Party being then abſent; and for that he ſaw no Truth could be wel tryed in that Tumult, he put off the Hearing therof unto the Aſſizes next that ſhould be holden at *Launceſton* about a Fortnight after. And hereupon the Biſhop ſent to Dr. *Tremayne*, and other learned of *Exon*, to be there with him: that he might be better able to pacify the Stir that buzzed in Mens Heads. He added, 'That truly the *Corniſh* Men were ſubtil, many of them in taking an Oath. Now, if they ſhould conceive, that in ſwearing upon a Book, no more Danger were, than upon a Ruſh, the Obedience that we owe unto her Majeſty, the Tryals that we have in Aſſizes and Seſſions, wherin the Controverſies were no otherwiſe commonly tryed, but by Force of a Book Oath, it might, as he wrote, open a great Gap, and let in a Floodgate (as it were) to great Diſorder, and many Miſchiefs ina Commonwealth.

The Courſe the Biſhop took hereupon.

'For the appeaſing of the which, he thought beſt to have the Aid and Advice of their Judges in the Aſſize, being then ſo nigh at Hand.

The ſaid Biſhop of *Exon* was uneaſy at this very Time about an Eccleſiaſtical Commiſſion, that he heard was ſuing out, to be grant-

ANNO 1576.

An Eccleſiaſtical Commiſſion for this Dioceſe, diſliked by the Biſhop. And why.

ed to divers Perſons in *Devon* and *Cornwal*, the Meaning wherof he much mervailed at. And that divers Times before, Dr. *Tremain* had attempted to have the ſame granted to him, and certain his Couſins and ſpecial Friends. Which the Biſhop always withſtood: knowing, as he ſhewed the Lord Treaſurer, that there was no need; he himſelf having ſo many Officers, and *Tremain* himſelf being a Commiſſary in al the Peculiars belonging to the Church of *Exon.* That it ſhould be but a Burthen and an Overcharge, to weary the People with ſo many Officers. Al which muſt and would lie, he ſaid, upon the Popular Coſt.

Puritans and Sectaries increaſed in his Dioceſe.

'My moſt humble and hearty Deſire therefore is, (as he ſubjoined his Requeſt to that great Lord and Favourer of Religion and Peace) that your Lordſhip wil be good unto the Country, and ſuffer no ſuch Commiſſion to be ſent into theſe Parties: and that the People, as far as I ſee, may more quietly be ruled by the Orders and Laws already received, and the Officers already known, than by new Officers which may be appointed, ſuch as wil be hardly ruled themſelves, when you have put a new Sword in their Hands. He ſaid further, that he ſpake ſomewhat of Experience. That his Dioceſe was great. And that the Sectaries daily did encreaſe. And he perſuaded himſelf he ſhould be able eaſier to rule them whom he partly knew already, than thoſe which by this Means might get them new Friends: which was the only Thing he ſuſpected [as he ſpake now more plainly] in this new Commiſſion.

The Biſhop deſires to leave his Biſhopric, and return to his Deanry.

And one Thing more muſt be remarked of this good Biſhop; that he found the Burthen of his Epiſcopal Care in that large Dioceſe ſo heavy, that he earneſtly deſired to reſign his Biſhopric, and (which is ſeldom heard of) to accept a lower Office in the Church, *viz.* to return to his Deanry of *Sarum*, then, as it ſeems, vacant; uſing theſe Words to the aforementioned Lord, to whom he was writing: 'If it pleaſe your Lordſhip to ſend me hence, and to reſtore me to the Place from whence I came, you could never do me ſuch a Pleaſure. The Time ſerveth; the Place is open. I wiſh your Lordſhip's Favour were no leſs bent to drive me hence to *Sarum* again, than in my firſt Suit for that Deanry; your Lordſhip's Help was readier than I was to crave it. Which Benefit, if I ſhould forget, I were the ingrateſt of al Men. I can do no more, (as he concluded) than profeſs myſelf to be at your Devotion. And ſo with his moſt humble Prayer, recommended his long Preſervation to God's moſt merciful Tuition. Dated from *Newton Ferres*, the xi. *March*, 1576. Subſcribing,

Your Lordſhip's own in Chriſt,

WILLIAM EXON.

The Biſhop of Lincoln *preaches this Lent at S.* Paul's.

From this Biſhop, we turn to another, not leſs worthy, *viz. Cooper*, Biſhop of *Lincoln*: And take Notice of a Sermon he preached in Lent, this Year, at S. *Paul's* Croſs, upon *Luk.* Ch. xvi. *Reddite* *rationem Diſpenſationis tuæ*, i. e. *Give an Account of thy Stewardſhip.* A proper Text for Magiſtrates, and al that were in public Place and Authority: and before ſuch, the Biſhop now preached. His Sermon he managed with ſo great Life, and Application to his Auditory, that *Fleetwood*, the Recorder of *London*, who was among thoſe that were preſent, was ſo affected with the Diſcourſe, that he reſolved to forſake a Speech that he had prepared to uſe before the Queen the next Week, when the Lord Maior was, on ſome Occaſion, to be preſent before her, and to follow the Matter that Biſhop had taken in Hand, altho' he would not do it (as he ſaid in his Letter to the Lord Treaſurer) in that very Form, yet to that Effect. And that he was moved to do for two Cauſes: The one, for that it gave Occaſion to remember my Lord Maior, his Brethren, himſelf, and al other in *London*, that had Charge and Authority of Government from her Highneſs, that they ſhould, and we, yield to her Majeſty *juſtam rationem Diſpenſationis noſtræ*. The other Cauſe was, for that he, the Lord Treaſurer, both could and would uſe the Matter ſo wiſely and learnedly, that it might do the more good to awaken them from their drowſy and negligent Dealings, than the fifty weekly Sermons, and the Eaſter Sermons, yearly preached in every Maior's Time, either could or ſhould do.

The ſaid Biſhop required to viſit King's *College in Diſorder.*

We find the ſame Biſhop this Year alſo, buſy, as being ordinary Viſitor of King's College in *Cambridge*. Into which College, at this Time, were many Evils broken in, by inteſtine Jars. Which the Lord *Burghley*, High Chancellor of that Univerſity, had taken Notice of. And ſome of the College themſelves deſired a Viſitation, for the Redreſs therof. But the Biſhop found he could not viſit at that Time, whatever Need there were of it, unleſs he had ſome extraordinary Authority committed to him for that Purpoſe. And ſo firſt, the Biſhop, by his Letters, acquainted the ſaid Chancellor, that divers of the Houſe had made Complaint of ſundry great and enormous Diſorders, as wel touching the State of the Houſe, as of certain particular Perſons in the ſame: Exhibiting unto him many Articles drawn, and ſet down to that Effect; the Biſhop of *Lincoln* for the Time being, being their Viſitor. The Biſhop found the Articles were ſuch as touched the State of the Houſe very near; and therefore required ſpeedy Amendment. But he anſwered them, that though he were their Viſitor by Statute, yet he had no Authority extraordinary to viſit; his Viſitation being but *a Triennio in Triennium*; and the Time ſince his laſt Viſitation there, not yet elapſed. Nor would he take upon him, he ſaid, to viſit them extraordinary, without Authority; leſt his Proceedings might be fruſtrate, and to none Effect. And though they urged him, yet he would by no means viſit; however they urged, that the Stay of the Viſitation would be a great Impediment to the State of their College. Then they requeſted his Leave, with great Importunity, according to the Appointment of their Statutes, to ſeek Redreſs of the higher Authority. Wherunto, in the End, the Biſhop condeſcended.

He wrote this to the Lord *Burghley*, adding, 'That he was ſorry 'to ſee ſo great Tumult in a Houſe of Study; eſpecially there,

ANNO 1576.

His Letter to the Lord Burghley.

'where he had before time in ſome part laboured to join them together in Unity and Concord. Though he knew not in whether Party the Cauſe of Trouble was. But that in his Opinion it were not ill, if by ſome lawful and ordinary Means, the Matters might be heard, and ſome good Order ſet between them. And that, if both Parties would join together, to deſire him to viſit, he might, by Order of Statute, deal in it. But becauſe that had not been done, neither could he orderly, nor was he willing to meddle in it. But that, indeed, for Example ſake, he could wiſh they were viſited rather by ſuch Order as Statute admitted, than otherwiſe, if they would on both Parts condeſcend therunto. But, he added, he was loth to move them unto it, leſt he ſhould ſeem to ſome jealous Mind, to be deſirous more to meddle in their Matters, than Need was. This, as he ſaid, he thought fit to ſignify to his Honour, leaving the reſt to his Wiſdom to conſider of: Meaning, as it ſeems, that he ſhould propound it himſelf to them, being their Chancellor.

Complaints of the Fellows againſt the Provoſt.

The Reaſon of theſe Diſturbances, was a Malice conceived againſt Dr. *Goad*, the Provoſt of the College, in ſeveral of the Fellows, and eſpecially *Fletcher*, *Lakes*, *Johnſon*, and *Dunning*, appearing moſt in it. The Accuſations they drew up againſt him, were of two Sorts, *viz.* Hindrance of Learning in the College, and Hindrance of the College Revenues: as granting prejudicial Leaſes; making an ill Barigain of Grain, to the Damage of the College; taking his Friends and Strangers with him, when he went his Progreſs, to view the College's Eſtate; ſending ſome about the College Affairs, without the College's Conſent. Further, they complained of his Wife; that ſhe came within the Quadrant of the College: (though ſhe came never twice within the Quadrant, but kept within the Lodgings.) That their Statutes did forbid the Provoſt to marry. Though the Statutes, as the Provoſt in his Anſwer ſhewed, did not forbid the Provoſts Marriage. And that the Viſitor's Statutes in the Beginning of the Queen's Reign, and the Univerſity Statutes lately made, allowed Heads of Colleges to marry. And many more Articles, they ſaid, they had againſt him, to the Number of Forty: though they could produce but Five and Twenty. To al which, the Provoſt gave in his Anſwers.

The Provoſt's Anſwer; and good Deſerts towards the College.

For the Matter was now come before the Lord *Burghley*, the Univerſity Chancellor, and others, the Biſhop of *Lincoln*, 'tis like, being one. Who received their Book of Articles, and likewiſe his Anſwers to each. And as to the Articles of his being a Hindrance to good Learning in the College, he gave in a Paper; wherin he ſhewed particularly what he had done for the Furtherance of Learning, ſince his coming. As, that he had erected a new Library, furniſhed with Books, eſpecially of Divinity, of old and new Writers; wheras the Library before his Time was utterly ſpoiled. For the Furtherance of Tongues, he had cauſed an ordinary *Greek* Lecture to be read; and a *Hebrew* Lecture, for Students in Divinity, to be read in the Chapel; and lately in his own Lodging, privately, by one *Baro*, a *Frenchman*. For the Furtherance of the Study of Divinity, he had procured a Divinity Lecture to be read publickly in the common Hall, by the ſaid Mr. *Baro:* who had a Stipend of twenty Marks yearly gathered, without any Charge to to the College, being ſupplied by Contribution from him, and the Company. That he himſelf ordinarily read a Divinity Lecture twice in the Week at Morning Prayer in the Chapel. Beſides, he had catechized unto the whole Houſe in the Chapel, exhorted the whole Company to the reading of the Scripture, *&c.* And wheras at his firſt coming to be Provoſt, there were but four Miniſters in the Houſe, and but one Preacher, now there were half a Score Miniſters, and half a Dozen of them Preachers, Beſides, that he had al ordinary Exerciſes of Learning duly obſerved, as wel for Lectures, as Diſputations.

Founds a Library from Copes ſold.

He anſwered alſo as wel the other Branch of Complaints made againſt him, namely, about Injuries done to the good Eſtate of the College. As for ſelling the Copes that were found in the Houſe, (which was one Article) he anſwered, that he turned them into Money, and beſtowed that Money upon the new Library, and Books for the furniſhing it. That he made away with the Organs, (which was another) he anſwered, he had done it by expreſs Command of the Biſhop of *Ely*, Dr. *Whitgift*, Dr. *May* and Dr. *Ithel*, the Queen's Commiſſaries to viſit that College ſome Years before, when they came into the Chapel to prorogue that Viſitation. And the Mony for the Organ was converted to the College Uſe.

Another Article againſt him was, that he dined not in the Hall on *Eaſter* Day. The Reaſon wherof was, as he anſwered, that he was to preach that Afternoon at St. *Mary*'s, by Deſire of the Vicechancellor; and ſo ommitted being at Dinner that Day.

Lakes.

One of theſe Fellows was *Lakes*, of a haughty Diſpoſition, who had been provoked by the Provoſt, having reproved him for his Habit, unbecoming a Scholar. For he wore under his Gown, a cut Taffata Doublet of the Faſhion, with his Sleeves out, and a great Pair of Galligaſtion Hoſe. For this diſguiſed Apparel, ſo unmeet for a Scholar, the Provoſt puniſhed him a Week's Commons. This had ever after ſtuck in his Stomach, and he had ſundry Expoſtulations afterwards with the Provoſt about it: ſuch was his ſtout Nature and Impenitency to be reproved.

After this Buſineſs had had a ful Hearing before their High Chancellor, the Provoſt was cleared, and the main Inſtruments in this Diſturbance were cenſured: ſome of them were put into the Gatehouſe at *Weſtminſter*, for falſly accuſing of their Provoſt, and al made their Recantations and Submiſſions to the Provoſt. *Rob. Johnſon*, a Drawer up of the Articles made his Submiſſion to the Provoſt for writing thoſe Articles of Accuſation againſt him, for carrying them up, and endeavouring to make Proof of them: *Dunning* and *Lakes* were committed to the Priſon of the *Gatehouſe*, the L. *Burghley* finding them the malicious Inventors of many Lies againſt the Provoſt. From thence the former writes Letters, dated in *May*, to that Lord, wherin he wondered at the Blindneſs of his own Mind, and ſo great a Privation of his Wit, and Reaſon; and calls this his Doing, *Facinus hoc ſceleratum.* He confeſſed, how he [the Lord *Burghley*] had warned him not to proceed in this wicked

Enterprize or to perſiſt in it: foretelling him, that if he did, it would have a bad Iſſue, til it had reduced him in the End, to the the utter Loſs of his Fortune, Liberty and good Name. The Occaſion of that Lord's giving him that Advice was, that *Dunning* had refuſed at firſt to ſtand to his Arbitration, and refuſed his grave Counſil. But now he found al true; and did confeſs, that he hated the Provoſt, and for that Reaſon had raiſed moſt falſe Accuſations againſt him, and that he had employed himſelf, *conſcindere maledictis*, in reproaching and reviling a Man worthy to be ſeen and heard by Princes: meaning, I ſuppoſe, for the excellent Eloquence of his Sermons at Court.

The Occaſion of this Ferment againſt the Provoſt.

Stephen Lakes, who was alſo committed to the *Gatehouſe*, thence wrote Letters alſo to the Lord *Burghley* of *Peccavi*: confeſſing, that he was one of them that accuſed their Provoſt *Graviſſimorum Criminum gravioribus verbis*, as of moſt grievous Crimes, ſo with more grievous Words. Then he unrips the whole Matter, namely, that enduring a great while, many Grievances (And what they were, appeared by what *Fletcher* another of theſe Accuſers, wrote to that Lord, *viz.* that Preferments went only by Favour, without Merit, and according as they ſtood affected to a Party; and no Regard had to Induſtry and Learning in their College) and no Redreſs, they agreed to make a Complaint; and *Lakes*, though he pretended very unwillingly, was the Man appointed to frame the Articles againſt the Provoſt; others were to ſupply him with Materials for thoſe Articles: and then the reſt were to peruſe what he had drawn up, and to correct, amend and add what they thought good. For this he was now aſhamed, being ſeverely by the Lord *Burghley* chidden.

In ſhort, the Provoſt and ſome of the Fellows (and they perhaps ſuch as ſtood not ſo wel affected to Religion) had moſt grievouſly fallen out and broken to Pieces. And the Matter being thus opened before their Judge, he puniſhed the Ringleaders, ſome by ſhort Impriſonment, others by *Reprimands*, al by Recantations and Submiſſions: and ſo reconciled them again: and withal took Order for the Redreſs of ſuch Things as were Grievances indeed.

Dr. Goad *the Provoſt, preacheth at Court.*

This Provoſt, Dr. *Roger Goad*, preached at Court about four Years before, in the Year 1572, in Lent, Sir *Tho. Smith*, Secretary of State preſent, who gave the Lord *Burghley* this Character of him and his Sermon, That he preached wel, and to him ſeemed to be a very grave and conſiderate Man. This Year, 1576, he obtained the Chancellorſhip of *Wells*, upon the Death of the former Chancellor, named *Hawthorn*; preſented by *Field*, Citizen and Mercer of *London*, for this Turn by Reaſon of the Grant of the Biſhop of the Dioceſe.

MSS. Matt. Hutton, *D. D.*

Bp. Sandes *Farewel Sermon upon his Remove to* York.

Edwin Sandes, or *Sandys*, a Man of great Note for his Piety and Learning, ſometime an Exile and Confeſſor for Religion, and who had been Maſter of Arts of St. *John*'s College in *Cambridge*, Head of *Katharine Hall*, and Vice-chancellor of that Univerſity, and after, Biſhop of *London*, was this Year tranſlated and advanced to the See of *York*, *March* 8, and inſtalled in the Perſon of *William Palmer*, Chancellor of *York*, *March* 13, following. At his Departure from *London*, where

he

ANNO 1576.

he was dearly beloved, he made them a farewel Sermon at St. *Paul's* Croſs. His Text was in 1. *Cor.* xiii. *For the reſt, Brethren, Farewel: Be perfect, be of good Comfort, be of one Mind, live in Peace: and the God of Love and Peace ſhal be with you.* In this his laſt Diſcourſe to the Citizens, as he openly avowed, how faithfully and ſincerely he had diſcharged his Duty among them, ſo in moſt affectionate and endearing Expreſſions he ſhewed his Love to them, and acknowledged theirs to him, their Paſtor. Much pious and good Counſil he leaves with them. And hopes God had placed another very worthy Biſhop in his Room; and ſo would have the leſs Want of him. He promiſeth not to forget to pray for them, as he earneſtly deſired their Prayers for him. But take his own excellent and right Chriſtian Words.

His Proteſtation concerning the Diſcharge of his Duty.

'That his Conſcience bare him Record, that he had endeavoured to tread in the ſame Steps [with St. *Paul*] in his Diligence toward this *Corinthian* Church. That of his Doctrine, which was the chiefeſt Point, he dared affirm even the ſame which the Holy Apoſtle did, I have delivered none other unto you, than that which I have received of the Lord. Yea, ſafely, in the Sight of the moſt High God, he might ſay with him, *You have received of us not the Word of Man, but as it was indeed the Word of God.* And that in the Diſtribution therof, neither had he uſed Flattery, as they knew, neither coloured Covetouſneſs, the Lord would teſtify. Neither had he ſought his own Praiſe, his Heart was Witneſs. And this Teſtimony of Conſcience, that he had dealt ſincerely in the Houſe of God, as touching Doctrine, had been his great Relief and Comfort in al the ſtormy Troubles; which by the mighty Aſſiſtance of Almighty God, he had waded through.

'That concerning Diligence in the Execution of his Office, altho' he had a ready Wil, yet his weak Body being not anſwerable to his Deſire, as al Fleſh herein was faulty, ſo for his Part he muſt plead Guilty. One Debt and Duty with St. *Paul* he profeſſed he had truly paid them. For with a tender Affection he had loved them. That the Nurſe was never more willing to give the Breaſt unto the Child, than he had been, that they ſhould ſuck not only Milk, but alſo Blood from him, if it ſtood them in ſtead, or ſerved to their Safety. God he knoweth, added he, that with this Love I have loved you. That in uſing Correction, I have ſought Reformation, and not Revenge. That to puniſh, had been a Puniſhment to himſelf. That he never did it but with great Grief. That he always had laboured rather by Perſuaſion to reclaim Tranſgreſſors, than by Correction. With which Kind of Dealing, becauſe ſtubborn Minds would not be bowed, his Softneſs, he granted, had rather deſerved Reproof than Praiſe.

'His Life and Converſation among them, he left wholly to their ſecret Judgments. That he could not ſay (For who could?) that his Heart was clear. That if in many Things we offend al, how could any Man ſay he was no Sinner, except he ſaid alſo, that God is a Liar? Howbeit this the God of his Righteouſneſs knew, that wittingly and willingly he had wronged no Man. If I have, ſaid he, *Reddam quadruplum*, I wil render four times ſo much Good.

‘That if any had wronged him, he heartily forgave them, and would forget it for ever. That while he lived, he would acknowledge, that he had received more good Liking, Favour and Friendſhip at their Hands, than he could either look for, or deſerve. That God had, no doubt, his People; that he had many a dear Child, in that City.

‘But now that by God's Providence, not by his own Procurement, he was called from thence, to ſerve elſewhere in the Church of Chriſt, he would with St. *Paul*, take his Leave of them: and that the more willingly, as wel becauſe it was God's good Wil and Appointment, as alſo for that he truſted, the Change ſhould be good and profitable unto them: his Hope was, that the Lord had provided one of Choice to be placed over them, a Man to undertake this great Charge ſo wel enabled for Strength, Courage, Gravity, Wiſdom, Skil in Government, Knowledge, as in many other Things, ſo eſpecially in the heavenly Myſteries of God, that he doubted not, but his Departure ſhould turn very much to their Advantage. And that among them, ſith a great Part of his Life was now ſpent, and a few evil Days remained otherwhere to be beſtowed, he muſt uſe the Words of the Bleſſed Apoſtle, *For that which remaineth, my Brethren, Fare ye wel.* My dear and faithful Flock, farewel; My Crown and my Joy, Farewel. Again, with Grief I ſpeak it; Farewel. I muſt in Body go from you; yet in Heart and Good Wil, I ſhal be ever with you. You ſhall ever be moſt dear unto me. And I ſhal not ceaſe (God forbid I ſhould) to pour out my Prayers before the Almighty in your Behalf; that the great Shepherd of the Sheep, even the Lord Jeſus, may take Care of you, and by his holy Spirit direct and govern you in al your Ways: And in like Sort he moſt heartily craved at their Hands, that they would not be unmindful to pray alſo for him, that he might walk worthy of his Calling, *&c.* So grave, ſo compaſſionate, ſo Paſtor-like, did this truly Primitive Biſhop take his Leave of his beloved People: which I thought worthy ſetting down, as ſome Memorial of this good Man, as alſo of the obliging Chriſtian Behaviour of the Citizens of *London* in theſe Times, to their Biſhop.

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And for what Reaſons. Pap. Offic.

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'*Item*, Good Hoſpitality, required of a Biſhop, as one of the Things which give Credit to his Function, and ſo a ſpecial Means to win the People the better to believe his Preaching, ſhal be greatly, by want of this Houſe, hindred; ſpecially, for that the City of *York* of al other Places, wherein his Charge is, hath the greateſt Need, and doth greatlieſt expect Relief. In which City, or any thing near it, he hath no Houſe to keep Hoſpitality in.

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'*Item*, The Houſe being once poſſeſſed by one Lord Preſident, it wil hereafter be drawn to like Example. And other Lords Preſidents making Suit for the Uſe therof, ſhal more hardly be anſwered; when there is a former Pattern of ſuch Graunt to the Lord Preſident that now is. Wherof wil grow Matter of Grief between the Archbiſhop and them, to the Hindrance of her Majeſty's Service by them both.

'*Item*, The Graunt of the Houſe from the Archbiſhop, wil in the Opinion of that Country, ſeeem to tend to the Spoil of that See: the Blame wherof, whereſoever it ſhal reſt, wil be Occaſion of great Diſcontentation to ſo many as like the Hoſpitality uſually maintained there by the Archbiſhops heretofore.

Item, It were inconvenient, that the Archbiſhop, whoſe Credit muſt eſpecially further his good Government, ſhould enter thither either with the Opinion of yielding to the Graunt of his Houſe, or with Note of Unworthyneſs to enjoy the Poſſeſſions heretofore freely permitted to his Predeceſſors.

ANNO 1576.

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'*Item*, The Archbiſhop's other Houſe, called *Cawood*, beſides that it 'is eight Miles diſtant from *York*, and ſo ſhal be Occaſion of many 'troubleſome Journeys, unmeet for a Man of his great Years, if he 'ſhould do his Duty there; it is alſo at certain Seaſons of the Year, 'by Reaſon of Watersand Ditches, very unwholeſome: and therefore 'cannot without Danger to his Health, be continually uſed. The 'reſt of his Houſes be ſet ſo far off in the utter Parts of the Dioceſs, and al the Commodities appertaining to them ſo let out, that 'he cannot make his Abode in any of them.

'*Item*, There appeareth no Cauſe, why the Archbiſhop which ſhal 'be, ſhould not enjoy the ſaid Houſe, as in the Times of this, and 'other our Preſidents, the Archbiſhops have had and occupied the 'ſame. Neither can there be any Colour of Neceſſity pretended, that hath not been at other Times, or not heretofore not ſufficiently ſatisfied without the Graunt of the Houſe to the Lord 'Preſident's Uſe.

'*Item*, The Houſe being once poſſeſſed by one Lord Preſident, it 'wil hereafter be drawn to like Example. And other Lords Preſidents making Suit for the Uſe therof, ſhal more hardly be anſwered; when there is a former Pattern of ſuch Graunt to the Lord 'Preſident that now is. Wherof wil grow Matter of Grief between the Archbiſhop and them, to the Hindrance of her Majeſty's 'Service by them both.

'*Item*, The Graunt of the Houſe from the Archbiſhop, wil in the 'Opinion of that Country, ſeeem to tend to the Spoil of that See: 'the Blame wherof, whereſoever it ſhal reſt, wil be Occaſion of great 'Diſcontentation to ſo many as like the Hoſpitality uſually maintained there by the Archbiſhops heretofore.

Item, It were inconvenient, that the Archbiſhop, whoſe Credit muſt 'eſpecially further his good Government, ſhould enter thither either 'with the Opinion of yielding to the Graunt of his Houſe, or with 'Note of Unworthyneſs to enjoy the Poſſeſſions heretofore freely 'permitted to his Predeceſſors.

‘*Item*, The Conſcience of the Archbiſhop now named, is herein to be favoured. Who, as hitherto he hath always profeſſed, ſo yet aſſureth himſelf, that without Offence to his Duty, he may not give his private Aſſent, to the diminiſhing of the public Patrimony of the Church.

‘*Item*, The Lord Preſident ſhal herein much impair the good Opinion conceived of him, for the Defence of Religion, and for Sincerity. Whereby hitherto his Government hath had ſpecial Succeſs; if he ſhal give the firſt Example of taking from that See, which before him hath not been attempted by any Lord Preſident, neither may be, witout the great Offence, and Diſcontentation of many.

Biſhop Elmer *contends with Archbiſhop* Sandys, *about the Revenues.*

The ſame Biſhop, ſoon after his Tranſlation, met with more Trouble, happening by a Conteſt, *Elmer*, that ſucceeded him in *London*, (or ſome buſy Lawyer for him) had with him. Who required all the Incomes of that See, from *Michaelmas* laſt. *Sandys*, on the other Hand, would enjoy the Benefits from *Michaelmas* to *Candlemas* enſuing; having been to that Time Biſhop of *London*, before he removed to *York*. And pleaded to the Lord Treaſurer, that he had ſpent upon the Biſhoprick of *London* in Hoſpitality, what he had received, and 550*l.* more, ſince *Michaelmas* laſt paſt. That there was no Example that he ſhould make any Reſtitution therof to his Succeſſor. That neither Biſhop *Yong*, (who was the firſt Archbiſhop under Queen *Elizabeth*) neither the late Biſhop of *York* [Archbiſhop *Grindal*] was ſo dealt withal; but enjoyed al that they had received, and yet looked ſo far backward as he [Archbiſhop *Sandys*] deſired. That indeed, his ſaid Succeſſor had at firſt required no more than the enſuing *Lady Day* Rent. And that ſo he had ſaid. And he is Able, added the Archbiſhop, and I a Beggar. That he had taken the Coſt and Pains, and his Succeſſor none. And that if the Reſtitution Day looked back to the *Purification* of our Lady, it was as much and more than he looked for.

He appeals to the Lord Treaſurer, againſt the Archbp.

But it ſeems, Biſhop *Elmer*, by the Advice of ſome, altered his Mind, and now inſiſted upon the whole Revenue from *Michaelmas*, to be reſtored to him. And to take off any Pleas of the Archbiſhop to the contrary, gave in a Note to the Lord Treaſurer, (to whom he laid open this his Cauſe) ſpecifying, what conſiderable Benefits and Advantages the Archbiſhop had received, ſince his coming to *York*: As firſt, the *Lady Day* Rents, 500*l.* The Demeans, amounting to 400*l.* The Benevolence of his Clergy, 800*l.* And in Wood, to the Value of 3000*l.* This Note the ſaid Lord ſent to the Archbiſhop, by the Hand of one of his Servants, that he might hear and underſtand both Sides the better. On the Margin therof, which he ſoon ſent back to the Treaſurer, with his Letter, he gave his Anſwer briefly to each Article: *viz.* To the *Lady Day* Rents, *This is untrue by a great Sum; and perhaps ſome Part of the Tenths will be required of me.* Secondly, to the Demeans, he wrote in the Margin, *Not* 5*l.* Againſt the third Sum, *viz.* the Clergies Benevolence, he wrote, *In two Years to come.* Againſt the

Value he ſhould make of his Woods, thus he anſwered in the Margin, *He might as wel have rated the Houſes there, to pul down and ſell. He* [*the Biſhop of* London] *hath as much Wood left at* London.

The Archbp's Letter to that Lord, in his own Behalf. Pap. Off.

And his Letter was to this Tenor: ‘My good Lord, of late I came out of *Buckinghamſhire*. Since what Time I have kept my ſelf here, at the *Minoreſſe*, within the Doors: Cogitating, what to ſay at the Croſs, for my Farewel. If that had not ſtayed me, I had, according to my Duty, viſited your Lordſhip ere this. Yeſterday I received by *William Seres*, a Note from your Lordſhip (as it ſeems) unto me, delivered unto you by the Biſhop of *London*, or by his Means. If I ſhould ſay nothing unto it, I truſt your Lordſhip can eaſily eſpy what ſpiteful Meaning is in it, and what Untruth it ſetteth forth. But I have ſet a brief and a true Comment to this falſe Text, as by the Billet encloſed, your Lordſhip may perceive.

‘Coloured Covetouſneſs; an envious Heart, covered with the Coat of Diſſimulation, wil, when Opportunity ſerveth, ſhew it ſelf. My Lord, I am ſore dealt withal, and moſt ſhamefully wronged on every Side. My only Comfort is, that a clear Conſcience wil anſwer for me before God: And that when I ſhal be tryed, *Veritas liberabit me*. To morrow, if I may find your Lordſhip at home, I wil attend myſelf, to open this Matter more at large. Thus, much bound unto your Lordſhip, and ever yours to uſe wherin I can, I recommend you to the good Direction of God's holy Spirit. From my Lodging at the *Minoreſs*, this laſt of *April*, 1577.

Your Lordſhip's in Chriſt, ever aſſured,

E. EBOR.

‘I ſhal pray your Lordſhip to keep theſe Things to your ſelf, unto ſuch Time as I ſpeak with your Lordſhip. At what Time I wil give you the Reaſon, why I deſire it.

He vindicates himſelf, and reflects upon the Biſhop of London.

In another Letter to that Lord, I find the Archbiſhop more particularly endeavouring to ſatisfy him in theſe Matters urged againſt him, ‘That he had ſerved there, at *London*, until *Candlemas* laſt, as Biſhop, and received the Rents therof, according to Equity and Law. That the Sum was ſmal; and in that Time he ſpent there one Thouſand Pounds and upwards. That he received ſomewhat of her Majeſty's Liberality at *York*, as the Lord Treaſurer knew. But that the new Biſhop of *London*, being at no Coſt, neither ſerving the Biſhopric, received of her Majeſty's Gift in like Sort 397*l*. In Truth more, added the Archbiſhop, than he had deſerved any Way. And beſides, he received in the mean time, the Revenues of his other Livings: which amounted not to a little. Concluding with this Reflection upon the Biſhop, *A greedy Deſire wil never be ſatisfied*.

‘That for the *Demeans* ſince *Michaelmas*, at *York*, being in the Lord Preſident's Hands, until our *Lady Day* paſt, it was eaſy to

ANNO 1576. ‘ conceive what Benefit would grow therof to him, the Archbiſhop. ‘ But that the Demeans in *London*, ſaved wel in Winter, would be ‘ as much worth.

‘ That if it were lawful for the Archbiſhop of *York* to ſel al his ‘ Woods upon a Day, as this Bil ſeemed to inſinuate, (rating the ‘ Woods at 4000*l.*) then was it lawful for the Biſhop of *London* to ‘ do the like, who had as much Wood left him, as his was at ‘ *York*.

‘ That it was deſire of Gain, and Envy, that the Archbiſhop of ‘ *York* ſhould have any thing, or be ſo dealt with, as he himſelf, ‘ that had made him give forth this Untruth, and envious Note: ‘ wherin he laboured to hinder the Archbiſhop of *York*, leſt her ‘ Majeſty ſhould ſhew him further Favour; and to ſet forth the ‘ Commodities there, as might be thought for a *melius inquirendum*; ‘ and hereby, not to gain himſelf. For how came he to look for ‘ that, that the Biſhop of *York* would give his Revenues to ſo ‘ unthankful a Man, that ſo ſoon as he had holpen him on with ‘ his Rochet, was transformed, and ſhewed himſelf in his own ‘ Nature?

CHAP.

CHAP. III.

The Biſhop of Worceſter *made Vice-Preſident of the Marches of* Wales. *The* Preſidents *therof.* Curteis *Biſhop of* Chicheſter, *preaches at* Paul's *Croſs. Proceſs againſt the Biſhop of* Glouceſter *from the Queen.* Pilkington *Biſhop of* Durham, *dies. His Prayers.* Dr. May *makes Intereſt to ſucceed him. Biſhop of* Carliſle *is made Biſhop of* Durham: *Sues for Dilapidations. And* Dr. May *ſucceeds to* Carliſle. *Holds the Rectory of* Darfield *in* Commendam. *Dr.* May's *Family.*

The Biſhop of Worceſter *is Vicepreſident of* Wales.

Dr. Powel's *Hiſt. Cambr.*

THIS Year *Whitgift* Biſhop of *Worceſter*, was made Vicepreſident of the Marches of *Wales*; a great Honour, as wel as Truſt; Sir *Henry Sydney* the Preſident, being abſent in *Ireland*, the Queen's Lieutenant there. That Office was firſt put into the Hands of a Biſhop, *viz. Rowland Lee*, Biſhop of *Coventry* and *Litchfield*, the 26. *H.* VIII. being then ſent to be Preſident of that King's Council in thoſe *Marches*. In whoſe Time, the Principality and Country of *Wales* was incorporated and united unto the Kingdom of *England:* When this Biſhop and his Aſſociates did notable good Service. He dyed the 34. *H.* VIII. and lyeth buried in *Shrewſbury*. After him another Biſhop, *Richard Sampſon*, who was removed from *Chicheſter* to *Coventry* and *Litchfield*, was (35. *H.* VIII.) appointed Lord Preſident of the ſaid Marches. Then ſucceeded firſt a Layman, *viz. Dudley* Earl of *Warwick*, in the Reign of King *Edward* VI. And next him *William Herbert*, Knight of the Garter, Earl of *Pembroke*. After him, 1*mo Mariæ*, *Nicolas Hethe* Biſhop of *Worceſter*, became Preſident. Then, 6°. *Mariæ*, ſucceeded another Biſhop, *viz. Gilbert Bourn*, of *Bath* and *Wells*. Then, 1*mo Eliz.* the Lord *Williams* of *Thame*. And then Sir *Henry Sydney*, and the Biſhop of *Worceſter* Vice-Preſident, as aforeſaid. Omitted in this Account, *Tong*, Archbiſhop of *York*, who had been alſo Preſident or Vicepreſident. And among the Preſidents of this Council of *Wales*, held at the Caſtle of *Ludlow*, who were wiſe Governours, and Men of great Credit Dr. *Powel*, the Author of the Hiſtory of *Cambria*, reckoneth particularly three Biſhops, *Heath* Archbiſhop of *York*, *Tong* Archbiſhop of *York*, and *Whitgift*, then living, Archbiſhop of *Canterbury*.

Biſhop Curteis *preaches at* Paul's *Croſs.*

Curteis Biſhop of *Chichiſter*, Chaplain to the Queen, and a great Court Preacher, preached a Sermon this Year at S. *Paul*'s Croſs, upon *Revel.* xii. 1, *&c. And there appeared a great Wonder in Heaven, a Woman cloathed with the Sun, and the Moon under her Feet: And upon her Head a Crown of twelve Stars, &c.* It was printed.

Proceſs againſt the Biſhop of Glouceſter *for Tenths.*

Cheny, Biſhop of *Glouceſter*, was this Year in Danger of falling under the ſame Fate with *Parkhurſt* Biſhop of *Norwich*, in the Year 1572, running behind hand with the Queen for his Clergy's Tenths. His Vice-Collector (whoſe Name was *Gifford*) having brought him 500 *l.* in Debt to her Majeſty. So that in the Month of *October*, Proceſs came down from Mr. *Fanſhaw* and Mr. *Godfrey*, belonging to the Exchequer, to the Sheriffs, to ſeize the Biſhop's Lands and Goods for Payment. They accordingly called upon the Biſhop for the Debt. Who prayed them to forbear executing their Office, and promiſed to ſave them harmleſs. And ſo ſpeedily diſpatched his Letters, dated *October* 5, to the Lord Treaſurer, in his and their Favour. The Sum wherof was, that he was ready to pay what was due, after ſome Forbearance. Money, he ſaid, he had but little, ſpending al hitherto in Houſekeeping. And in fine, he made two Suits to that Lord. Firſt, that he might have convenient Time to pay the Debt, conſidering his own Tenths and Subſidies came to 112 *l.* yearly, beſides Fees, Servants Wages, Liveries, Houſekeeping, *&c.* Reſolving, that he would for the future keep fewer Men, cut off his Fare, be at leſs Charges, that his Debts might be the ſooner diſcharged. His ſecond Requeſt was, that the Sheriffs might have no Fine ſet upon their Heads for forbearing a little Time with him. And ſo in Concluſion, humbly craving his Lordſhip's Favour; fearing the Example (as he ſaid) of the Biſhop of *Norwich*. Which what that was, is ſet under the Year 1572.

Archbp Park. *Life. Book* iv. *Ch.* 5.

This Biſhop, who was a *Lutheran*, and a Free-willer, and touched moreover (as was ſuſpected) with Popiſh Principles, lay under ſome Cloud. See ſomewhat more of him in the Life of Archbiſhop *Parker*, under the Year 1571. He dyed in the Year 1578, the Biſhopric lying vacant about three Years. One Reaſon wherof might be; for the Queen, to ſatisfy her Debt out of the Revenues of the See.

Biſhop of Durham *dies.*

This Year *Pilkington*, Biſhop of *Durham* (of whom ſome Things have been related elſewhere) dyed. And for a Memorial of this pious Exile and Confeſſor for Religion, I ſhal record three godly Prayers of his compoſing. One calculated for the Beginning of the Reformation of Religion under Q. *Elizabeth*: a Second, For faithful Preachers to be ſent forth at that needful Time, to preach the Goſpel, and for good Magiſtrates to countenance it. And a Third againſt Error and Popery. All ſeaſonable, eſpecially at that Time. See them in the *Appendix*. The two former are ſet at the End of his Expoſitions upon the firſt and ſecond Chapters of *Aggeus*, printed about 1559. The Third at the End of his Book, in *Confutation* of a Popiſh Paper, about the Burning of S. *Paul*'s.

Book II. [*No.*I.] II. III.

Dr. May *endeavours for* Durham *or* Carliſle.

Endeavour was now made for *John Mey*, or *May*, (who was elected Fellow of *Queen*'s College in *Cambridge*, *Anno* 1550, afterwards created D. D.) a dignified Man, and wel known in the North, being Archdeacon of the *North Riding*, either to ſucceed in that See of *Durham*, now vacant: or if Dr. *Barnes*, the Biſhop of *Carlile*, were tranſlated thither, that he might obtain that

Biſhopric.

ANNO 1576.

Biſhoprick. His noble Friend, the Earl of *Shrewſbury* wrote to the great Earl of *Leiceſter* at Court, to move it to the Queen, and to deliver to her Majeſty his Letter in Dr. *Mey*'s Behalf. To whom the Earl of *Leiceſter* anſwered, that her Majeſty had received the Letter, and took his Suit in good Part; and added, that he knew the ſaid *May* was like to have good Speed for one of thoſe Biſhopricks. That he had ſome Back Friends, but that he was then paſt the worſt; and was much bound to his Lordſhip. Adding, that he thought the Biſhop would be appointed ſhortly.

The Earl of Shrewſbury *writes in his Behalf to the Court.*

The ſame Earl of *Shrewſbury* wrote alſo a Letter to the Earl of *Suſſex*, Lord Chamberlain, recommending to him the ſaid Perſon, in Reſpect of his good Preaching and Hoſpitality: wiſhing him to be preferred to one of thoſe Biſhopricks, or ſome other: requeſting his Furtherance therin, as Occaſion might ſerve. That Nobleman's Anſwer to the Earl of *Shrewſbury*, was to this Purport, 'That truly he did not know the Man, but giving Credit to his Lordſhip's Knowledge in thoſe two Points, of ſound Preaching and good Hoſpitality (which he ſaid, were the two principal Matters to be required in a Man to be called to ſuch a Miniſtry) he would be glad at his Lordſhip's Requeſt, to give him Furtherance in this or any thing elſe, wherinſoever he ſhould ſee Opportunity. As he wiſhed alſo to do any thing his Lordſhip would at any Time commit to him.' This was writ from the Court, *November* the 15th, 1576. Subſcribing,

Your aſſured Friend,

T. SUSSEX.

Barnes, *Bp. of* Carliſle, *tranſlated to* Durham.

In ſhort, *Barnes* is tranſlated to *Durham*, by the Lord Treaſurer's Intereſt, upon the Account of ſome good Services he was to do in that Capacity for the Queen, and Religion, according as that Lord by a Letter had ſuggeſted to be expected from him. His thankful Acknowledgments for this Favour in commending him to her Highneſs, and interpoſing his own Credit for his [the Biſhop's] Service, he ſoon after profeſſed in a Letter to the Treaſurer. 'Proteſting to devote himſelf and his Service unto his Honour for ever. And as he had deſired him, now in that Place to take ſome eſpecial Care of certain Matters, (which I ſuppoſe was to watch any Meſſengers or Meſſages, that might come from *Scotland* to the *Scottiſh* Queen, or from her that Way, and likewiſe for the Service of Religion, to check Popery in thoſe Parts, where eſpecially Emiſſaries were ſent to ſay Maſs, and to make Proſelytes, and to ſtir Inſurrections.) 'He aſſured him that he would not be unmindful to accompliſh his Lordſhip's Requeſts, as he truſted, ſhould tend to the Advancement of God's Glory, and her Majeſty's good Service. And that he doubted not, he ſhould do it, if he were wel backed at the Beginning by her Highneſs, and that Lord, and the reſt of the Privy Council. And that he had ſerved ſeven Years at *Carliſle*, and he truſted, had diſcharged that Promiſe, that his Lordſhip then made unto her Highneſs in his Behalf. The whole Letter

ANNO 1576.

'with an *&c.* of ſhewing himſelf thankful, may be read in the *Appendix* that I may preſerve ſome Memorial of Biſhop *Barnes*, as I do, as far as I meet with any Matters of Remark, concerning other Biſhops of theſe Times.

N° IV.

The new Bp. ſues for Dilapidations.

But there followed a Conteſt between the new Biſhop and Mrs. *Pilkinton*, the former Biſhop's Widow, about the Dilapidations, which the Biſhop made to amount to a great Sum, as by a Brief of the ſpecial Surveys appeared; which he ſent up to the Lord Treaſurer, who concerned himſelf in the ſame, in order to make ſome amicable Concluſion between them; and was deſirous to have the Matter ended by Arbitration. Which the Biſhop ſhewed himſelf ready to comply with: Thus declaring to the ſaid Lord, 'What he had done 'touching his Lordſhip's Requeſt to compromit to order of indifferent Men the Controverſy between Mrs. *Pilkinton* and him, for 'Dilapidations; That he did the laſt Summer appoint with Dr. '*Kingſmel*, her Brother, to ſend up ſome at *Michaelmas* Term laſt, to 'deal with them in that Cauſe. And that accordingly he ſent Mr. '*Richard Frankland* and another for him. Who waited there at that 'Term Time, and ſought for Mr. *Kingſmel*. And declared unto 'Mrs. *Pilkinton*'s Proctors, that they attended to that End. But 'none of them would for her deal that way; nor be known to 'have any Direction to that End from her and hers. But they had 'fee'd three Doctors and two Proctors to anſwer him, as like would. 'Whereupon they informed him to commence his Suit: And that 'ſince they had uſed ſuch Delays, and ſo dallied in the Suit, (the 'Judge more than indifferently inclining to them) they had driven 'him, he ſaid, to appeal to her Majeſty.

'So that the next Term, as he proceeded, his Lordſhip ſhould ſee 'the original Surveys under the Hands and Seal of Gentlemen, 'Wiſe and Right Worſhipful. And that at his Honour's Requeſt 'he would ſend up ſome for him, who ſhould attend upon his 'Lordſhip four Days before the next Term. And that it would 'pleaſe his Lordſhip to command thoſe that were for Mrs. *Pilkinton*, then to be before his Honour alſo. And that thoſe whom he 'ſhould ſend ſhould deal with them; and offer ſuch Offers on his '[the Biſhop's] Behalf, as he doubted not, but his Lordſhip ſhould 'like of, and think to be reaſonable and friendly. Notwithſtanding 'he would not rehearſe, how ill he had been handled at Mrs. *Pilkinton*'s Hands, and by hers: which his Lordſhip ſhould know hereafter. This was written from *Aikeland*, the 11th Day of *February*, 1577. Subſcribing,

Your Honourable good Lordſhips,

Ever in Chriſt Jeſu,

At al Commandments,

RI. DUNELM.

Dr.

ANNO 1576.

Dr. *Mey* was at length made Biſhop of *Carliſle*, by the Interceſſion of his ſaid Friend, the Earl of *Shrewſbury*. Which Favour he acknowledged by a Letter of Gratitude, dated *June* the 1ſt, 1577, from *Huntingdon*, being then Biſhop Elect: Importing, 'That 'having received ſo many good Turns at his Honour's Hands, 'he thought it his bounden Duty to write theſe his humble 'Letters of Thankſgiving unto his good Lordſhip; aſſuring the 'ſame, that as he took himſelf more bound unto his Honour 'than he could expreſs, ſo he would never be unmindful of his 'Duty towards his Lordſhip, or any of his Lordſhip's Friends; but 'to the utmoſt of his Power would always be ready to gratify the 'ſame any Manner of Way that ſhould lie in him. Requeſting fur'ther of the ſaid Earl, to obtain a *Commendam* for him, where he might reſide, *Roſe Caſtle* being at preſent taken up by a Temporal Lord, the Lord *Scroop*. Therefore he beſeeched him to move the Earl of *Leiceſter* for his *Commendam*, that among other Things, he might ſtil enjoy the Benefice of *Darfield*; which was the only Place that he now had to ſtay in; conſidering, that the Lord *Scroop* had the Uſe of *Roſe Caſtle*, 'til *Michaelmas* next. And that he had alſo at the ſaid Earl of *Leiceſter*'s Requeſt, parted lately with his Maſterſhip of St. *Katharine*'s Hall in *Cambridge*, to one of his Lordſhip's Chaplains, [*viz. Edm. Hound.*]

Dr. Mey *is Bp. of* Carliſle: *procured him by the Earl of* Salop.

This *Darfield* was a Rectory in *Yorkſhire*, containing no leſs than 2000 Souls, young and old: but not coming al to one Church, there being two Chapels annexed; the one at *Wombe*, the other at *Worſeborough*. Which Town might conſiſt of 600 Souls more. To which Pariſh belonged a Parſon (who was the Biſhop) and a Vicar. Whoſe Living conſiſted of a Penſion of 22 Marks: the Parſon's, of ſix or ſeven Score Pounds by the Year. He allowed to the Curates of the two Chapels (wherof the Vicar was one) five Pounds each yearly. And the Biſhop procured quarterly Sermons for his Head Church. But for this, the Biſhop was unworthily ſlandered and clamoured at by the *Puritan* Faction after this Manner, If one asked, Why theſe Stipendaries took ſo little of the Parſon, and he receive ſo much, Anſwer was made, that if they refuſed, the Biſhop would take one or other that came next to Hand, and create him a Shepherd in one Day, that would be content to ſerve him for leſs. Such Slanders were eaſily raiſed, and then ſtudiouſly blown about among the Common People.

Darfield *Rectory in Commendam.*

Part of a Regiſter, Folio 277.

This Biſhop bore Sable, a Cheveron, Or, between three Croſs Croſlets, Fitche, Argent. On a Chief of the Second three Roſes. Which ſeemed to be an Addition to the Biſhop's Coat; for his Brother, Dr. *William May*, Dean of *Paul*'s, bore it plain. He married *Amy*, Daughter of *Will. Vowel* of *Creke* Abby in *Norfolk*, Gent. and Widow of *John Cowel* of *Lancaſhire:* and had Iſſue *John*, his Son and Heir; *Elizabeth*, married to *Richard Bird*, D. D. *Alice*, married to *Richard Burton* of *Burton* in the County of *York: Anne*, married to *Richard Pilkington*, D. D. *John*, the Biſhop's Son and Heir, of *Shouldham* Abby, *Comitat. Nor.* Eſq; married to *Cordela*, Daughter of *Martin Bowes* of *London*, Eſq; And had Iſſue *Henry*, *John*, *Steven*,

This Biſhop's Coat Armour, and Family. Herald. Offic.

ANNO 1576.

Steven, Margaret, married to *Richard Fawcet* of *Catericks,* in *Com. Richmond,* Clerk, *Frances, Fortunata, Frances, Dorothy.*

His Death. Rev. Tho. Baker.

This Biſhop's Death, Place of Interment, and Memorial, follow: being taken from the Regiſter of the Pariſh of *Dalſton* in *Cumberland.*

Feb. 15, 1597. *Reverendus in Chriſto Pater,* JOHANNES MEY, *Divinâ Providentiâ Epiſcopus* Carliolenſis, *horâ octavâ matutinâ Decimi quinti diei Februarii, mortem oppetiit, & horâ octavâ Veſpertinâ ejuſdem diei,* Carliolenſi *in Eccleſiâ ſepultus fuit. Cujus Juſta celebrabantur die ſequenti* Dalſtonii.

CHAP. IV.

Rockrey, B. D. *of* Queen's *College* Cambridge, *inconformable to the Apparel preſcribed by Statute: His Caſe ſignified by the Maſter of the College. One* Gawton, *a* Puritan, *ſummoned before the Biſhop of* Norwich. *The Matters laid to his Charge. Is ſuſpended. One* Harvey *another* Puritan *Miniſter of* Norwich, *ſuſpended.* Gawton's *Letter to the Biſhop, diſowning his Juriſdiction. A Sect of* Libertines. *Dr.* Laur. Humfrey, *made Dean of* Glouceſter. *Obſervation of the 17th of* November. Iriſh *Prieſts, Baſtards. Diſpenſed with by the Pope to take Orders.*

Rockrey *of* Cambridge, *incompliant to the Habits.*

WE turn now to the *Puritanical* Sort, and ſuch as refuſed Conformity to the Cuſtoms and Practice of the Church, enjoyned. Of this Sort was one *Rockrey,* B. D. of *Queen's* College, *Cambridge.* He was an Enemy to the wearing both of the Apparel, required of the Clergy, and of the Univerſity. And ſo inconformable he had been ſome Years before: and was caſt out of the College for the ſame Fault, by Command of the Queen's Council. But ſuch was the Tenderneſs of the Lord *Burghley,* Chancellor of that Univerſity, that he prevailed to have him received again, in Hopes of better Compliance; being a Perſon, it ſeems, of ſome Merit. But inſtead therof, he ſhewed himſelf afterwards more averſe, and obſtinate than before. So that ſtil Complaint being made therof by Dr. *Chaderton,* the Maſter, ſome Time ſtil was allowed him to reform himſelf. The Year being expired, and the Man as perverſe as before, or more; the ſaid Dr. *Chaderton* ſtated the Matter at large to the ſaid Lord, in a Letter dated in *October;* and requiring his Direction, how to proceed with him, that would not yet conform to the Rites and Cuſtoms of the Church and College: *viz.*

ANNO
1576.

The Maſter of Queen's *Col-lege, his Report of him to the* L. Burghley.

‘THAT *Rockrey* S. T. B. ſtil remained in the College; one not unknown to his Honour. Who, four Years ago, by the publick Authority of the Queen's Council, was ejected the College for Contumacy: again admitted by his [the Chancellor's] Entreaty, into his Fellowſhip. But that he from that Time, had been ſo averſe, not from the Rites only, and Ceremonies, but even *a communi etiam vita*, hardly converſing with the reſt, that he had offended very many honeſt Men; and by his evil Example, had excited others alſo to the ſame ἀταξία. That he dealt, as it was fit, with the Man at firſt friendly and piouſly, but profited nothing. That afterwards, as their Statutes required, he admoniſhed him three Times, that he ſhould compoſe himſelf as wel in *Habitu* as in *Veſtitu*, to the common and approved Cuſtoms of the Univerſity. But he refuſed to wear either the Eccleſiaſtical Habit, or the Univerſity Cap. That this he had ſignified to his Lordſhip the laſt Year, when he was with him at *Theobalds*. And that then this was his Decree, that he [the Maſter] ſhould for one Year bear his [*improbitatem*] Stubbornneſs: but that afterwards, unleſs he conformed himſelf to the Cuſtoms of the Univerſity, he ſhould pronounce Sentence according to the Statute. He deſired therefore his Lordſhip's Advice by Letter or Meſſage. For that he could not contain others in their Duty and in Order, if, as he ſaid, every one might live freely according to their own Pleaſure: Nor certainly would the Laws of the Univerſity have any Force, unleſs Rebels and ſtubborn Perſons were reſtrained by Puniſhment preſcribed.

Gauton, *a Miniſter in* Norwich, *convented before the Bp. Part of a Regiſt.*

One *Gauton*, formerly of a Trade, now Curate of a Church in *Norwich*, is called before *Freake*, the Biſhop of *Norwich*, for his Principles and Practices diſſonant from the eſtabliſhed Diſcipline of the Church: and who had alſo confuted in his Sermon what the Biſhop's Chaplain had preached a little before. Being ſummoned before the Biſhop in his Houſe, he began to take Notice to *Gauton*, of his taking upon him to confute what his Chaplain had preached; and that he admoniſhed his Pariſhioners to beware of ſuch falſe Doctrine. To whom *Gauton* briſkly anſwered (as he related the Matter himſelf) ‘Was it not meet for me ſo to do, ſince he preached ſuch falſe Doctrine? As that we had natural Motions to draw us unto God: And, that albeit none came to Chriſt but ſuch whom the Father draweth, yet al come not whom God doth draw: but that it is in Man, whether he wil be drawn or no.’ The Biſhop told him, that he did this, but the Sunday next after his Chaplain had preached. And that he had in the mean time explained what he had aſſerted before, to the Satisfaction of al. The other replyed, Nay, he had made it worſe, than at firſt. The Biſhop asked him, Wherin, *Gauton* ſaid, for that in his laſt Sermon he ſaid, that *Hearing* was ing; and that *Paul* ſaith, *Faith cometh by Hearing*. But Hearing is a natural Gift. And ſo we have Faith by Nature: and conſequently are ſaved by Nature: as that Miniſter inferred from the Chaplain's Argument. Hereupon, the Biſhop ſaid, he would call him to diſpute with him upon this Point. The other anſwered, that he was wel

ANNO 1576.

well enough able to confute his falſe Doctrine. But the Biſhop ſaid, that was not the Matter he was ſent for. For that he had other Matters agaiſt him.

Charged for not wearing the Surplice, nor obſerving the Book.

Then the Biſhop charged him, that he wore not the Surplice, nor obſerved the Orders of the Queen's Book, neither in Prayers nor Adminiſtration of the Sacrament. He anſwered, That indeed he wore not the Surplice: But otherwiſe he was not to be charged for not obſerving the Order of the Book. And added very confidently, that he had long ſince heard at the Court, that he, the Biſhop himſelf, liked not ſo greatly of the Surplice. And that therefore he doubted, that worldly Dignity and vain Glory led him to do againſt his own Conſcience; and wiſhed him to look, if it were not ſo. Whereunto the Biſhop replyed, that there was no Cauſe, why any ſhould think ſo of him: for he ware the Surplice, or the Apparel that was as ill, in his Account. Or that if he were now to ſay Service, or to miniſter the Sacraments, he would ware it. To which the other very pertly anſwered, That he was the more ſorry.

By the Dean and Commiſſary he was aſked, Whether by ſerving his Cure in *Norwich*, he acknowledged himſelf ſubject to the Juriſdiction of the Biſhop. He anſwered, that he did not acknowledge himſelf ſubject to ſuch Juriſdiction as the Biſhop did uſe and claim. And when they willed him to beware what he anſwered in denying Authority: He anſwered, he was not afraid to deny the unfaithful Authority of Biſhops, Archdeacons, Chancellors, Commiſſaries, and ſuch like.

This Man, ſo very impudent and malapert with the Biſhop, and with his Officers, after divers other Articles alledged againſt him, was ſuſpended. And when the Biſhop told him he would ſuſpend him, and he ſhould go again to his former Occupation; he ſaid, he thanked God, he had an Occupation, and ſo he ſaid, had *Paul* and and our Saviour too.

The Inſolence of the Puritans.

The Dean ſat a little before at St *George*'s about ſuch Eccleſiaſtical Matters: But now about the Examination of *Gawton*, he ſat in the Biſhop's Chamber: Againſt which he excepted; crying out, This your dealing with me in *Hugger mugger*, and in Corners, will not further your Cauſe, but hinder it, and further Ours. For all Men may ſee, that you fear the Light. The Dean anſwered, He was ſo uſed at St. *George*'s the other Day, that he durſt not for his Life ſit there any more. But that *Gawton* might without Peril of his Life come to the Biſhop's Chamber. One *Harvy*, a Noncomplier and a Diſowner of the Biſhop's Juriſdiction, was at that Time ſuſpended. But *Gawton* took his Part, and ſaid, that *Harvy* was able by the Word of God to prove his Calling lawful. And further he then ſaid, both to the Biſhop and the Dean, that they had no Authority on their Side: But in a confident way of Chalenge; bade them both take unto them whom they would in *England*, 'We are here not paſt 'half a Dozen in this City, and (if you dare) conferr with us by 'Learning. And if we be not able to prove that we hold by the 'Word of God, we will not only yield, but we will alſo yield

ANNO 1576.

‘ our Lives.’ But the Biſhop only ſaid to this, That it was uncharitably ſpoken; they ſought not their Lives.

Other Articles againſt him.

I might here ſubjoyn the other Articles exhibited at this Time againſt him before the Biſhop; with his Anſwers. As that he obſeved not the Orders preſcribed by the Book. To which he anſwered, that he did not think himſelf by Law bound preciſely to every Part of it. *Item*, That he did not read the Service appointed, nor the Chapters, Goſpels and Epiſtles, nor the Collects; nor married and miniſtred the Sacraments according to the Book. He anſwered to this, that by reaſon of Preaching he omitted ſome of them, as by Law he might. That he obſerved the reſt, except in Baptiſm the Croſs and Vows. *Item*, That he preached without renewing his Licence, ſince the Day appointed in the Biſhop's Canons. To which he ſaid, he was a Miniſter of the Word of God, and therefore that was ſufficient Authority to preach the Word in his own Pariſh without their Licence.

Harvey ſuſpended his Miniſtry.

One *Harvey* alſo a Miniſter in the City of *Norwich* (mentioned before) was ſummoned before the Biſhop of that Dioceſe *May* the 13th, for ſome Puritan Principles, and particularly for preaching againſt the Government of this Church by the Hierarchy of Biſhops and their Dignity, and Eccleſiaſtical Officers. The ſufficiency of his Calling alſo to the Miniſtry was called into Queſtion. And at a Court held at St. *George*'s Church, where the Court then ſat, ſuſpended from his Miniſtry by Sentence pronounced by the Dean of *Norwich*. At which *Gawton* beforeſaid was preſent, and much diſpleaſed at the Proceedings with him, carying himſelf rudely there, and ſaying afterwards, when his own Buſineſs was in hand, that the Dean behaved himſelf not like a Judge, but very intemperately, like a Tyrant againſt Mr. *Harvey*: And that he was able by the Word of God to prove his Calling lawful.

His bold Letter to the Biſhop. Part of a Regiſter. p. 365.

But now what more particularly were this Man's Principles, and how affected he ſtood to this Church's Conſtitution, may be judged by a confident ruffling Letter that he ſent ſome Days after to the Biſhop, (for him I take to be *R. H.* ſubſcribed, the Writer) pretending therein to render a further Account of his Behaviour before him in the Court where he ſat as a Judge: *His Proteſtation*, he ſaid, *always remembred*; meaning the Denial of his lawful Authority in the Church, by warrant of the Goſpel. He firſt wiſhed him *Peace and Truth, if he pertained to God.* And then began, ‘ That he might ſee, if he ſhut not his Eyes, how the *Man of Sin*, ‘ He of *Rome*, he meant, did pervert and corrupt the *Doctrine* of ‘ Chriſt; ſo that not one free ſpot of it did remain. And that in ‘ like manner touching the Regiment of the Church and Diſcipline, ‘ wheras our Saviour, Lord and only King of his Church, ſate in ‘ the Seat of Judgment, *&c.* that *Man* pluckt him out of his ‘ Throne, and placed himſelf there. Theſe things he hoped the ‘ Biſhop knew. That then we had to conſider, that when Chriſt ‘ reigned, his *Officers* were Biſhops and Paſtors, Elders and Dea- ‘ cons. In the Scriptures of God, we found it ſo. Now when ‘ the Pope had removed this Government, he placed new Gover-

‘ nours

ANNO
1576.

‘nours of another kind of Name and Office, that is to ſay, Cardinals, Archbiſhops, Lords Biſhops, Deans, Chancellors, Commiſſaries, with the reſt of that ungracious Guard. Thus Doctrine and Government, being both thrown down, it pleaſed the Lord, in his Time, to beſtow upon us ſome Benefit. For he had, by means of our good Prince purged the *Doctrine* of Chriſt from, deviliſh Error; being ready alſo to have reſtored to us true *Diſcipline*, if our own miſerable Unthankfulneſs, and lazy Slackneſs had not hindred. But you (meaning the Biſhop) and ſuch as you be, whet the Edge of your Wooden Sword, *viz.* your Counterfeit Authority, to ſtand in the Way to ſhut the Gate of Paradiſe, and to keep us from the Tree of Life.

‘But to come to the *Government* of the Church, he [the Biſhop] ſaw, that it was not at al altered; and he knew, that where the Pope's Officers, whom he created, did bear Rule, there he bore Rule himſelf. So that you ſee, added he, in this State of the Church, the Reins of Government be not in the Hands of Chriſt, but in the Hands of Antichriſt. And that wheras they ſhrouded themſelves under the Shadow of the Prince, ſaying, that She created them and their Authority, *&c.* but he could Diſcourſe of that Generation better than ſo, He knew it of a Truth, that the Archbiſhop begat them, and the Biſhop of *Rome* begat him, and the Devil begat him. So now, in reſpect of their Offices, they ſaw who was their Grandſire, and who their great Grandſire.

‘But, as he proceeded, that wheras they ſaid, that tho' the Prince did not create them, yet ſhe allowed of them: he anſwered, that foraſmuch as Chriſt was the only Lawgiver in his Church, and the only Ordainer of Officers therin, if any King or Prince in the World ordain or allow other Officers than Chriſt hath already ordained or allowed, we will, ſaid he, rather lay down our Necks on the Block, than conſent thereto. Wherefore do not uſe to object unto us ſo oft the Name of our Prince. For you uſe it as a Cloke to cover your curſed Enterprizes.——— That they ſought out of her Authority to ſcratch Poiſon, *i. e.* the Hindrance of the Goſpel of Chriſt. He bade them remember what they had done. Have you not thruſt out ſome, whom God had placed over his People? Even ſuch as preached the lively Word, faithfully and ſincerely? Have you not plucked out thoſe Preachers, where God ſet them in?——— Do you think that this Plea, *I did but execute the Law*, will excuſe you before the high Judge: Where you, except you repent with a deep Repentance, ſhall ſtand and tremble like a Thief in the Jayle, and gnaſh your Teeth.

‘But again turning to their Offices, that ſeeing he had proved that they were not of God, he aſketh the Biſhop, Who made you ſo malapert as to ſit in the Seat of Judgment in the Church, having no Warrant for your ſo doing; ſitting and controwling the Miniſters of Chriſt? What ſhal become of thoſe miſerable Caitiffs that have overthrown the Government of the Church under the Goſpel? Wel then, if you be an unlawful Judge in the Church (and I have the Truth of God on my Side) then 'you muſt needs be an Idol. So that if I had reverenced you 'in your Judgment Seat, I ſhould have committed Idolatry. Wherefore now he ſaw, it was the fear of diſpleaſing God, and not 'Stoutneſs and Contumacy of Mind [as the Court had then 'charged him with] that cauſed him to deny the Biſhop Reve'rence.

'And therefore at laſt, he gave him Counſil in Chriſt, to have 'a Care for his Soul; and in haſte to renounce that evil Office 'which he had uſurped; and repent him deeply of his horrible 'Iniquity [in ſuſpending theſe Puritans] and ſuffer the Flock to 'enjoy the Benefit of their Preachers of God's Word. And he 'himſelf to ſerve God in ſome other Calling, until he called 'him to ſome right and true Function in his Church. And 'theſe Things he bad him do, leſt his Sin were greater than it 'was before he told him. And if he would do thus, he with his 'faithful Brethren would pray to God, that theſe things which he 'had ſpoken, might not fall upon him.' Theſe are ſome brief Extracts taken out of his very Letter, and ſo much eſteemed by that Party that it was put in Print by them, with ſeveral other Tracts of the like Sort.

Libertines, aſſerting no Obligation to the Moral Law.

There was now another Sort of Diſſenters from the *Doctrine* of the Church as the former were of the *Diſcipline*: A Sort of *Libertines* they were, that reckoned themſelves not bound to the Obſervation of the Moral Law of the Ten Commandments; as being obligatory to ſuch only as were *Jews*. The Broacher of this Opinion propounded, for the Advancement of it, two Queſtions. Firſt, whether the whole Law of *Moſes* was given to the *Jews*, or no. [And not to the *Gentiles*.] Secondly, whether if it were given to the *Jews* and *Gentiles*, it were abrogated by Chriſt's Coming, in whole or in part. Theſe Queſtions were framed by one *Bird*, living about *Saffron Walden* in *Eſſex*; where there was a Company, or Society of *Pure Brethren*, as they were called. To theſe Queſtions, ſent to Dr. *Whitgift*, he gave a long and learned Anſwer: which I have ſet down elſewhere, and given an Account thereof.

Life of Biſhop Whitgift.

Dr. Humfrey *made Dean of* Glouceſter.

Now was Dr. *Lawrence Humfrey*, the learned publick Profeſſor of Divinity at *Oxford*, advanced to the Deanry of *Glouceſter*, by the Means of the Lord Treaſurer. And upon his Motion was at length perſuaded to wear the Habits; which he, with Dr. *Sampſon*, ſome time Dean of *Chriſt*'s Church, had refuſed ſome Years before: and drew up their Arguments, why they could not comply therewith. Which made a very unhappy Difference then in the Church, as may be read elſewhere at large. And now in the Month of *February*, from *Oxon*, he wrote to this Tenor to the ſaid Lord, 'That he had received his Letter, and 'perceived his Care for the bettering of his State. That he was 'loth her Majeſty, or any other Honourable Perſon ſhould think, 'that he was forgetful of his Duty, or ſo far off from Obe'dience, but that he would ſubmit himſelf to thoſe Orders, in

Life of Biſhop Parker.

His Letter to the Treaſurer, promiſing Conformity. Vid. Annal. of Reformat. *p.* 431.

'that Place where his Being and Living was. And therefore he had yielded.

The Queen's Day, Nov. 17. *to be obſerved Yearly.*

This Year began the keeping of the Anniverſary Day of Queen *Elizabeth*'s Acceſſion to the Crown: And ſo henceforward to be obſerved every Year on the 17th Day of *November*; or at leaſt this Form of Prayer was, by Appointment, to be uſed: which may be worthy to be here inſerted: printed this Year.

The Prayer.

Encreaſe this Number, according to the Years of her Majeſty's Reign

'O! Lord God, moſt merciful Father; who as upon this Day calling thy Servant, our Sovereign and Gracious Queen *Elizabeth* to the Kingdom, didſt deliver thy People of *England* from Danger of War, and Oppreſſion, both of Bodies by Tyranny, and of Conſcience by Superſtition: Reſtoring Peace and true Religion, with Liberty both of Bodies and Minds: and haſt continued the ſame thy Bleſſings without al Deſert on our Part, now by the Space of theſe Eighteen Years: We who are, in Memory of theſe thy great Benefits, aſſembled here together, moſt humbly beſeech thy Fatherly Goodneſs to grant us Grace, that we may in Word, Deed and Heart, ſhew our ſelves thankful and Obedient unto thee for the ſame. And that our Queen, through thy Grace, may in al Honour, Goodneſs and Godlineſs, long and many Years Reign over us; and we obey and enjoy Her, with the Continuance of thy great Bleſſings, which thou haſt by Her, thy Miniſter, poured upon us. This we beſeech thee, to grant unto us, for thy dear Son Jeſus Chriſt's Sake, our Lord and Saviour, Amen.'

Now to caſt an Eye over into the Queen's other Kingdom of *Ireland*.

The Pope diſpenſeth with five Iriſh Prieſts Baſtards to take Orders.

This Year there was to be an Ordination, to ſupply the Popiſh Church there with Maſs-Sayers, and Chantry Prieſts, and for ſuch like Offices. At which Time there were no leſs than Five Baſtards, ſome of them, and perhaps al, Sons of Prieſts, that were now to be entred into the Prieſthood. And, as it ſeems, ſuch miſbegotten Perſons were bred up to ſome Learning, in order to be made Prieſts; but becauſe of certain Eccleſiaſtical Canons, ſuch could not be admitted into Sacred Orders; the Pope was to Diſpenſe with them, and to take off the Baſeneſs of their Birth. And ſo he did by a formal Bull, and authorized the Popiſh Biſhop Elect, of *Dromore*, to admit them to Orders. This Diſpenſation of Pope *Gregory* (being the Original Bull) was once in my Hands. Which ran to this Tenour: *Viz.*

His Diſpenſation, directed to the Biſhop of Dromore.

GREGORIUS Epiſcopus Servus Servorum Dei; Dilecto filio PATRICIO Electo *Dromoren.* Saltem. & Aplicam. Benedictionem. Ex parte dilectorum filiorum, *Joannis Mac Gilmora*, & *Nicolai Mac Var*, ac *Terentii O Bengil*, & *Patricii* etiam O *Bengill*, *Armacan*, Dioc. Necnon *Terentii Mac Gracha*, & *Remundi Mac Gracha*, *Clochoren*, Dioc. & *Pelmei O Murigan*, Dromoren Dioc.

ANNO 1576.

Dioc. Clericor. ſeu Scholarium, Nobis fuit humiliter ſupplicatum, ut cum ipſis aſſerentib. ſe defectus Natalium de Preſbyteris & Solutis, vel aliàs genitos, pati; ac paucos in illis Partibus, in quibus Hæretici Catholicis præſunt, exiſtere, qui ad Sacros Ordines promoveri velint, ſuper defectibus humoi. ut illis non obſtantibus *Joannes*, *Nicolaus*, *Terentius*, *O Bingil* & *Patricius* præfati, ex eo, *&c.* ‘The Biſhop of *Armagh* being detained then in Priſon by the Heritics: having obtained the Letters Dimiſſory of the neighbouring Ordinaries, or their Licence, and the reſt by the Licence of the Ordinaries reſpectively; by whoſe Teſtimonies their Lives and Manners are commended, *&c.*’ Then follows the Pope's Indulgence, to allow the foreſaid Biſhop elect to give them Orders, and to qualify them for any Preferment or Benefices whatſoever, in theſe Words, Ad Ordines prædictos Licentiam & Facultatem concedere & impartiri, de Benignitate Aplica. dignaremur; ſi *Joannes*, *Nicolaus*, &c. ſint idonei, nec paternæ Incontinentiæ, ſint imitatores, ſed bonæ Converſationis & vitæ, aliaq; ipſis merita Suffragantur ad humoi. Diſpenſationum gratias obtinendas, *&c.*

CHAP. V.

Mancheſter *College: its Revenues in Danger. The Corn Act procured for the Univerſities by the Lord Treaſurer. The Benefit of* Sturbridge *Fair, obtained by him for* Cambridge. *The Lord Treaſurer's Letter to the Queen about his Daughter, the Counteſs of* Oxford. *His grave Advice to* White *Maſter of the Rolls in* Ireland. *An Edition of the Bible. Some Account of it. Other Books now ſet forth. The Death of* Walter *Earl of* Eſſex; *And of Sir* Anthony Cook. *Sir* Thomas Smith, *and others of the Court, at* Buxton Well. *The Queen goes her Progreſs.*

The ill State of Mancheſter *College.*

THE College of *Mancheſter* in *Lancaſhire*, which maintaining ſeveral Preachers, Fellows there, had a great Influence through that whole Country, for propagating true Religion among the Inhabitants, many of them ignorant, and many popiſhly affected. *Nowel*, Dean of S. *Paul's*, born in this County, was much concerned at the dangerous State of it at this Time; By reaſon of the Revenue of it leaſed out to Mr. *Killegrew*, Gentleman of her Majeſty's Privy Chamber, at a very ſmal Rent, by a late Warden therof, a Papiſt. For the preventing of this great Injury, not only to the College, but to the whole Country, the good Dean interpoſed, and wrote a Letter to the great Patron of Religion and Learning in thoſe Days, to this Purport:

Nowel, *Dean of* Paul's, *ſeaſonably intercedes.*

'That he underſtood by one *Carter*, a Fellow of that College, that in the mean time of the Tryal of the Truth of Mr. *Warden's* Dealings, as was appointed by his Lordſhip, and Secretary *Walſingham*, the Leaſe of the chief Revenues of the College, were under the Great Seal paſt over unto Mr. *Killegrew*, upon ſuch Condition and ſmal Rent, as was by the ſaid Warden granted; to the utter undoing of the ſaid College, unleſs ſome Remedy might be had therin. And that, forſomuch as the Cauſe of the ſaid College was, by her Majeſty, committed to them two, theſe were moſt humbly to beſeech their Honours, in Reſpect of the good Inſtruction of the whole People of that Country, in their Duty to God and her Majeſty, to be a Means, that the ſaid College might be preſerved in ſome convenient State: And that the ſaid Warden, the Author of the Ruin of the ſaid College, according as their Honours had already taken Order by their Letters, might receive no Rents of the ſaid College, until ſuch Time as his Doings, by the Return of the Depoſitions to the Articles, from their Honours unto the Country directed, were fully examined and tryed. And that Mr. *Carter's* great Charge, who by his moſt neceſſary Suit, as he [the Dean] thought, was greatly indebted,

‘ might be conſidered. Whereby their Honours ſhould do a Deed ‘ moſt acceptable unto Almighty God. Who have you (as he con‘cluded) always in his bleſſed Keeping. Dated *Oct.* 28, 1576.

A favourable Statute for the Univerſities, procured by Cecil.

This great and good Lord Treaſurer, was now alſo very inſtrumental to the Cauſe of Learning and Religion, by procuring ſome Favours to the Univerſities, namely, a ſeaſonable Act of Parliament, for encreaſing the Commons of the Colleges, there having been but ſlender Allowances to the Students. It was called, *The Corn Act.* Which *Andrew Willet*, D. D. commemorates with theſe Words, ‘ The Statute of Proviſion of Corn for Colleges in both ‘ Univerſities, made the 18th of her Majeſty's Reign [*i. e.* 1576] ‘ whereby it is provided, that in every Leaſe to be made, the third ‘ Part of the Rent, ſhould be paid in Corn, for the mending and ‘ encreaſing of the common Diet. Wheat to be ſerved in at 6 *s.* 8 *d.* ‘ and Malt at 5 *s.* the Quarter, or ſo much Money [to be taken at ‘ the Wil of the Colleges.] By vertue of which Act, the Benefit upon new Leaſes, which are actually void, without Reſervation of ſuch Proviſion, are doubled, to the great Relief of the Company of Students. The Benefit wherof may ariſe to the Increaſe of more than 12000*l. per Ann.* in both Univerſities. This Act, ſaith the beforementioned Author, was deviſed and procured by the prudent and provident Care of Sir *William Cecil*, Lord Treaſurer, and Chancellor of the Univerſity of *Cambridge*. I know this Act is attributed by ſome to Sir *Thomas Smith*, the Queen's Secretary; but Dr. *Willet*, who lived in thoſe Times, and was then an Univerſity Man, no Queſtion had good Information. It is probable, that both the one and the other joined together in deviſing and procuring it.

Catalogue of Charit. Acts. P. 1220.

The Univerſity of Cambridge *hath the Right of* Sturbridge *Fair, againſt the Townſmen.*

This worthy Man procured alſo the Settlement of the Benefit of *Sturbridge* Fair upon the Univerſity of *Cambridge*. For which I find the Vicechancellor and Senate returning their Thanks to him, their Chancellor, 8 *Id. Mar.* Thanking him for his ſeaſonable Interpoſition with the Queen in Behalf of the Univerſity, for their Power in that Fair, being in Danger, by the Petition of the Townſmen. And the next Year they wrote a Letter to the Queen, returning their Thanks to her, for what ſhe had told the Townſmen, bringing her a Petition for *Sturbridge* Fair, ‘ That ‘ ſhe would not take away any Privileges that ſhe had granted ‘ that Univerſity, but would rather add to them.’ This Matter was in Tranſaction a Year or two before; having been firſt moved by Dr. *Perne*, by whoſe Means many Privileges and Benefactions were obtained to that Univerſity, who, in the Year 1574, applying to their Chancellor, Lord *Burghley*, ſhewed him, how he was informed, that Suit was made by ſome of her Highneſs Privy Chamber, for *Sturbridge* Fair. For that it had ſtood ſeized into her Majeſty's Hands, ſithence the Time of the Reign of her Royal Father. Which, if it might pleaſe her Highneſs to beſtow on that Univerſity, it might be ſuch a worthy and perpetual Monument made by the Rent therof as her Majeſty had moſt graciouſly promiſed at her laſt being at *Cambridge*, in her Highneſs

ANNO 1576.

Oration made there. And the Townſmen that were then Occupiers therof, yielding a reaſonable Rent unto the Univerſity, for their ſeveral Booths. Thus, as he concluded, being bold to put his Honour in mind of this, referring the whole Matter to his Honour's beſt Conſideration, to do herein, as he ſhould think good.

In a Matter between him and the Earl of Oxford, *he writes to the Queen.*

To which I ſhal ſubjoyn a Paſſage relating to the aboveſaid excellent Nobleman, though of a more Domeſtic Concern; eſpecially ſince it reached as far as the Queen's Majeſty. About the Year 1571, he had matched his Daughter *Anne*, (moſt intirely beloved by him, and one of the Queen's Ladies of Honour) to the Earl of *Oxford*. Who carried himſelf unkindly towards her; and abſented himſelf from her: and, upon ſome Diſcontents, went beyond Sea. She was very vertuous; but he a great Spender. Which Prodigality put him, as it ſeems, ſomewhat behind hand. He had ſome Suit to the Queen, that might turn to his Benefit. Which not ſucceeding, he reckoned his Father in Law was not ſo cordial in his Buſineſs as he expected. This begat Eſtrangements in him, both towards his Wife, and this Lord. Tales and Reports in the mean Time were ſpread, and brought even to the Queen. Which might probably have been prejudicial to the Counteſs of *Oxford*, and to the Lord her Father. Therefore, to ſet himſelf and his Daughter right in the Queen's Opinion, he penned this Letter, and ſent it to her Majeſty, by Mr. *Edward Cary*, of the Queen's Chamber.

His Letter to the Queen.

‘THAT as he was wont by her Goodneſs, Permiſſion, and ‘by Occaſion of his Place, to be frequently an Interceſſor ‘for others; and therin found her Majeſty always inclinable to ‘give him gracious Audience; ſo now, in the latter End of his ‘Years, he found a neceſſary Occaſion to be an Interceſſor, or rather an immediate Petitioner for himſelf, and an Interceſſor for ‘another next himſelf; and that in a Cauſe godly, honeſt, and ‘juſt.’ And after ſome further humble Preface and Apology, he proceeded to his Suit, ‘That he, by God's Viſitation, was ſtayed ‘from coming to her Preſence; and his Daughter, the Counteſs ‘of *Oxford*, occaſioned by her great Grief, to be abſent from her ‘Majeſty's Court: which nevertheleſs might be diverſly reported ‘to her Majeſty. But that it would pleaſe her to continue her ‘Princely Conſideration of them both: Of him, as an old ſworn ‘Servant, that dared appear with the beſt, the greateſt, the oldeſt, ‘and the youngeſt, for Loyalty and Devotion; and of his Daughter, her Majeſty's moſt humble young Servant, as one that was ‘toward her Majeſty, in dutiful Love and Fear, yea, in fervent ‘Admiration of her Graces, to contend with any her Equals.

‘That in the Caſe between the Earl of *Oxford* and her, whether it were for Reſpect of miſliking in him, [the Lord *Burghley*] or of Miſdemeaning in her, he avowed in the Preſence of ‘God, and his Angels, (whom he prayed, as Miniſters of his Ire) ‘if in this he uttered any Untruth, he had not, in the Earl's ‘Abſence, on his Part, omitted any Occaſion to do him good, ‘for himſelf and his Cauſes, and that he had been as diligent for

ANNO 1576.

his Cauſes, as he had been for his own. And that if he ſhould, contrary to his Deſerts, be otherwiſe judged or ſuſpected, he ſhould receive great Injury.

The Counteſs of Oxford; *her Behaviour toward the Earl*

'That for his Daughter, though Nature would make him to ſpeak favourably, yet now that he had taken God and his Angels to be Witneſſes, he renounced Nature, and pronounced ſimply to her Majeſty, that he did never ſee in her Behaviour in Word or Deed, or could perceive by any other Means, but that ſhe had always carried herſelf honeſtly, chaſtly, and lovingly to him. And now lately, in Expectation of his coming, ſo filled with Joy therof, ſo deſirous to ſee the Time of his Arrival approach, as in any Judgment, no young Lover could more exceſſively ſhew the ſame: And whatever Things were paſt, wholly had repoſed herſelf, with Aſſurance to be wel uſed by him, and with that Confidence and Importunity made to this Lord her Father, ſhe went to him; but there miſſed of her Expectation; and ſo attended, as her Duty was, to gain ſome Part of her Hope.

And ſo this Lord ended his Letter, with this Requeſt, 'That in any Thing that might hereafter follow, wherin he might have wrong offered to him, he might have her Majeſty's Princely Favour, to work his juſt Defence for him and his: though unwilling to chalenge any extraordinary Favour: for his Service had been but a Piece of his Duty, and his Vocation had been too great Reward.' This is in ſhort the Sum of this Lord's Letter, wrote in the Beginning of *March* this Year. But the whole being writ with that Elegance of Style, and to ſuch a Perſon, muſt not be loſt. I have exemplified it in the *Appendix*.

Nº V.

Lord Treaſurer's Advice to Mr. White, *Maſter of the Rolls in Ire*land.

I have met with an Inſtance likewiſe, of this great Lord's Wiſdom and Gravity, in the Counſil he gave to *Nicolas White*, (afterwards Sir *Nicolas*) Maſter of the Rolls in *Ireland*. Which falling out in this Year, I wil inſert. He was dear to that Lord, and whom he greatly valued, for his Integrity and Vertue. This Gentleman was now under ſome Trouble, the Lord Deputy, Sir *Henry Sydney* being diſguſted at him, ſomething that he had done or ſpoken, being ill taken. Which made him ſhy of Intermeddling in public Buſineſs, to avoid Offence, as much as he could. And to this, he made his Friend, the Lord Treaſurer, privy. Who on this Occaſion, thus gave his Judgment and Advice. 'I do allow of your Wiſdom, to forbear dealing in Cauſes otherwiſe than you are called unto by him that hath there the ſuperior Government. And yet in Place and Time, you may not *ex profeſſo* neglect, by Counſil and Advice, to further God's Cauſe, and your Countries. It is likely that ſome Miſconceiving hath been of you there; that in ſo many Occaſions of Services, wherin you are ſkilful, you are not now more uſed. And ſo wil I think of your Abilities to ſerve, and of your Devotion to further good Things. And on the other Part, I love the Governor, and wiſh him ſo good Succeſs, both for himſelf, and for his Office, that if you ſhal not prohibit me, upon your Anſwer to theſe my Letters, I wil make a Proof, what ſhould be the Cauſe, why he doth 'not make Profit of your Service.' This was dated from Court, 'the 24th of *July*, 1576.

But I find this Diſpleaſure of the Lord Deputy againſt this good Man, Maſter of the Rolls, was not ſo eaſily removed, but rather encreaſed. For a full Twelvemonth after, his Friend, the Lord Treaſurer, in a Letter, takes Notice of it, and gives him again his grave Advice, to this Tenor; 'That he was ſorry to find the 'Lord Deputy did not uſe him both as he had formerly done, and 'as he [the Lord Treaſurer] knew, he could merit. But moſt 'certainly he perceived, the Lord Deputy conceived not well, nor 'kindly of his Doings there. But upon what Occaſions, whether 'juſtly or conjecturally, or by Means of the accuſtomed Factions 'and Partialities [among them] there, he could not tell. Wherefore his Advice was, that he [Mr. *White*] ſhould dutifully eſclariſh himſelf to the Lord Deputy; and if he would, he might ſay, 'that by the Lord Treaſurer he underſtood the ſame. For, added 'the ſaid Lord, ſo well I love my Lord Deputy privately, and ſo 'much I eſteem of him publickly, for the Place he holdeth, that 'I wiſh him aſſiſted with al ſuch as I think are wiſe; and I alſo 'wiſh, that none ſuch as you are, whom he hath ſo much in former Times avaunced with Credit, ſhould, for any private Reſpect, 'eſloyne your good Will from him.

His further Advice to the ſame for Recovery of the Lord Deputy's Favour.

But could not obtain it.

But how hard it is to recover a Great Man's Favour, when he hath once taken a Diſtaſte, appears by Mr. *White*'s Caſe. For al the Council aforeſaid, taken and uſed, had no Succeſs. Whereupon, when the Lord Treaſurer underſtood, he thus expreſt his Mind, 'That he was ſorry, that upon his Advice given him, to ſeek the 'Lord Deputies Favour, and notwithſtanding his own Writing to 'him therein, he [Mr. *White*] could not effectually recover the 'ſame. Whereby he feared his Lordſhip had conceived ſome deep 'Matter of Ingratitude, provoked by the ſaid Mr. *White*. And that 'if he had given his Lordſhip any ſuch Cauſe, he could not blame 'him; But for God's Cauſe, who forgiveth us al our Faults, tho' 'he were hard to be recovered, For, *Qui ingratum dixerit, omne* '*malum dixerit*. Yet, adding, that he ſhould do wel, as he knew 'his own Eſtate, to purſue by al honeſt Means the obtaining of his 'Favour, or the cancelling of his Diſpleaſure.' All this I write, to preſerve as much as I may, any Memorials of one of the greateſt and beſt Stateſmen this Nation ever enjoyed. And this Paſſage, in Part, gives ſome Character of his Wiſdom and Vertue.

The Bible in Engliſh, printed in Quarto this Year.

Now to note a few Books that came forth in Print this Year. One was the Holy Bible, in *Engliſh*, ſet forth now a ſecond Time in the Black Letter, in *Quarto:* and printed by *Chriſtopher Barker*, the Queen's Printer: With the Singing Pſalms, and other Prayers; which had been printed by *John Day*, the famous Printer: And this not the firſt Time added, and bound up with the *Engliſh* Bible; but ſo done (and that as it ſeems with Allowance) ſome Years before, *viz.* 1569. And the ſaid *Pſalmes* there ſet to Tunes. Of this Bible,

which

A Bible in Quarto, printed 1569.

which ſeems to be one of the firſt printed in a *Quarto* Volume, I think, will deſerve ſome Account to be given. The Tranſlation is different from the old Tranſlation, before the *Biſhop's Bible* came forth, which was in the Year 1572. Each Chapter is continued without any Break, but with Diſtinction of Verſes, which I believe was the firſt *Engliſh* Bible with Verſes. The Title is, *The Holi Bible*, and no more: With a Picture of Queen *Elizabeth*. *Juſtice* on one Side of her, and *Mercy* on the other, ſetting, or holding the Crown on her Head. *Fortitude* and *Prudence* upholding her Throne with their Hands. And underneath, a Miniſter in a Pulpit preaching, before a great Auditory ſitting. And on one Side of the Pulpit a grave Senator in his Gown, with his Book, ſitting alſo: which perhaps was deſigned to be Secretary *Cecil*. Then is there a Preface into the Bible following: Beginning, 'Of al the Sentences pronounc'd by our Saviour Chriſt in his whole Doctrine, none is more ſerious, or worthy to be born in Remembrance, than that which he ſpake openly in his Goſpel, *Scrutamini Scripturas*. Theſe Words were firſt ſpoken unto the *Jews* by our Saviour: but by him in his Doctrine meant to al. For they concern al, of what Nation or Tongue, of what Profeſſion ſoever any Men be—— For to al belongeth it to be called unto eternal Life, *&c*. No Man, Woman or Child is excluded from this Salvation. And therefore to every one of them is this ſpoken; proportionally yet, and in their Degrees and Ages; and as the Reaſon and Congruity of their Vocation may aſk, *&c*. If this celeſtial Doctrine is authorized by the Father of Heaven, and commanded of his only Son to be heard of us all; biddeth us buſily to ſearch the Scripture; of what Spirit can it procede, to forbid the reading and ſtudying of it? *&c*. How much more unadviſedly do ſuch Men boaſt themſelves to be either Chriſt's Vicars, or to be of his Guard, to loath Chriſten Men from reading, by their covert ſcandalous Reproches of the Scripture; or in their Authority by Law or Statute, to contract this Liberty of ſtudying of eternal Salvation, *&c*. *Search* therefore, good Reader, on God's Name, as Chriſt bids thee, the Holy Scripture: wherin thou mayeſt find thy Salvation, *&c*.

Preface to that Bible.

And thus concludes, 'Let us humbly, and on our Knees, pray to Almighty God with that wiſe King *Salomon*, in his very Words, thus, O Lord God of my Fathers, Lord of Mercies, Thou that haſt made al Things with thy Word, and didſt ordain Man through thy Wiſdom, that he ſhould have Dominion over thy Creatures, *&c*. O! ſend her out therefore from thy holy Heavens, and from the Throne of thy Majeſty, that ſhe may be with me, and labour with me, that I may know what is acceptable in thy Sight, *&c*. This ſame Preface being before the *Biſhop's Bible*, appears to be done by Archbiſhop *Parker*.

Geneſis.

Then after the Calendar and the Common-Prayer, the Bible begins. Where at *Geneſis* is a Print of the Creation of the World, ſtanding before the firſt Chapter. And the firſt Capital Letter is ſet within a Picture, that hath Archbiſhop *Parker's* Arms impaled with that of the See of *Canterbury*: Which ſhews this Bible to have been printed with that Archbiſhop's Allowance, Order and Care.

It hath alſo ſome marginal Notes al along. The two firſt are theſe, at thoſe Words, *The Earth was without Form,* the Note is, *Altho' the Works of God, both in the Creation, and in his ſpiritual Operation in Man, ſeem rude and imperfect at the firſt; yet by the Working of his Holy Spirit, he bringeth al Things to a Perfection at the End.* The next Note is on thoſe Words, *The Spirit of God moved upon,* &c. *The confuſed Heap of Heaven and Earth was imperfect and dark: and yet not utterly dead, but was endued with the Power and Strength of God's Spirit: and ſo made lively, to continue unto the Worlds End.*

The Title of *Geneſis* is, *The firſt Book of* Moſes, *called in Hebrew* Bereſhith, *in Greek* Geneſis. The Note in the Margin at *Bereſhith*, is, *That is,* Generation, *or* Creation.

Then Chapt. II. where *Paradiſe* is ſpoken of, is a Picture repreſenting it, with this Title, ‘ This Figure is ſpoken of in the 10th Verſe, and repreſenteth the Situation of *God's Garden*. And thus underwritten ‘ If there be any Kingdom under Heaven, that is excellent in Beauty, in Abundance of Fruits, in Plenteouſneſs, in Delites, and other Gifts, they who have written of Countries, do praiſe above al, the ſame that this Figure repreſenteth: Where with the Praiſes of thoſe Writers *Moſes* exalteth this *Paradiſe*, as duly belonging unto it. And it is very wel like, that the Region and Kingdom of *Eden* hath been ſituate in that Country, as it appeareth in the 37th Chap. of *Eſay*, 12 ver. and the 27th Chap. of *Ezek.* 23. ver. Moreover, whereas *Moſes* ſaid, that a Floud did procede from the Place, I do interpret it, from the Courſe of the Waters. As if he ſhould have ſaid, that *Adam* did inhabit in the Flouds-ſide, or in the Land which was waſhed on both Sides. Howbeit there is no great Matter in that: either that *Adam* hath inhabited in the Place where both Flouds came together towards *Babylon* and *Seleucia*, or above. It is ſufficient, that he hath been in a Place watered of Waters. But the Thing is not dark to underſtand, how this Floud hath been divided in four Heads, *&c.* But to declare unto you the Diverſity of the Rivers Names, beſides their uſual and principal Appellations; and how they be called, as they paſs through each Province, with the Interpretation of the ſame, I think it rather tedious and cumberſome, than profitable, *&c.*’ This Diſcourſe goes on: but this is enough to ſhew the Intent of it.

Matrimony.

In *Leviticus*, at Chap. 18, are ſet two Tables in Columes: The one intitled, ‘ Degrees of Kindred, which ſet Matrimony, as it is ſet forth, *Levit.* xviii.’ The other Colume is intitled ‘ Degrees of *Affinity*, which ſet Matrimony, as it is ſet forth, *Levit.* xviii.

A Chart.

At *Numb.* Chap. 33, is a *Chart*, ſhewing the Way that the People of *Iſrael* paſſed, the Space of fourty Years, from *Egypt* through the Deſerts of *Arabia*. It containeth alſo the fourty two Journeys, or *Stations*, named in the ſame Chapter.

Joſhua.

Before the Book of *Joſhua*, there ſtandeth the Picture of a *Phenix*, feeding her young ones with her Bloud: and on each *Prudence* and *Juſtice*. Underneath this Diſtick,

Matris ut hæc proprio ſtirps eſt ſatiatâ cruore,
Paſcis item proprio, Chriſte, cruòre tuos.

Taking Occaſion for this Meditation from *Joſhua*, who was a Type as wel as a Nameſake of *Jeſus* Chriſt.

The Hiſtory of Eſdras, *&c.*

After the Books of *Chronicles*, juſt before *Eſdras* [or *Ezra*] is a Piece, intitled, *A very profitable Declaration for the underſtanding of the Hiſtories of* Eſdras, Nehemiah, Eſther, Daniel, *and divers other Places of Scripture, very dark, by reaſon of the Diſcord, that is between Hiſtoriographers, and among the Expoſitors of the Holy Scriptures; touching the ſucceſſive Order of the Kings or Monarchs of* Babylon *and* Perſia; *of the Years that the ſaid Monarchies laſted, and the Tranſmigration of the* Jews *under* Nebuchadonozor, *until the Monarchy of the* Greeks; *and of the Confuſion that is in the Names of the Kings of* Perſia. It ſtands in three Columns, thus:

That which happened to the People of *Iſrael*, during theſe Monarchies.	The Monarchy of *Babylon*.	Of the Years that the Monarchs of *Perſia* reigned. Of the Difference of Authors therein: And of the Diverſity and Confuſion of the Names of the ſaid Monarchs.

The Pſalms *Notes.*

The Book of *Pſalmes* hath ſet before it a Prologue of S. *Baſil* the *Great*; and a Sentence or two of S. *Auguſtin*'s. Then follow, *Certain* general *Notes concerning al the Pſalmes*. Among the reſt, theſe: This [†] Mark (where it is ſet) ſignifieth the Place to be of great Difficulty, and hard to be underſtood, or interpreted. Which undoubtedly was intended for an Hint to be cautious of putting our own Senſe upon ſuch Places, but modeſtly to leave them to the Learned to be explained. Again, where any Word is added to the *Hebrew* Text, it is encloſed within Crotchets, thus [ ]

It is noted likewiſe, that the Venerable Word, JEHOVAH, was thought more aptly to be tranſlated *God*, than *Lord*. For that it might ſavour of the *Jewiſh* Superſtition: Who were perſuaded that this Word, JEHOVAH, was not to be ſpoken or written; but inſtead of it ADONAI, in *Greek* Κύριος, that is LORD, *Exod.* vi. ver. 3.

Another Note was this, That altho' we uſe in our Tongue to ſuppoſe *Forbidding* [or permitting] by this Word, *Let*, as, *Let me do it*, or, *Let him do it*: yet it may ſeem a hard Manner of Speech, eſpecially, when referred to God: as to ſay, *Let God do it*. Wherefore, ſeeing in *Hebrew* ſuch Phraſes be the Future Tenſe, it was thought beſt to tranſlate them by the Moods, Indicative, Optative, Potential,

Potential or Subjunctive. Beſides theſe general Notes, each Pſalm hath its Argument or Contents prefixed before it.

Within the Capital B. the firſt Letter of the Word BLESSED, which begins the Firſt Pſalm, there are included the Armes of Sir *William Cecil*, Secretary of State, with his *Motto* ſet, *viz. Cor unum, via una.* Whereby I conclude, he had a conſiderable Influence in this Edition of the Bible, together with the Archbiſhop. This Book of *Pſalmes* varieth ſomewhat from the Tranſlation of them in the Book of Common Prayer; as it doth alſo from that of *Geneva:* reading the firſt Verſe thus, in the preſent Tence, *Bleſſed is the Man that walketh not in the Counſil of the Ungodly, nor ſtandeth in the Way of Sinners, nor ſitteth in the Seat of the Scornful.* Where I obſerve alſo the Note made in the Margin, quite different from that of *Geneva*, at the Place, *viz. A Man, whether he walketh, ſtandeth or ſitteth, ought to eſchew all manner of evil Devices, Works and Words*; *and alſo ſuch Company as be given to thoſe Vices.* It follows in the ſecond Verſe; *But his Delight is in the Law of God.* * *And in God, his Law, exerciſeth himſelf Day and Night.*

* Jehovah. *Marg.*

New Teſtament.

The Title before the New Teſtament is THE *New Teſtament of our Lord and Saviour Jeſus Chriſt*, 1569. And at the End is the Printer's Name, *Printed at* London *by* Richard Jugg, *Printer to the Queen's Majeſty.* Which ſhews it to come out with Countenance and Authority.

A Map of the Holy Land.

Before it, is a Map, being, '*A Deſcription of the Holy Land*, containing the Places mentioned in the Four Evangeliſts, with their 'Places about the Sea Coaſt. Wherein might be ſeen the Ways 'and Journeys of Chriſt and his Apoſtles in *Judea*, *Samaria*, and '*Gallilee*. For into theſe three Parts that Land is divided.

The Generation of Jeſus Chriſt.

On the Reverſe Page is, '*A Table to make plain the Difficulty* that 'is found in St. *Matthew* and St. *Luke*, touching the Generation of '*Jeſus Chriſt*, the Son of *David*, and his right Succeſſor in his 'Kingdom.' Which Deſcription begins at *David*, and no higher; 'becauſe the Difficulty is only in his Poſterity. The Scheme of 'this Table is as follows.

St. *Matthew.*	St. *Luke.*
David begat	
Solomon, King	*Nathan*, the King's Son.

The Poſterity of *Solomon* left in *Ochoſias* [which was the ſixth from *Solomon*.] Whereby the Kingdom was tranſported to the Line of *Nathan*, in the Perſon of *Joas*, Son to *Judah*. Which begat

Amaſias.	*Levi.*

Our Saviour's Paſſion.

At the Twenty ſixth Chapter of *Matthew*, is another Table for the better underſtanding of the ſaid XXVI. of St. *Matthew*, the XIV. of St. *Mark*, the XXII. of St. *Luke*, and the XIX of St. *John*. Being al theſe Evangeliſts Relations of our Saviour's Paſſion.

St. Paul's Journey.

Before the Epiſtle to the *Romans*, or rather at the End of the *Acts*, is a Map, intitled, *The Cart Coſmographie of the Peregrination,* *Journey* of St. *Paul*, with the Diſtance of the Miles. And another Table, intitled, *The Order of Times*: with this Preface: 'Here haſt thou, Gentle Reader, for thy better Inſtruction, the 'Deſcription of the Journey and Peregrination of St. *Paul:* which 'is in this ſecond Book of St. *Luke*, called, *The Acts of the Apoſtles*, 'moſt intreated of. And for becauſe thou readeſt oftentimes of 'Emperors, or Kings, or Deputies, thou haſt ſet forth to thee the 'Names, the Years, and how long every Emperor, or King, reigned, or Deputy governed; or under whom any of theſe *Acts* 'were done, even until the Death of St. *Paul*. The which Table 'conſiſted in theſe Columes.

Years of the *Emperors* of *Rome*.	Years of the *Preſidents* of the *Jews*.	Years of the *Herodians*.	Years of Chriſt's *Incarnation*.	Years of St. *Paul* the Apoſtle.

Pſalmes in Metre.

After the End of the New Teſtament, follow the *Pſalmes* in Metre, *Imprinted* at *London* by *John Day*. Being the ſame which we now ſing in our public Aſſemblies.

Private Prayers.

At the End of theſe Pſalmes are added divers good Prayers: As a Form of Prayer to be uſed in private Houſes every Morning and Evening. A Prayer to be ſaid before Meat. A Thankſgiving after Meat. A Thankſgiving before Meat. And yet another after Meat. Then a Prayer for the whole Eſtate of Chriſt's Church. Which is long and pious. Then follows a Confeſſion of Chriſten Faith. Theſe Prayers and Devotions, appear by many Paſſages in them, to have been compoſed for the Uſe of the Laity, toward the Beginning of Q. *Elizabeth*'s Reign, and upon the Settlement of the Reformation in the Church of *England*.

This Bible ſet forth by the Care of the Archbiſhop of Canterbury.

This excellent and beſt Edition of the Holy Bible hitherto was undoubtedly the Work of learned Hands and Heads, and ſuch as were well verſed in ſacred Theology, Geography and Chronology: being thereby made ſo intelligible and uſeful for common Readers. And I make little Doubt it was the Effect, both of the Pains and Directions of good *Matthew Parker*, now Archbiſhop of *Canterbury:* who had divers Years before in his Mind the ſetting forth of another Edition of the Holy Scripture in the vulgar Tongue, corrected according to the *Hebrew*, for the Uſe and Benefit of the common People: which he now brought to paſs in a *Quarto*, as he did afterwards in the largeſt Volume, according as hath been ſhewn in his Life. And thus I have at large given a *Specimen* of this early Edition of the Bible, printed again *Anno* 1576. Which may not be unacceptable to ſome Readers.

The Zodiac *of Life printed.*

Another Book printed this Year was, the *Zodiack of Life*, tranſlated into *Engliſh* long Verſe, by *Bernabie Googe*, and dedicated to the Baron of *Burghley*. It was written by an excellent *Italian* Chriſtian Poet, *Marcellus Palingenius Stellatus*. Wherin are contained [under the Twelve Signs] twelve ſeveral Labours: 'Painting out

‘ moſt lively the whole Compaſs of the World; the Reformation of Manners; the Miſeries of Mankind; the Pathway to Vertue and Vice; the Eternity of the Soul; the Courſe of the Heavens; the Myſteries of Nature, and divers other Circumſtances of great Learning, and no leſs Judgment, as the Title ran.’ Which Book, the Tranſlator many Years before had dedicated to the ſame Perſon, and now had peruſed, and in every Point, as near as he could, to perfect. In this Book *Palingenius* had writ ſome Things not ſo conſonant to the *Romiſh* Religion. For which he made his Apology to *Hercules* II. Duke of *Ferrara* (to whom he dedicated his Book) *viz.* ‘ That if there happened to be ſomething found in it, that ſhould ſeem in any Part to diſagree to their Religion, he was not to anſwer for it: for treating on many Subjects of Philoſophical Matters, he was driven to alledge the Opinion of ſundry Philoſophers, eſpecially *Plato*'s Scholars. Whoſe Opinions, if they were falſe, the Blame was theirs, and not his: Since his Intent was, never to to ſtep a Foot from the true Catholick Faith. It is a Piece of Natural Philoſophy, and aimeth at the drawing of Men to Morality and Piety, and the Fear of God, taking his Argument from the Immotality of the Soul, and a future State.

Sir John Cheek's *Book reprinted.*

This Year was reprinted Sir *John Cheek*'s Book, ſet forth by him in the Year 1549, upon Occaſion of a great Inſurrection of the Commons in the Weſt; when the City of *Exeter* was beſieged by them. Wherin the *true Subject* is brought in, making cloſe Expoſtulation with the Rebel. The Book is intitled, *The Hurt of Sedition*; *How grievous it is to a Commonwealth.* Peruſed and imprinted by *Seres*, 1576, in a ſmall *Octavo*. It was a very elegant Addreſs to the Commons; who were for making themſelves equal with the Gentlemen, under Pretence of their Grievances to be redreſſed. Perhaps now printed again, to meet with ſome preſent Danger and Sedition, apprehended at this Time. The Book began; ‘ Among ſo many and notable Benefits wherewith God hath already liberally and plentifully endued us, there is nothing more beneficial, than that we have by his Grace kept us quiet from Rebellion at this Time. For we ſee ſuch Miſeries hang over the whole State of Commonwealth through the great Miſorder, of your Sedition, that it maketh us much to rejoyce, that we have been neither Partners of your Doings, nor Conſpirers of your Counſils, &c.

Earl of Eſſex *dies in* Ireland.

I add the Deaths of two Men of great Quality, and Worth, that ended their Lives this Year. Wherof the one was, *Walter* the good Earl of *Eſſex:* who dyed in *Ireland*. Whither he went to ſerve the Queen againſt her Rebels there: And was thought to have had foul Play for his Life. The early News of his Death, *White*, Maſter of the Rolls there, ſent in his Letter to the Lord Treaſurer. Which with great Paſſion he thus began his Relation of: ‘ O! my good Lord, here I muſt among others advertiſe you of the doleful Departure of the Earl of *Eſſex:* who ended his Life to begin a better the 22d of *September*, in the Caſtle of *Dublin:* and felt his Sickneſs firſt at *Talaghe*, the Archbiſhop of *Dublin*'s Houſe, in his

‘Journey towards *Baltinglaſs*, to meet the Earl of *Ormond*, accompanied with the Chancellor, the laſt of *Auguſt*. That he [*White*] was much about him in the latter End of his Sickneſs; and that he beheld ſuch true Tokens of Nobility, conjoyned with a moſt godly and vertuous Mind, to the yielding up of his Breath, as was rare to be ſeen. That two Days before he dyed, he had Speech with him of his Lordſhip, [the Lord Treaſurer] and ſaid, he thought he was born to do him and his good. But now, ſaid he, I muſt commit the Overſight of my Son, and al to him. That he ſpake alſo lovingly of my Lord of *Suſſex*: with many other Things which for Prolixity he omitted, and otherwiſe he ought to have writ: Adding, That he [the Earl] doubted that he had been poiſoned by Reaſon of his violent Evacuation, which he had. And of that Suſpicion he acquitted this Land: Saying, No, not *Tirrelaghe Lunnagh* himſelf would do no Villainy to his Perſon: but upon the Opening of him, which, ſaith *White*, I could not abide, the Chancellor told him that al his inward Parts were ſound; ſaving that his Heart was ſomewhat conſumed, and the Bladder of his Gall empty. That ſuch as took upon them to be his Phyſicians, as *Chaloner*, *Knel*, a Preacher, and the Deputy's Phyſician, called, Dr. *Trevor*, applied him with many Gliſters; and thereby filled his Body ful of Wind: which was perceived. So as either their Ignorance, or ſome violent Cauſe beyond their Skil, ended his Life. His Fleſh and Complection did not decay. His Memory and Speech was ſo perfect; that at the laſt yielding up of his Breath, he cryed, *Courage, Courage. I am a Soldier that muſt fight under the Banner of my Saviour Chriſt.* And as he prayed always to be diſſolved, ſo was he loth to die in his Bed. Among others, as Mr. *White* added in his Letter, the Earl had Care of his [*White*'s] ſecond Son, who was al this while brought up with the young Earl, his Son, without any Charge to him [his Father] becauſe his Mother was a *Devorax*: and required Mr. *Waterhouſe* to move his Honour [the Lord Treaſurer] that he might ſtil attend on his Perſon, and be brought up with him: wherin he referred his Cauſe to his Lordſhip's accuſtomed Goodneſs.

‘That his Lordſhip [the Earl] had committed to his keeping the Patents of his Creation and Countries there, and made him one of his Feoffees in Truſt. And he hoped with the Deputy's Favour, to turn thoſe Lands to a reaſonable Commodity to his Son. He ſent likewiſe encloſ'd to his Lordſhip, the Names of ſuch of the Earl's Servants as were about him in the Time of his Sickneſs, and ſerved him moſt painfully and diligently. For which Reſpect, he thought them worthy the Favour of al Men.

A Letter to the L.Chamberlain concerning the Earl. Titus *B.* 2.

Al this he thought good to ſignify to the Lord Treaſurer concernthe Sickneſs and ſtrange Death of this truly noble, wel-deſerving Earl. To which I ſubjoin the Relation, by Letter to the Earl of *Suſſex*, Lord Chamberlain, of his Death and Burial. ‘That his Corps was brought over by him [who ſeems to be his Executor.] to be buried at *Caermarthen*, where his Lordſhip was born: with a

'Requeſt concerning the young Earl; That wheras his Lordſhip, for the Education of his Children, and Payment of his Legacies, by Aſſurance in his Life time, and by his laſt Will and Teſtament, repoſed eſpecially therin his Lordſhip, [the ſaid Earl of *Suſſex*] foraſmuch as his Lordſhip had in his Life time divers Offices, as Keeping of the Caſtle of *Caermarthen*, Stewardſhip of divers her Majeſty's *Seigneuries* in thoſe Parts of *South Wales*, the whole Fees accuſtomed to ſuch Offices not amounting to above an hundred Marks: which Fees his Lordſhip always beſtowed upon his Under-Officers: By Occaſion of which Offices, the Inhabitants in thoſe *Seigneuries*, did the rather depend upon his Lordſhip; and now would be ſorry, that any other than the new Earl of *Eſſex* ſhould have Commandment in ſuch Office over them: And becauſe he [the Writer] wel underſtood that the having of theſe ſmal Offices, might be to the new Earl's great continuing of the Hearts of theſe Countrymen; and beſides might be the better able, when he ſhould come to Years, to do Service to his Sovereign; he therefore was in Behalf of his Lordſhip, and my Lord Treaſurer, to requeſt, that al theſe Offices might be beſtowed upon this new Earl of *Eſſex*. Which ſhould be as wel executed, as if his Lordſhip were of ful Age. And if Occaſion of Service ſhould require, his Lordſhip might [altho' he were an Infant] have the willing Hearts of many to do him Service. And ſo he committed his Lordſhip to the Preſervation of the Almighty.' Dated from *Caermarthen*, the Third of *October*.

His Funerals celebrated at Caermarthen.

Mr. *Waterhouſe* (who ſeems to have been the Writer of the former Letter) with the Earl's Corps, landed in *Caermarthenſhire* on Saturday; and from thence by Land it was carried to *Caermarthen*: where his Funerals were celebrated with great Solemnity. *Richard* Biſhop of St. *David*'s, preached upon this Text, *Bleſſed are the dead which die in the Lord*, &c. Among his vertuous Accompliſhments, he ſpake of his Skil in Hiſtory and Heraldry: 'Very few Noblemen in *England* more ready and expert in Chronicles, Hiſtories, Genealogies and Pedegrees of Noblemen and noble Houſes, not only within the Realm, but alſo in foreign Realms, than this noble Earl was. He excelled in deſcribing and blazoning of Arms, and in al Skil pertaining thereto, *&c.*' Further, he made it a Part of true Nobility, to diſtinguiſh true from falſe Religion. 'I received, ſaid the Biſhop, the Preacher at his Mouth, that there was nothing in the World, that could blemiſh and abaſe that Heroical Nature of Nobility ſo much as to have the Eyes of the Underſtanding ſo cloſed and ſhut up, that a Man of Honour ſhould not be able to diſcern between true Religion, and the hypocritical falſe Religion; between the right worſhipping of God, and Idolatry; between the Traditions of Men and God's Word; but remain ſubject to Lyes and Superſtition, and to call bad good, and good bad. And that to be free from this ſervile State, was a neceſſary Endowment of true Nobility.' The whole Sermon giving a large Account of his noble Birth and vertuous Accompliſhments, is worthy reading.

Hollingſhead's *Chron. p.* 1263. Ann. 1576.

His Epitaph.

In

ANNO 1576.

In the foreſaid Chronicle may be read this worthy Earl's Epitaph, in many elegant *Latin* Heroic Verſes, giving an Account of him and his illuſtrious Pedegree. Which, together with the Sermon preached at his Funeral, was preſented, with a large Epiſtle by *E. W.* to *Robert* Earl of *Eſſex*, his Son.

Sir Anthony Cook *dyes.*

This Year alſo dyed, *June* the 11th, Sir *Anthony Cook* of *Gyddy Hall* in *Eſſex*, Kt. a Man very famous as wel for his own Vertue and Learning, as for his vertuous and learned Daughters. The eldeſt wherof, *Mildred*, was married to Sir *William Cecil*, Lord *Burghley*, and Lord Treaſurer; the Second, *Anne*, matched Sir *Nicolas Bacon*, Lord Keeper. This Knight was one of the Tutors to Prince *Edward*, afterward King *Edward* VI. and one of the Executors of King *Henry* the Eighth's laſt Will. He was interred in *Rumford* Chapel, according to the Order of his laſt Will and Teſtament, and theſe Words added, 'To be done by the Diſcretion of his Executors, with convenient and not exceſſive Charges. At the upper End of the North Wall of that Chapel, is erected to his Memory a fair Monument: Conſiſting of a Figure of him in Armour, of white Marble, kneeling before a Deſk: Behind the Knight, his two Sons, likewiſe in Armour. And on the other Side, the Figures of his Lady, and four Daughters kneeling behind her: and over al their Heads, their Names, and with whom they married: with various Inſcriptions in *Latin* and *Engliſh*, and ſome *Greek*: which being ſomewhat long, I have preſerved them (as they, and thoſe excellent Perſonages they commemorate, deſerve) in the *Appendix*. Only the Inſcription over Sir *Anthony*, I wil here inſert. N° VI.

> *Dns.* ANTHONIUS COKUS, *Ordinis equeſtris Miles, ob ſingularem Doctrinam, Prudentiam, & Pietatem, Regis* EDOARDI VI$^{\text{ti.}}$ *Inſtitutor conſtitutus. Uxorem habuit* ANNAM *filiam* GUILIELMI FITZWILLIAMS *de* Milton, *Militis, verè piam & generoſam. Cum qua diu feliciter vixit, & ſupervixit. At tandem quum ſuos, tam Natos, quàm Natas,* bene collocâſſet, *in Chriſto piè mortuus eſt. Anno ætatis* 70.

His Will.

His laſt Will bare Date, *May* 22, 1576. The Contents wherof were: To his Son *Richard*, his beſt Baſon and Ewer of Silver, parcel gilt; his beſt gilt Salt, with other Plate. Then to his Daughter, *Of Burghley*, one other Neſt of Bowls, gilt and pinked. To his Daughter *Bacon*, one other Neſt of gilt Bowls, *&c.* To his Daughter *Ruſſel*, his ſecond gilt Salt, *&c.* To his Daughter *Killigrew*, one Neſt of white Bowls, *&c.* To his Son *William*, his ſecond Baſon and Ewer, parcel gilt, *&c.* To his Son *Richard*, al his Houſhold Stuff, and Harneſs, which he had at *Giddy Hall*, and *Bedfords*, or any Place elſe. Then for his Books, his Wil was, that his Daughter *Of Burghley*, ſhould have two Volumes in *Latin*, and one in *Greek*, ſuch as ſhe ſhould chooſe of his Gift. And after her Choice, his Daughters *Ruſſel* and *Killigrew*, two other

Volumes in *Latin* and one in *Greek*, each in Order, of their Choice. Al the reſt of his Books he gave to his Son *Richard* and *Anthony* his Son. A Farm in *Mynſter*, in the Iſle of *Thanet*, with al the Stock of Cattle and Corn, to his Sons *Richard* and *William* jointly, during the Term yet to come.

His Executors he appointed the Right Honourable Sir *Nicolas Bacon*, Kt. Lord Keeper of the Great Seal, and the Lord *Burghley*, Lord Treaſurer, *Richard Cook* and *William Cook*, his Sons abovenamed.

To the two former he gave each 200 *l*.

To *William Cook*, and his Daughter in law, the ſaid *Cook*'s Wife, he gave his Manours of *Mawdelyn Laver*, *Markskalls Bury*, and *Hanghonns*, and *Withers*, in the County of *Eſſex*; in ſuch Order and Sort, and with ſuch Remainders as was by Covenant agreed upon by the Lady *Gray* and him, in Writing, upon the Marriage had between him and his Wife. That his Daughter in law, Wife to his Son *Richard*, ſhould have for Term of her Life, the Manour of *Chaldwel*, with the Apurtenances in the County of *Eſſex*; and the Manour of *Ridden-Court*, &c. in *Havering*, in full Recompence and Satisfaction of al Joynture.

Laſtly, his Son *Richard*, to have to him and his Heirs Male, immediately after his Deceaſe, al the Reſidue of his Lands, Tenements, Hereditaments, &c.

To this Learned Knight, *Peter Martyr*, in the Year 1558, dedicated his Commentary upon the Epiſtle to the *Romans*: Dated from *Tygur*, 8. Kal. *Auguſti*. And the Reaſon he gave, why he choſe him above al others for this Dedication, was, ‘That conſidering this Work was due to the Men of the *Engliſh* Nation; being Lectures read by him at *Oxford*, he thought Sir *Anthony* the Perſon moſt meet to whom they ſhould be preſented: That as King *Edward* VI. this Knight's moſt noble and dear Pupil, not long before, received his other Commentary upon the Firſt Epiſtle to the *Corinthians*, he might join him the School maſter of ſo much Renown with his Scholar of ſuch Excellency. And in Reſpect of that Honour and Love that he moſt juſtly deſerved, he added, That when he [*P. Martyr*] was in the Realm of *England*, he began to love him. And when afterwards God, by his ſingular Providence ſo wrought, that he ſaw him again in *Germany*; and knew him to be the ſelfſame Man he was before, [that is, a ſincere Lover of true Religion; for which he was now a voluntary Exile,] he was ſo affected, that whereas before he did indeed love him, now he loved him moſt fervently: And oftentimes thought with himſelf, how he might in ſomething or other ſignify how much he eſteemed his Virtues; and how grateful he might ſhew himſelf towards him, for Benefits which ſometime he had received from him.

This Knight's Deſerts.

Sir *Anthony Cook* was High Steward of the Liberty of *Havering:* And ſo was *Richard* his Son, and *Anthony* his Son, and Sir *Edward* his Son: And *Charles Cook* his Son died without Iſſue. I have ſet down ſo much of this Gentleman, eſpecially being in the Rank of the moſt eminently learned and pious in the Age, and ſuch as were the Reſtorers of good Learning, and Furtherers of true Religion: By whoſe Means, in a great Meaſure, Popery began to be thrown out of this Kingdom: And who was an Exile for the Goſpel. And particularly his Memory is to be preſerved, for having been one of thoſe that firſt imbued the Mind of that excellent Prince, King *Edward* VI, with right Principles of Religion, and an Inſtrument of his extraordinary Attainments in Learning.

His Daughters Learned. Books by them tranſlated and publiſhed.

To all which Commendations of this worthy Man, I muſt add one more, in Reſpect of the ſingular Attainments, that by his Inſtruction, his incomparable Daughters had in Learning and Godlineſs: Which ſome of them ſhewed in their Works publiſhed. The Lady *Anne*, Wife to the Lord Keeper *Bacon*, tranſlated into proper *Engliſh*, Biſhop *Jewel's Apology* for the Church of *England*; which was printed for common Uſe, and ſet forth by the ſpecial Order of Archbiſhop *Parker*, as hath been taken Notice of elſewhere, with ſome Additions of his own at the End. The Lady *Elizabeth*, his third Daughter, Wife to the Lord *John Ruſſel*, Son and Heir to *Francis* Earl of *Bedford*, tranſlated likewiſe out of *Latin* into *Engliſh*, a Tract, called, *A Way of Reconciliation* of a good and learned Man, *Touching the true Nature and Subſtance of the Body and Blood of Chriſt in the Sacrament.* Printed 1605; and dedicated to her only Daughter, *Anne Herbert*, Wife to the Lord *H. Herbert*, Son and Heir to *Edward* Earl of *Worceſter*. In which Epiſtle, the excellent Spirit, as well as Pen of that good Lady may be ſeen. Beginning thus:

Lady Ruſſel *to her Daughter, Lady* Herbert.

‘Moſt vertuous and worthily beloved Daughter; Even as from your firſt Birth and Cradle, I ever was moſt careful, above any worldly Thing, to have you ſuck the perfect Milk of ſincere Religion; ſo, willing to end as I began, I have left to you, as my laſt Legacy, this Book, a moſt precious Jewel, to the Comfort of your Soul; being the Work of a good, learned Man, made above fifty Years ſince, in *Germany*; after by Travail a *French* Creature, now naturalized by me into *Engliſh*.’ Then proceeding to give the Reaſon of her publiſhing this Piece, ſhe added, ‘That at firſt ſhe meant not to ſet it abroad in Print; but her ſelf only to have ſome Certainty to lean unto in a Matter ſo full of Controverſy, and to yield a Reaſon of her Opinion. But ſince lending the Copy of her own Hand to a Friend, ſhe was bereft thereof by ſome: And fearing leſt after her Death it ſhould be printed according to the Humours of others, [ſuch Things, it ſeems, being ſometimes done in thoſe Days] and Wrong of the Dead: Who in his Life approved her Tranſlation with his own Allowance: Therefore dreading, ſhe ſaid, Wrong to him, above any other Reſpect, 'ſhe had by Anticipation prevented the Worſt. And then piouſly and Affectionately ſhe Concludes thus; that ſhe meant it for a Newyear's Gift: And then, 'Farewel, my good ſweet *Nanny.* 'God bleſs thee with the Continuance of the Comfort of the 'Holy Spirit; that it may ever work in you, and perſevere 'with you to the End, and in the End.' And then ſhe ends with this *Tetraſtic* to her ſaid Daughter, ſuitable to the New Year.

In ANNAM filiam.

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Ut valeat paritérq; tuo cum conjuge Proles,
Officiis junctis, vita ſerena fluat.

ELIZABETHA RUSSELLA, *Dowager.*

Buxton *Wells frequented.*

Buxton Wells were at this Time in great Requeſt, for helping by its medicinal Vertue, Perſons afflicted with the Gout, and other Diſeaſes. One of theſe Patients was Sir *Thomas Smith*, the Secretary. He was in the Summer retired to his Houſe at *Hill Hall* in *Eſſex*, by reaſon of his Diſtemper; the Uſe of his Tongue being clean taken away, that he could not be underſtood when he ſpake; ſuch was the Continualneſs of his Rheum, that diſtilled from his Head downward: as Mr. *Gilbert Talbot* wrote in his News from Court to his Father, the Earl of *Shrewſbury.* And that that Day (which was *July* the 6th) or the next, he ſet forwards towards the Baths in *Somerſetſhire:* And from thence, about the latter End of the Month, he went to *Buxton*, to whom *Walſingham*, the other Secretary, ſent Letters thither about that Time, ſuppoſing him then to be there. But al would not ſerve. This his Diſeaſe proved Mortal, and ended his uſeful Life the Year after. A more particular of his Diſtemper, chiefly ſeizing his Tongue, and his pious Behaviour in his lingring Sickneſs, is related in his Life, written in the Year, 1698.

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Life of Sir Tho. Smith.

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Nor did Sir *Walter* forbear his thankful Acknowledgments to the Earl, for the Favours ſhewed to his Wife. Writing to him three or four Days after, [*viz. Aug.* 3.] from his Seat at *Apthorp*, 'That the continual Advertiſement that he had from his Wife, of the great Courteſy and Charge that it pleaſed his Lordſhip, and his good Lady daily to beſtow upon her, gave him juſt Cauſe to continue alſo his moſt hearty Thanks to his Lordſhip for the ſame. For that, without that Favour and Help at his Lordſhip's Hands, being at *Buxton*, in ſo cold and raw a Country, would be very tedious to her. And that therefore they both were the more bound unto his Lordſhip therin; and would to their Power be as thankful unto his Lordſhip, as in any wiſe they might.'

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ANNO 1576.

‘thanked God, for ſo good a Friend and Kinſman, as your Lordſhip: and that you are matched with ſo noble and good a Wife. I ſaw the Queen's Majeſty Yeſterday, in the Garden; but for that ſhe was talking with my Lord *Hunſdon*, ſhe ſpake nothing to me; but looked very earneſtly on me, *&c.*

The Queen's Talk about her.

Some few Days after, his other Son, the Lord *Francis*, ſhewed, ‘That upon his coming to Court, as ſoon as her Majeſty ſaw him in the Privy Cloſet, ſhe aſked him, how his Lordſhip, and my Lady did. To whom he anſwered, that he had in Charge to do both their humble Duties to her. And that his Lordſhip and my Lady were in beſt Eſtate, when they heard firſt the proſperous Health of her Majeſty. And ſhe ſaid, ſhe was moſt aſſured therof: And told him, that neither of their Loves was loſt unto her. For that ſhe requited it with the like again; with other good Words to that Effect. But becauſe the Time would not then ſerve, ſhe had, he added, no further Talk or Queſtion with him.’ The Queen began her Progreſs, *July* the 30th, towards ‘*Havering*.

CHAP.

CHAP. VI.

Matters of the Low Countries. *The Queen's Safety concerned therein; Eſpecially the* French *King's Brother entring into Action for them. The Apprehenſions of the Lord Treaſurer. The Lord* Keeper's *Letter of Counſil to the Queen in this Juncture. Reports from abroad, concerning the* Scottiſh *Queen's Eſcape. Advice of it ſent to the Earl of* Shrewsbury *from the Court. A* Matter *in* Ireland *about the* Ceſſe; *Comes before the Queen and Council. The rigorous Exaction complained of; Regulated.*

Low Country *Matters affecting this Kingdom.*

AS the Queen had the laſt Year ſent her Ambaſſadors to the *Low Countries*, to find out Means, if poſſible, for the Quiet of that People; ſo now there appeared but little amends of the hard Uſage and rigorous Oppreſſion exerciſed by King *Philip*'s Government. Which could not but awake the Queen and her Miniſters, and warn them of their own Danger from that uſurping, ambitious Prince, ſo near them, and likewiſe from *France*.

Endeavours with the P. of Orange to yield in Religion.

And in order to their better Succeſs, they thought it adviſable to labour to bring over the Prince of *Orange*, the chief Defender of thoſe poor People, to quit the Reformed Religion. Dr. *Wylſon*, the Queen's Ambaſſador now at *Bruſſels*, ſent this Intelligence thence concerning that Prince: 'That he was ſought unto by all means to yield in Religion. And that one Dr. *Longolius*, alias *Leoninus* of *Lovain*, was a 'principal Inſtrument from *Don John* to work it. Wherein if any Appearance were of yielding, the Prince ſhould have what he would. 'Yea, that *Don John* offered him a Blank, and would come to him in 'Perſon to S. *Gertrudenburgh*; with further Promiſe, that his Son ſhould 'be ſent out of *Spain*; and by order taken ſhould ſuccede his Father in 'all his Government whatſoever.' And therefore the ſaid Ambaſſador adviſed (in his ſaid Letter) the Lord Treaſurer *Burghley*, (to whom that Letter was wrote) that he wiſhed he [that Prince] were cheriſhed, ſo far as conveniently might be. Whereof he doubted not his Lordſhip would ever have good Conſideration. And one reaſon no doubt, was to keep *Spain*, that Enemy of *England*, at a diſtance.

Foreign Matters reaching this Kingdom.

About this time, or not long after, in the Month of *May*, there was a *Diſcourſe ſent out of the* Low Countries unto Secretary *Walſingham*, dated *May* 4. And ſo it is endorſed by that Secretaries own Hand: which therefore is of the more Weight. It will give a Sight of theſe foreign Matters, as reaching unto this Kingdom, and the Welfare of it: coming, as it ſeems, from one of that Secretaries ſecret Correſpondents. Adviſing, how *Monſieur*, the *French* King's Brother, was going with an Army thither, pretending to aſſiſt that People, and to work them Deliverance, by driving *Don John* out of the Country; but how jealous they might juſtly be of him; and that the Iſſue of his Succeſs there would be no more,

ANNO 1577.

than to ſubject them to *France*, and ſo to render that Kingdom more formidable to its Neighbours. So that the Queen was concerned to look about her, and to uſe all the Means ſhe could to diſcourage this Enterprize: and rather to aſſiſt Duke *Caſimire*, that was coming thither with his Forces: and ſecretly to enter into a War, to prevent the States falling either into the Hands of *France*, or further to be oppreſt by *Spain*. The Diſcourſe is as followeth.

Intelligence ſent to Walſingham. *Titus* B 2. *p.* 472.

‘They are about to play ſuch a Tragedy in this Country, touching Matters of the State and Religion, as if her Majeſty do not bear therein ſuch a Part as ſhe ought, ſhe is like out of Hand to ſee that ſhe would not.

‘The Duke of *Alanſon* prepareth great Forces in *France*; which will be in a readineſs before Midſummer. He doth openly confeſs, that he doth nothing without his Brother's Will and Conſent: without the which, Men of Judgment had never any great hope of him. Hereby the End of his Departure from the King is known. And indeed it could no longer be hidden from thoſe that are acquainted with *Buſſi*'s Voyage to *Paris*, and his Conference had with the Duke of *Guiſe*, the *Spaniſh* Ambaſſador, and ſuch like.

‘His Demands of the *States* are very ſmall, and in effect of no weight. He promiſeth to drive *Don John* out of the Country at his own Coſt and Charges. After which time, if they do reſolve to change their Lord, he prayeth to be preferred before any other.

‘He giveth it out, that he will give an Example or Pattern in theſe Countries of the Manner, how he meaneth to carry himſelf in two Enterprizes which he intendeth againſt two Kingdoms, which he nameth to be *Naples* and *Sicily*. But it is feared the Kingdoms he meaneth are neerer unto *France*. He muſt needs ſhoot at one of theſe two Marks. The firſt, and which is moſt feared, under colour of aſſiſting the States, to oppreſs them. Which is gathered by Three ſound Reaſons: Firſt, By his former Dealings towards thoſe of the Religion. Secondly, By the Intereſt that the Crown of *France* hath in the Example of the diſſolving or reforming of this State. And Thirdly, By the Amity and ſincere Intelligence which the King his Brother and he have with the *Spanyard*; having lately procured a Truce between the *Turk* and him, for the better Furtherance of his Affairs in theſe Parts. By this firſt Mark the Tyranny of the *Spanyards* ſhall be eſtabliſhed in theſe Countries, to their Prejudice, that know the Inconveniences likely to follow of the ſame; and that have oppoſed themſelves thereunto.

D. Caſimire.

‘The other Mark is, to be pricked forward with Deſire of Greatneſs, by joyning theſe Countries, or a great Part of the ſame, to the Crown of *France*; which in outward Shew he ſeemeth to pretend: And being come with great Forces, and having great Intelligence in the ſaid Country, to lay wait for Duke *Caſimire*'s Perſon, to diſpatch him out of the way; the better afterwards to deal with theſe of the Religion, who have none elſe whereto to truſt unto in *Germany*, but him. And finally, that having poſſeſt himſelf of the Countries, *France* may be able on every ſide to overtop *England*, whilſt they do practice new Troubles in *Scotland*.

‘Having theſe two Strings to his Bow, he doth ſo earneſtly preſs the *States* here in his Negotiation; as whether it be to their liking or diſliking, he is fully reſolved to come. The poor Men, having the

ANNO 1577.

‘ Wolf, as the common Saying is, by the Ears, cannot reſolve, whether it ſhould be leſs hurtful and dangerous for them to have open Enmity by refuſing him, or to have him in continual Jealouſy, by accepting him to them.

‘ To meet with theſe two Inconveniencies, the Queen is to uſe two Remedies. The one is, the War earneſtly followed. The other is to procure a Peace. But that would hinder greatly her Majeſties Affairs. For that by ſuch means the *Spanyard* ſhould be put again in Authority, if not as great as heretofore, yet likely to come to it by the onely Accident of the Prince of *Orange's* Death, if he ſhould happen to dy. Beſides, her Majeſty ſhould greatly diſcourage ſuch as are devoted to her here, by procuring unto them a very hurtful and dangerous Peace. And further, there is ſmall liklihood here of Acceptation of Peace, the Change of the Lord, or Alteration of the State being intended, if not already reſolved on.

‘ There remaineth, that the Queen ſhould take in hand a ſecret War, by ſtrengthening Duke *Caſimire* in ſuch ſort, as he may be able ſecretly in her Name to make Head againſt the King, and his Brother, as long as he ſhall be here: and to ſend him over into *France*, if need ſhould require, to divert the Courſe of the Enterprizes. For it will be more profitable and neceſſary, that in caſe this State be driven to change Maſters, they ſhould rather chooſe a new one, than by yielding themſelves unto *France*; to make the ſame ſo ſtrong, that they may be able to bridle their Neighbours.

‘ For which Purpoſe it were requiſite her Majeſty did not only ſecretly ſtrengthen the ſaid Duke *Caſimire* with the 2000 Corſelets already required, but alſo with as many more at her own Charges. To the End, that having armed him to withſtand all Enterprizes againſt her, he may do her ſome worthy Service in theſe troubleſome Times. And upon this ſo apt Occaſion, as if her Majeſty do not make her Benefit of it now, ſhe is not like to have the like again.’ This Advice, as it ſeems took effect.

The Lord Treaſurer's Thoughts thereof. Titus B 2

For, of this Intelligence, as well as other Occurrences of the *Low Countries*, the Secretary *Walſingham* informed the Lord Treaſurer, now at *Buxton Well*, being retired thither for his Health. And in *Auguſt* he gave the Earl of *Suſſex* this ſhort Account: *Viz.* That the ſaid Secretary had advertiſed him of the Occurrences in the *Low-Countries*: the Iſſue whereof he much feared. Both for that *Don John* had ſecretly foreſeen his Power to purſue his Attempts; and that he knew the Weakneſs of the States to withſtand him long, by reaſon of their Diviſions, by lack of Conductors. Yet, as he added, that ſeeing he ſeemed to mean ill, he hoped God would weaken his Power, and infatuate his *Italian* or *Spaniſh* Practices. And ſo thanked God for theſe Diverſions of our deſerved Troubles: Reckoning, that theſe Heats abroad would divert the Diſturbances that threatned this Land by thoſe foreign Enemies of our Welfare.

The Lord Keeper's Letter of Counſil to the Queen in this preſent Juncture.

Theſe Apprehenſions, and the Spight of our Neighbours (however ſecret and cloſe) againſt us, ſtirred up that grave Counſillor, Sir *Nicolas Bacon*, Lord Keeper, to write a large and earneſt Letter to her Majeſty, *Nov.* 20. and being one of the laſt Manifeſtations of his Wiſdom, dying juſt about a Quarter of a Year after, *viz.* 20 of *Febr.* 1578. muſt needs be acceptable; therein giving his ſage Counſil, to the Queen in this Juncture.

ANNO 1577.

Juncture. Being to this Purport, ‘ That, that which if Time and her Affairs would have ſuffered, he meant to have done by preſent Speech, he was driven by Abſence to do by Letter: Not doubting nevertheleſs, that though his Pen and Speech were not preſent, yet by her Majeſties great Wiſdom, conſidered together with the Advice of her grave and wiſe Counſellors, all things ſhould be ſufficiently foreſeen and provided for. And he truſted, ſhe would take his Writing (though not needful) in good part, *&c.* Wherein he ſhewed her three great Enemies, *France*, *Spain* and *Rome*, mighty and potent Princes. And her Danger ſought by them, very great. The Fear whereof was ſo great in him, that he could not be quiet in himſelf without remembring her of the ſame: And that it was better for him to offend by fearing too much, than by hoping too much. That as theſe three great Enemies had three eaſy Ways and Means to annoy her; ſo ſhe had three ready Remedies to withſtand them, if taken in time. The Means that *France* had, was by *Scotland*; *Spain* by the *Low Countries*; *Rome* by his Muſters here in *England*. Now the Helps, according to his Underſtanding, were theſe. To withſtand *France*, who had his way by *Scotland*, was, to aſſure *Scotland* to *England*: A thing that was not hard to do. The Remedy for the better framing of the *Low-Countries*, was, that her Majeſty ſhould ſend ſome Man of Credit, both to confer with the Prince of *Orange*, and to underſtand, what was thought there to be the beſt Remedies to defend them, and to meet with all Dangers that might grow that way.

‘ The Remedy to be had here in *England* againſt *Rome*, was her Majeſties good Countenance and Credit to her good Subjects, that were Enemies to the uſurped Authority of *Rome*; and earneſt, ſevere handling of the contrary Party. And that it was high time ſo to do; becauſe of late times they were grown in their Numbers. And beſides theſe Remedies, that *Caſimire* might be prepared and ready againſt all Chances.’ The whole Letter, whereof this is but a ſhort and defective Account, may be read in the *Appendix*.

N°. VII.

The King of Spain's *lack of Treaſure.*

As for *Spain*, whoſe King was one of the formidableſt of the Queen's Back-friends, Sir *John Smith*, who was now returned home from his Embaſſy there, brought this Intelligence, that that King, notwithſtanding all his mighty Treaſure, was in want. Which was no unwelcome News to this as well as other Countries: as tending to weaken all his ambitious Projects. Which News the Lord Treaſurer communicated to the Earl of *Shrewſbury* in a Letter dated in *Auguſt*, ‘ That Sir *John Smith*, now come from *Spain* reported, that the King there had great Lack of Treaſure, whatſoever had been ſaid to the contrary. I wiſh he had plenty of Treaſure, added this Lord, ſo we were ſure, he had plenty of Goodwil towards us:’ Meaning how little of that he had for the Queen and Kingdom.

Reports of conveying away the Scotch *Q. alarms the Court.*

She was alſo at this time alarmed by Reports brought of ſecret Endeavours from *France* and the *Low Countries*, to convey away the *Scottiſh* Queen this Summer: nay, and that ſhe was eſcaped and gone. The Earl of *Shrewſbury*, who had the keeping of her, had brought her of late to his Houſe at *Chatſworth*. Where he received a Letter, writ in the Month of *September*, from the Lord Treaſurer, that gave him notice of theſe Rumours, and of the Apprehenſions the Queen was in, ariſing hereupon. And withal gave him Advice (though, as he added, he

ANNO 1577.

he little doubted thereof) to be more watchful, however careful and diligent he had hitherto been; and that the Queen her ſelf intended to give him warning of this danger. The Subſtance of which Letter, giving account of the Particulars of the flying Talk at Court, was as follows.

'That at his coming to Court he found ſuch Alarmes by News directly written from *France*, and from the *Low-Countries* of the Queen of *Scots* Eſcape, either already made, or very ſhortly to be attempted. But that he ſurely knowing his Lordſhips Circumſpection in keeping of her, and leaving all things in that Country about him very quiet and free from ſuch dangers, he was bold to make ſmall Account of the News, although her Majeſty and the Council were therewith perplexed. And that although time did try theſe enough, for any thing already don, to be falſe, yet the noiſe thereof, (as the Lord Treaſurer proceeded) and the Doubt her Majeſty hath of ſecret, hidden Practices, to be wrought rather by corruption of ſome of *Yours* [*viz.* the Earls Servants] whom you ſhall truſt, than by open Force, moved her Majeſty to warn your Lordſhip, as ſhe ſaid, ſhe would write to your Lordſhip, that you continue, or rather encreaſe your Vigilancy, if it might be; that you be not circumvented herein. And then adding his Thoughts, 'That as he had carried his Charge [the *Scottiſh* Queen] to '*Chatſworth*, ſo he thought that a very meet Houſe for good Preſervation thereof; having no Town of Reſort, where any Ambuſhes of Receators [Receivers] might ly.

Lord Treaſurer warns the E. of Shrewſbury *of it.* *Epiſt.* Salop. *in Off. Armor.*

'That in his Opinion ſurely, although he knew many were deſirous that his Charge ſhould be at Liberty, yet he himſelf knew no reaſonable Cauſe to move him to think, that ſhe ſhould aventure her ſelf to be conveyed away by ſtealth, both for the ſundry Dangers that might light upon her; but eſpecially, for that being at Liberty, if her Friends ſhould attempt any thing by force for her againſt this Realm, ſhe might provoke the Queen's Majeſty, and the States of the Realm, to work Matters to bar her of that Intereſt which ſhe ſuppoſed ſhe had.

'But yet, my good Lord, as he concluded, even for the Preſervation of the Honour which you have gotten by ſo circumſpect looking to her, in all this long time of Practice, I know you will be as watchful to prevent all Attempts, as others will be to aſſaile your Charge. Thus your Lordſhip ſeeth, how curious I am. All which proceedeth of Goodwil to your Lordſhip and to your Honour.' Thus he wrote from the Court at *Deptford*, my Lord *Admirals* Houſe, the 7th of *September*, 1577. Subſcribing himſelf,

Your Lordſhips moſt aſſured

W. BURGHLEY.

Now to look over to the Queen's Kingdom of *Ireland*. Many Perſons of Quality there were burthened with an Exceſs of the Tax, called the *Ceſſe*, laid upon them. Which made Diſturbance in that Country: and the Lord Deputy, Sir *Henry Sydney*, or ſome of his Officers, ſeemed to have too great Hand therein. Inſomuch that ſome Lords came over to make Complaint. This Payment was an Exaction of Victuals at a certain Rate, or Price, for the Maintenance of the Lord Deputies

The Ceſſe rigorouſly exacted, provoke the Iriſh *Nobility. They come over to complain.*

ANNO 1577.

Camd. Eliz. *p.* 219.

Deputies Houſehold, and the Gariſon Soldiers. The rigorous demanding whereof in ſome Countries, and ſome that were more civilized, as in *Leinſter*, made divers of the *Iriſh* Lords refuſe to pay it; as the Vicount *Baltinglaſs*, and ſome Barons and others of the Nobility and Gentry; and clamour'd much againſt this uſage of them: and aſſerting, that it was not to be demanded but by Authority of Parliament. However by the Judges of that Kingdom it appeared to be an antient Privilege of the Crown, and a Royal Prerogative. The Lords that came over to make their Complaint were heard by their Counſil, but committed to Priſon, as endeavouring to abridge the Queen of her antient Rights in that Kingdom. But yet ſhe was diſpleaſed with the rigorous Demand of the *Ceſſe*; and liked not that her Officers there ſhould rather be Wolves than Shepherds; and commanded the Lord Deputy to uſe a Moderation herein.

The moderate Determination thereof by the Queen's Council.

July 15.

Now by a Letter of the Lord Treaſurer to the Earl of *Shrewſbury*, we have ſome further Light let into this Affair. The Lords that were thus grieved, had ſent over one *Skurlock*, and two others, to make their Complaints. But upon this the Lord Deputy ſhewed his Anger againſt theſe Lords and others by ſome ſevere Proceedings againſt them. This Dealing of the Lord Deputy's came before the Queen and Council, being heard fully, and gravely conſidered: as the ſaid Lord Treaſurer wrote to the Maſter of the Rolls there: and that they had made Diſtinction thereof, noting herein, wherein the Complainants, both here and there offended, not ignorantly, but wilfully: and wherein the Complaints deſerved favourable Remedy, in reſpect of the Exceſs of the *Ceſſe*, as it appeared unto them, the Queen's Council. And therefore for the Offence committed, both they here, and their Authors there, had deſerved exemplary Puniſhment. And that for the Remedy of the Burthen of the *Ceſſe*, they hoped the Lord Deputy either had, or would deviſe Means, to the reaſonable Satisfaction of the Parties grieved. And they of the Council had alſo at that preſent Time collected in writing ſome Devices, to eaſe the ſame. Which as things only projected, they ſent unto the Lord Deputy.

The Lord Treaſurer gave the Maſter of the Rolls in *Ireland* this account of that Affair, and the Senſe the Court had of the ill Management of the Queen's Prerogative, in another Letter half a Year after, uſing theſe Words; 'So plenteous are the Affairs of that Country [*Ireland*]
' to the worſt, as I ſhould be more ſory for them, if I did not hope,
' that either Malice or Lightneſs did not encreaſe the Evil thereof. The
' Matter ſtirred up againſt the Queen's Prerogative for her Relief to victual her Army, hath been duly corrected. And the Parties deſerve
' the more Correction, for that in evil handling they hindred a needful
' Matter; which was to have had the Exceſs of the *Ceſſe* remedied:
' Which for my part I think needful; but not in ſuch a ſtrenable Sort, as
' it was ſought.' This was dated from *Hampton Court*, *Jan.* 18. 1577.

CHAP.

CHAP. VII.

The Queen's Ambaſſador at the Council at Frankford. *And why. Sent to the Princes of* Germany. *New Books of Religion there ſet forth. The Archbiſhop of* York, *about to viſit the Church of* Durham, *is refuſed. The Proceedings thereupon. The Biſhop of* Durham*'s Account of his Viſitation of his Dioceſe, by Order from the Queen: And eſpecially of the Diſorders in that Church. His Letter to the Lord Treaſurer about it; Slandered and hated. His Vindication of himſelf, for ſome Words of his againſt Archbiſhop* Grindal; *and the* Exerciſes. *Biſhop* Barne*'s Pedegree.* Cox *Biſhop of* Ely*'s Thoughts upon Archbiſhop* Grindal*'s Suſpenſion. The Queen's Letter to the Biſhop of* Lincoln *to forbid* Propheſyings. *The Biſhop of* Chicheſter*'s Troubles.* Caldwel *Parſon of* Winwich *his Sermon. Dr.* Goodman, *Dean of* Weſtminſter, *concerning the Statutes of that Collegiate Church.*

AND now for the Affairs of Religion abroad as well as here at home this Year, I find theſe Occurrences.

The Queen ſends her Ambaſſador to the Council at Frankford, *met about a Confeſſion.*

There was a great and long deſired Deſign among all Proteſtants now in Hand, in order to unite them in a Profeſſion of the ſame Faith and Doctrine. In order to which a Council was held this Year at *Frankford*, for the drawing up a Common Confeſſion of all the Reformed Churches. To this Council, to aſſiſt at it, the Queen ſent her Ambaſſador, ſhewing her Concurrence in this uſeful Affair. The Province of drawing up the Form was committed to *Zacharias Urſinus*, the Learned Profeſſors of *Heydelberg*, who had formerly been an Hearer of *Melancthon* and *Peter Martyr*. What the Iſſue was, and what particular Eſteem the Queen obtained for this, with the Proteſtants of *Germany* and *Switzerland*, will appear from a Letter of *Ralph Gualter* chief Miniſter of *Zuric*, to the Biſhop of *Ely*, written in the Beginning of *March*.

‘That they were in Expectation every Hour of Prince *John Caſimire's* Letter (he was Brother to *Frederick* Elector *Palatine*, and deſerved well of Religion) unto their Senate, whereby they might be more certified concerning the Writing of a *Common Confeſſion*, which they had decreed in the Synod of *Frankford*, the Ambaſſador of the moſt ſerene Queen being preſent, and moderating the whole Buſineſs. But that D. *Zacharias Urſinus* put a Delay to the whole Buſineſs: Who declined to undertake the Work of drawing it up, which was committed to him. That they knew not yet, who was placed in his room for that Affair. He added, That the Queen in this Regard had performed an excellent Work, and worthy a nurſing Mother of the Church.

The Queen's Embaſſy to the German *Princes.*

She had alſo ſent her Ambaſſador to divers of the Princes of *Germany* about this time on the ſame Account of Union. The good Effect whereof was ſignified by the ſame Divine to the ſame *Engliſh* Biſhop. ‘ That in theſe Days he had underſtood, that her Embaſſy to the Princes ‘ of *Germany* was very fruitful, eſpecially with *Julius* of *Brunſwick*. ‘ And that *Auguſtus* the Elector of *Saxony* did ſo receive the Ambaſſador, ‘ that from the time the Buſineſs of *Jacobus Andreas* [a learned Profeſ‘ ſor at *Tubing*] the chief Head of their Adverſaries [who oppoſed ‘ ſome Doctrines of the *Helvetian* Churches, being a great *Ubiquitarian*, ‘ and was ſome hindrance to the finiſhing this *Common Confeſſion*] did ‘ altogether begin to ſhake. Then he piouſly added, ‘ That God was to ‘ be ſought to, that the Work ſo happily begun, might be brought by ‘ him to the wiſhed for End. For it would very much profit, as he ſub‘ joyned, that there were extant ſuch a *Public Confeſſion* of ſo many ‘ Kingdoms and Nations; which might teſtify of our Conſent in Faith. ‘ Our People (ſaid he) [meaning thoſe *Helvetian* Churches] yield ‘ themſelves ready and chearful to this Buſineſs. But, as I ſaid, this ‘ is the Lord's Work. I pray, that he would here put to his own ‘ Hand.

New Books at Frankford *Mart ſet forth.*

The Reverend and learned Man on this Occaſion acquaints him with ſome Books now ſet forth, relating to the Religious Controverſies then on foot. Which will not be amiſs to ſet down with the reſt. That at that Fair [at *Frankford*] he had publiſhed nothing, beſides Ten Sermons in the *German* Language of the *Bread of Life*, Jeſus Chriſt, and the *true* eating of him, from the ſixth Chapter of St. *John*. Which if he ſhould hereafter put into *Latin*, he promiſed to ſend him. And that *Julius* [who was a learned Man there, and ſometime *P. Martyr's* great Friend and Aſſiſtant: and ſo was now the more eſteemed] had ſent him a Book of *Benedict Talman*: whereby the new and monſtrous Doctrine (as he ſtyled it) of the *Ubiquity* of Chriſt's Body, was notably confuted. And informed him further, that there was in the Preſs a learned Book of the Orthodox Conſent of the antient Church, in the Buſineſs of the Supper of our Lord.

Mony ſent by the Biſhop of Ely *to* Gualter.

This good Biſhop had ſent by the way of *Frankford* unto Mr. *Gualter* and *Julius* 13 Florens, and 5 *German* Ragions. Which like Gifts of Mony he and ſeveral other Biſhops, that formerly had lived, and been kindly harboured there, often in gratitude did convey by Bills of Exchange to them and others. For this Favour, they gave his Lordſhip great Thanks; and wiſhed it were in them to gratify him. And concerning *Julius*, now grown old, and his Circumſtances low, he added, ‘ You do well, Right ‘ Reverend Father in Chriſt, who have *Julius* in your Regard. For he ‘ is worthy to be helped, and hath great need of it.’ The Concluſion of this Letter (whence I have taken theſe things) muſt not be omitted. *Viz. Hæc habui quæ nunc darem: Non quod tuam Amplitudinem meis opus habere putem, ſed teſtandi officii cauſa. Deus Pater miſerationum tuam ſenectam, mi Reverende Pater, mitiget, & ſuo ſpiritu regat ad ſui Nominis Gloriam.* Tiguri 4. *Martij*, 1578.

Superſcribed, *Reverendo in Chriſto Patri, Epiſcopo* Elienſi *vigilantiſſimo, Domino ſuo cum omni Obſervantia honorando.*

Tuæ Amplitudinis obſervantiſſimis,

Rod. Gualtherus.

The

ANNO
1577.

Communicates Gualter's *Letter to the Treaſurer.*

The Contents of this Letter being of ſuch publick and weighty Concern, as it was highly approved of Biſhop *Cox*, ſo that he might be prepared to give ſome reaſonable Anſwer to the ſame; he ſoon communicated the ſame to the Lord Treaſurer *Burghley*; being ſent from that Foreigner, whom he ſtiled the moſt faithful Miniſter of the Church of *Tygur*, and Succeſſor of *Bullinger*. Whoſe Letter, he ſaid, he could not anſwer nor ſatisfy his Expectation, unleſs he, [the Lord Treaſurer] would in part help him. For that he was altogether ignorant of that which *Gualter* chiefly wrote about. And what to write he had nothing certain, or what the Queen's Majeſty had done in that which he [*Gualter*] made mention of. 'That he ſeemed to hint *Magnificum quid*, and worthy the higheſt Praiſe, that the Queen ſhould endeavour, that there might publicly be a Confeſſion and Conſent of Chriſtian Kingdomes in the true Religion of Chriſt. Which very thing, added the Biſhop, that it might come to paſs, I did not ſluggiſhly wiſh in my Sermon ſome Years ago preached publicly before the Queen. He proceeded, That if he might but get the leaſt Notice of ſuch a Thing, he ſhould make *Gualter*'s Heart very glad. And that he knew and was perſuaded this ſo pious an Endeavour would be very acceptable to Chriſt himſelf, and to his little Flock moſt delightful, and moſt ſafe for the afflicted Church. That *Conſtantine* the Emperor, truly *Great* for his Piety, aſſiſted and helped by the holy Clergy, and pious Princes, (the Heretics and Schiſmatics either repulſed, or bridled by Silence) at laſt brought the Church to the Unity of the Holy Ghoſt, reclaimed from Errors and Contentions.

And ſo concludes his Letter to that great Counſillor, 'You ſee my Confidence towards you, whereby I talk with you ſomewhat boldly: Whereby I may anſwer in ſome meaſure the Wiſh of a pious Brother.' It was writ from *Somerſham*, *May* the 16.

Now for ſome particular Occurrences relating to ſome of our Biſhops.

Archbiſhop Sandys *viſits the Church of* Durham.

Sandys, removed lately from the See of *London*, ſucceded *Grindal* in that of *York*. And this Year began the Viſitation of his Province. And having heard of ſome Irregularities in the Church of *Durham*, (that See being now void) begins a Viſitation thereof: The Dean whereof, *William Whittingham*, he underſtood was no ordained Miniſter according to the Order of the Church of *England*; having received his Orders at *Geneva* in an *Engliſh* Congregation there. But that Church refuſed his Viſitation. Which cauſed a Conteſt between the ſaid Church and the Archbiſhop, who claimed, as Archbiſhop of that Province, a Right to viſit there. Which proceeded even to an Excommunication. And for the better ſearching into the Merits of the Cauſe, and for the putting ſome good Concluſion to this Difference, a Commiſſion was at length by the Lord Keeper iſſued out to ſome Perſons to hear it. A ſhort Account of this, take from *Fleetwood*, Recorder of *London*. Who in a Letter, among other his Intelligences from Court to the Lord Treaſurer *Burghley*, now, as it ſeems, at a diſtance, (and perhaps at *Buxton*'s Well, whether he went this Year for his Health) writeth in theſe Words.

Whittingham *Dean.*

Proceeds to an Excommunication for their Denial of him.

'There is a broyle of Excommunication between my Lord Archbiſhop of *York*, and the Minſter of *Durham* about the Viſitation.'

ANNO 1577.

A Commiſſion granted out for Examination of this Conteſt.

And then gives his Judgment. ‘I think my Lord Biſhop is in the ‘wrong. My Lord Keeper granteth forth a Commiſſion for the ſame ‘Cauſe.’ This continued on to the next Year. And the Lord Treaſurer having deſired of the Archbiſhop a Note of the Cauſe between them; the Archbiſhop in a Letter to the ſaid Lord acquainted him with two Perſons that were chief in this Diſturbance, *viz.* Archdeacon *Pilkington*, and one young *Bunnis: Preciſe Men*, as he called them, who wrought all the Trouble. And that the former was before the Council; ‘and, ‘addeth the Archbiſhop, was too gently uſed. And that made him brag. And then adding further, ‘If your Lordſhip knew the Uſage of that ‘Houſe, verily you would abhor it.’ But I forbear to relate more of this Viſitation until the next Year.

The State of the Dioceſe of Durham, *certified from the Biſhop.*

But as for the Biſhop of that See of *Durham*, *Richard Barnes*, being advanced the next Year to that Church, upon the Death of *Pilkington*: He had been counſilled from Court, to make a careful Inſpection into his Dioceſe, conſiſting of the *Northern* Parts of the Land, greatly infected with Ignorance and Superſtition. After diligent and painful Travell in his Viſitation, he gave this Account, how he found Matters and Perſons affected, and what Service he had done there in a Letter dated *February* the 11th, to the Lord Treaſurer, to this Tenor: ‘That ‘though his Travel was but ſimple, yet he praiſed God, it had ſorted ‘very good and proſperous Succeſs and Effect, *ad miraculum uſq*; in a ‘ſhort ſpace. And that ſince his laſt Letter he had ſent throughout ‘*Northumberland*; and found ſuch and ſo humble Obedience, and ſuch ‘Conformity unto all good Orders, even of the wildeſt of thoſe People, ‘as truly and before God (as he added) he thought better and more ‘plauſible could not be found (*ſaltem ad oculum*) in many more civil ‘Countries of this Land. Yea, truly, and he doubted not, but that ‘within this half Year, his good Lordſhip ſhould ſee a wonderful Alte‘ration there. For preſently, albeit that there were thoſe that were of ‘late Rebels, and moſt diſſolute Gentlemen, that were noted to talk ‘unſeemly, and to lye and raile, and deprave good Doings in private ‘Aſſemblies, yet openly they all profeſſed an Obedience. And that ‘none within all *Northumberland*, he could not find one Perſon, that ‘wilfully refuſed to come to the Church and Communicate, a few ‘Women excepted. For he had driven out of that Country, he ſaid, ‘the reconciling Prieſts and Maſſers, whereof there was ſtore. And ‘that they were gon into *Lancaſhire* and *Yorkſhire*. But that they ‘were rid of them. And ſurely ſuch and ſo full Preſentments were daily ‘given in of all Defaults, as, he thought, they left almoſt no little ‘trifle untouched: Which did much confirm his Hopes of ſpeedy good ‘Reformation of that Country.

People of Durham *their Character.*

And then proceeding, to give account of them of the County *Palatine* of *Durham*, he ſubjoynes; ‘Yet in the mean time, I aſſure your ‘good Lordſhip, thoſe People are far more plyable to all good Order, ‘than theſe ſtubborn, churliſh People of the County of *Durham*, and ‘their Neighbours of *Richmondſhire*. Who ſhew but as the Proverb is, ‘*Jack of Napes Charity* in their Hearts. The Cuſtomes, the Lives of ‘this People, as their Country is, are truly Salvage; but truly ſuch ‘haſt to amend, (though it be for ſome) as is zelous. And yet, none ‘Extremity ſhewed to any, otherwiſe than by threatning. Which hath ‘wrought *Pannicum timorem* in their Minds; and in the Clergy a good

‘ readineſs to apply their Travells to their Callings. Onely that *Augie* ‘ *Stabulum*, the Church of *Durham*, exceedes: Whoſe ſtink is grievous ‘ in the Noſe of God and Men: and which to purge far paſſeth *Hercules* ‘ Labours.

The Diſorders of the Church of Durham.

Hence it appears, what great Diſorders were in the Church of *Durham*: occaſioned perhaps by the too much Remiſsneſs of the former Biſhop. The *Habits* enjoyned the Clergy, ſeem to have been neglected, and a deviating from the Orders appointed to be uſed in Divine Service. The Biſhop endeavoured to redreſs all this; but how ſmall Hopes he had of Succeſs he ſhewed by theſe his following Words: ‘ I have an external ‘ Shew of ſome dutiful Obedience, but their Dealings under hand are ‘ nothing leſs. So that he feared, he ſhould be enforced to weary his ‘ Honour and the Lords with the reforming of their Diſorders: which ‘ were more than he was as yet well able to undergo: Neverthelefs promiſing, he would do all his Endeavour firſt even to th'uttermoſt.

The Biſhop hated by the People for his good Service.

And how it ſtood with him in the Affection of the People for this Service, and the Malice and Slander he underwent from many, take his own Words to the ſame Lord: ‘ The Lord of his endleſs and infinite ‘ Mercies, bleſs her Highneſs. And as he hath ſtirred up her Heart to ‘ tender my faithful Travel in advancing Vertue and Religion, and in ‘ weeding out Vices, and baniſhing Popery, Superſtition, and the *Remainants* of Idolatry: Whereby the malicious of this Country are ‘ mervailouſly exaſperated againſt me: And whereas at home they dare ‘ neither by Words nor Deeds deal undutifully againſt me; yet abroad, ‘ as he proceeded in his relation of theſe his Ill-willers, they practiſed to ‘ deface him by all Slanders, falſe Reports, and ſhameleſs Lyes: though ‘ the ſame were never ſo inartificial, or incredible, according to the ‘ *Northern* Guiſe: Which is never to be aſhamed, however impudently ‘ they bely anddeface him whom they hate, yea, though it be before the ‘ honorableſt. A vile kind of People, as he ſaith, *Peſſimum hoc hominum genus, ex alicua Invidia laudem ſibi quærens.* Yet that her Majeſty ‘ had tendred and pitied his Caſe, and had required his good Lordſhip ‘ to defend his Innocency and Integrity from their Slaunders and Calumpnies; as his good Lordſhip did advertiſe him to his greateſt ‘ Comfort. And thereupon he beſeeched his good Lordſhip to ſtand ‘ his good Patron under her Highneſs: and as he ſhould need he would ‘ fly under his Wing. That the former Bruits and Slanders were vaniſhed: and a ſhort time had ſpeedily diſplayed their ſhameleſs and ‘ impudent Untruths. Wherefore that he truſted, he need not to trouble ‘ his Honour therewith, as now; but only moſt humbly to beſeech his ‘ Lordſhip to ſtand his good Lord, and not to credit any Slaunders before ‘ they were tryed, and he anſwered the ſame: and to advertiſe him ‘ [the Biſhop] what he heard. And if ever he returned untrue Anſwer, ‘ let me, ſaid he, be never credited again.

And as he had thus cleared himſelf of Slanders raiſed upon him by ſuch as were Popiſhly inclined, ſo he proceeded to vindicate himſelf in a Matter relating to *Grindal* Archbiſhop of *Canterbury*, now lying under Suſpenſion and the Queen's Diſpleaſure: who could not obey her Command in putting down thoſe Exerciſes, called *Propheſies*; holding them ſo uſeful for promoting Learning and Knowledge in the Clergy, and true Religion among the People. For which Diſobedience the Biſhop of *Durham* had freely cenſured the Archbiſhop. Concerning which, thus he expreſſed his Mind in order to the ſetting himſelf fair to the ſaid Lord to whom he was writing.

Vindicates himſelf for what he had ſaid againſt the Archbiſhop of Canterbury.

‘ That as touching that he was reported not to have a good Mind to the Archbiſhop of *Canterbury* in the Time of his Trouble, truly, my good Lord, I deteſt his Wilfulneſs, and contending with the regal Majeſty, and obſtinacy in not yielding to that which your Honours [of the Privy Council] ſet down, the ſame being godly and expedient for the Time, the Malapertneſs of brainleſs Men conſidered; who now a-days, if but a Proclamation, a Decree or Commandment come forth from her Majeſty, and by your Honours Advice, ſtraitways, and firſt in their Conventicles, will call the ſame into Queſtion, and examine and determine whether with ſafe Conſcience, they may or ought to obey the ſame: A thing ſo perrillous as none can be more, and ſavouring of th' Anabaptiſmey: who wiſh a popular Government.

‘ In effect, the *Exerciſes*, though they, being beſt ordered, be accounted to be *de bene eſſe*, yet they are not *de eſſe Religionis ſinceræ*. And therefore not to be ſo urged of him, as by the ſame to contend with her Highneſs, or her Council, to the great Hindrance of true Religion, *&c.* Thus much have I ſaid, I think, to two or three Perſons at the utmoſt; and to no mo. And that urged in Defence of her Majeſty, when Bruits have been, that he was cruelly dealt withal, and had not deſerved to be ſtreightned: and other Slanders diſperſed, that my Lord of *Leiceſter* and ſome others ſhould further his Troubles (which I know to be moſt falſe) I have been forced to affirm his own Wilfulneſs and Undutifulneſs towards his Sovereign, to be the juſt Occaſion of his Troubles. And this is true; and I have ſaid ſo upon theſe Occaſions. And I think it was my duty ſo to do, in Defence of my Gracious Sovereign, and the Right Honourable my good Lords of the Council. And more I have not done in any wiſe; nor, but that I was enforced, I would not have done or ſaid any thing of him at all.

When this Biſhop was lately come up to *London*, he omitted giving the Archbiſhop a Viſit: To take off any hard Interpretation of that Neglect, he added, ‘ That poſſibly ſome might think much, that he viſited him not at his laſt being in *London*; indeed he once determined ſo to have done: but that he was warned by thoſe whom he would obey, not ſo to do. Which ought, he ſaid, to be his Warrant.’ But that the Biſhop had taken ſome Offence againſt the Archbiſhop, appears by his Words that follow: ‘ How his Grace and his had dealt againſt him otherwiſe, he needed not to declare, her Highneſs and his good Lordſhip knew. All which notwithſtanding he never minded if he might (as he had no Power) to urge her Highneſs Indignation againſt any Man, *Neq; addere afflictionem afflicto*.

Epiſt Dedic. to the Life of Archbiſhop Grindal.

While I am giving ſome Account of Biſhop *Barnes*, I thought it not amiſs to exemplify this remarkable Letter; though ſome brief Notice was given thereof elſewhere.

His Pedigree and Preferments.

This Biſhop was of the antient Family of the Barons of *Bernes* of *Lancaſhire*. He was bred at *Brazen-Noſe* College *Oxon*. Preferred firſt at *York*, and was Chancellor there: And read Divinity publickly there for ſome Years. Made Suffragan Biſhop of *Nottingham*, *Anno* 1567. Thence advanced to be Biſhop of *Carliſle*. And laſtly, to this See of *Durham*. His Coat of Arms and of his Family, were confirmed to him by *Robert Glover*, Somerſet. His Patent ran as followeth.

ANNO 1577.

Patent for his Arms. Vincent, No. 15.

Reverendus in Chriſto Pater, & venerabilis Vir, Richardus Barnes, *S. T. P. ſive Dr. in Comitat.* Lancaſtr. *ex honeſta familia, quæ a Dominis Baronibus de* Bernes *originem traxit, oriundus.* Oxonii *apud muſas in Colleg.* Æneſtiacenſi [Æneanaſenſi] *educatus. Cui per aliquot annos piè & providè præfuit. Hinc* Eboracum *evocatus, Almæq; illius Eccleſiæ Metropolitanæ Cancellarius, ac Schelarcha* [*Scholarcha*] *creatus, ſacram Theologiam inibi ad aliquos annos, publicè prælegit & profeſſus eſt. Deinde Epiſcopus factus* [Carliolenſis.] *Noviſſimè* Dunelmium *tranſlatus. Ubi jam* * *ad Dei Gloriam Epiſcopus illius Eccleſiæ habenas ac Gubernacula moderatur.*

* Apr. *Anno* 1580.

The antient Coat of the Family of the *Barnes* was, *Party per Pale, Or & Vert. On a Feſſe Azure, three Eſtoilles, Or.* But the Biſhop bore quarterly, namely, That Paternal Coat. And the ſecond Quarter was granted to him, when Biſhop of *Carſlile, April* 23. 13 *Eliz.*. Which was *Azure, a Bend Arg. charged with a Bear paſſant, Or. ready to eat a Child naked, Or. between two Eſtoilles of the ſame.* The Third as the Second. The Fourth as the Firſt. He had Brothers, *Oliver*, then *Edmund, Edwin, James, Edward* and *John*; all married: and our *Richard*, who was the youngeſt Son, married *Fredeſmond Gyfford*, Daughter of *Ralph Gyfford* of *Claidon* in the County of *Bucks.* By whom he had *Emanuel, Walter, Elizabeth*, Wife to *Robert Taylbois*, Son of *Rauf*; *John, Barnabas, Mary, Timothy, Margaret, Anna.*

The Biſhop of Ely's *Thoughts of the* Exercifes.

But as for thoſe Exerciſes called *Propheſyings*, before ſpoken of, whatſoever good Opinion Archbiſhop *Grindal* and divers other Biſhops and learned Members of this Proteſtant Church had thereof, as tending ſo much to the Inſtruction of the People in true Religion, and ſetting the Clergy on Study; the Queen, as it appeared by what the foreſaid Biſhop wrote, had other Conceptions of them, by means of ſome Prejudices ſhe had taken up by Reports made to her. Upon the Archbiſhop's Sequeſtration on that account by the Queen's Command; the aged and learned Biſhop of *Ely* was much troubled. And in *June*, the next Month after the Declaration of her Diſpleaſure againſt him, that Right Reverend Prelate ſignified his Mind to the Lord Treaſurer: Shewing his Judgment, that indeed it had been better for the Archbiſhop at that Juncture, to have complyed with the Queen; namely, for the Stop of thoſe *Exerciſes* for the preſent: And that in convenient Time, good Rules about them being made and enjoyned for Regulation of them, they might be renewed again; well knowing, how very uſeful they were for the improving the Clergy in Knowledge, otherwiſe in theſe Times ignorant enough. To this Purport was the Letter of that good Biſhop to the ſaid Lord. Which deſerves to be preſerved, for the letting in ſome further Light into this Affair: writing in this pathetick Manner.

His Letter upon the Q: Diſpleaſure with Archbp: Grindal.

‘ That it was not without a deep Anxiety of Heart that he then
‘ writ; that her Majeſty ſhould be ſo highly diſpleaſed with her Princi-
‘ pal Prieſt: whoſe Indignation was Death. *Deus meliora.* But that a
‘ Prieſt ſhould happen to anger ſo gentle a Prince, and ſuch a Favou-
‘ rer of ſincere Religion, it drew a Fountain of Tears from his Eyes.
‘ He proceeded, That from the Beginning of their Acquaintance, both
‘ of them (for which he gave Glory to God's bleſſed Name) had con-
‘ ſtantly, through many brunts on all Hands, perſevered and held out,

ANNO 1577.

‘ he [the Lord Treaſurer] eſpecially. And now at this pinch he exhorted him to perform the Part of a Man. And it ſhould be a Matter of Comfort and Eſtabliſhment to his Heart. That he underſtood the Matter was touching a *Conference*, which had been abuſed, and being not eſtabliſhed by Authority, was therefore by Authority aboliſhed. This, he truſted, no Man did maintain. But yet he hoped, that hereafter, the Thing being duly and conſiderately weighed, the Queen, ſeeking eſpecially the Glory of God, and the Quiet and Edifying of her People, would be moved to further Conſideration of the Matter. And that when the great Idleneſs and Lewdneſs of a great Number of poor and blind Prieſts ſhould be duly weighed and conſidered of, it would be thought moſt neceſſary to call them, nay, to drive them to ſome Travel and Exerciſe of God's Holy Word: Whereby they might be the better able to diſcharge their bounden Duty towards their Flock. And then he earneſtly moved that Lord to mitigate the Queen's Diſpleaſure and Indignation againſt her Archbiſhop. Who alſo had written to the Queen [on this Subject as it ſeems] in all humble manner. And in the Concluſion, hints, How ſuch an Example in the Church of *England* did but too much reſemble the *Roman* Tyranny againſt it.’ But take this memorable Letter *verbatim*, as it is tranſcribed in the *Appendix*.

N°. VIII.

The Exerciſes ſtill in Hertfordſhire. *The Q. writes to the Biſhop of* Lincoln *about it.*

In *Hertfordſhire* theſe *Exerciſes* were uſed. And notwithſtanding the Queen's Declaration to have them every where ceaſe, yet in ſome Places in this County, they were not yet laid aſide. Wherefore the Queen thought fit to write to the Biſhop of *Lincoln*, in whoſe Dioceſe part of that County was, to take Order that they be not ſuffered, according as ſhe had by Word of Mouth commanded him; and other Biſhops perhaps beſides. And that no other Exerciſes be uſed, but ſuch as were learned ſhould preach Sermons in fit Time and Place. And the *Homilies*, ſet forth by Authority, to be read by other Miniſters leſs learned. Signifying by her ſaid Letter, ‘ That he [the Biſhop] ſhould effectually remember her Speeches to him, to continue and increaſe his Care over his Charge in God's Church, as the Warning ſhe gave him of the Preſumption of ſome, who by ſingular *Exerciſes* in publick, after their own Fancies, wrought no good in the Minds of the Multitude; eaſy to be carried away. And that notwithſtanding ſhe was, ſince that, informed, that in ſundry Parts of his Dioceſe, namely, in *Hertfordſhire*, thoſe Exerciſes, or, as they termed them, *Propheſies*, were yet continued; to the Offence of other, her orderly Subjects. And that therefore, for divers good Reſpects, ſhe thought it requiſite they ſhould be forborn. Letting him know, that ſhe, deſiring to have God's People under her Government, guided in an Uniformity as neer as might be; Charged and commanded him, as a Perſon, whom by his Function ſhe looked ſhould ſatisfy her in this Behalf, within his Charge to have dutiful Conſideration hereof. And to take Order through the Dioceſs, that no other Exerciſe ſhould be ſuffered publickly than Preaching, in fit Time nnd Place, by Perſons learned, diſcrete, conformable and ſound in Religion: And reading the *Homilies*, ſet forth by Authority, and the *Injunctions* appointed, and the Order of the Book of Common Prayer. And to ſignify to her, or her Council, the Names of ſuch Gentlemen and others, that had been Setters forth and Maintainers

ANNO 1577.

N°. IX.

'tainers of theſe Exerciſes; and in what Places; and alſo ſuch as ſhould impugn this her Order.' The whole Letter may be found in the *Appendix*. Which ſeems indeed to be a Form of a circular Letter to all the Biſhops, beſides the Biſhop of *Lincoln*.

Curtes, *Biſhop of* Chicheſter, *his Troubles from Gentlemen in his Dioceſs.*

Curtes, Biſhop of *Chicheſter*, met with Troubles now from certain Gentlemen in his Dioceſe: who were ſtirred up againſt him, chiefly by means of a ſtrict Enquiry he had lately made in his Epiſcopal Viſitation, mentioned before, after ſuch as were unſound in Religion: and adminiſtred divers Articles to them for that Purpoſe. Having had Information of divers, not only in his Dioceſe, that came thither from *Hampſhire*, *Surrey* and *Kent*, not ſound in Religion. And among the reſt divers of them Juſtices. This had ſo provoked them, that they had combined together, and drew up Articles againſt the Biſhop, and petitioned againſt him to the Court. Among theſe were Sir *Thomas Palmer*, Kt. *Richard Ernely*, *Thomas Lewknor*, Eſq;. Whoſe Petition ran in this Tenor. 'That whereas they were of good Fame and Credit, according to their Calling, they referred themſelves to the Report of the Country, and were called by her Majeſty as Juſtices of Peace within *Suſſex*; the Biſhop of *Chicheſter* had ſought by many ways to defame, diſcredit and deface them, not only by private Talk and Speech had with divers Perſons, and Matter gone forth in Writing by his Lordſhip to honourable Perſonages; but alſo in publick and diſordered Manner: far differing from the vertuous, charitable and good Conſideration that ſhould be in one of his Vocation; had imagined and ſurmiſed great Matters againſt us; on purpoſe, as they had great Cauſe to believe, to bring them undeſervedly into diſcredit with her Majeſty and their Lordſhip of the Privy Council. Therefore they thought it needful for themſelves, and alſo for others, to expreſs their Griefs herein; and to deſire that they might be admitted to their Lordſhips, to purge themſelves of the ſaid undeſerved Infamy before their Lordſhips, or other Judges, *&c.*' And likewiſe to preſent their Complaints in many Articles againſt the Biſhop. For thus they proceeded in their Petition:

Their Petition againſt him. Pap. Off.

'That hearing the lamentable Cry and Complaint of her Majeſties Subjects againſt the ſaid Biſhop, whoſe Faults and Diſorders they hoped by their Lordſhips good Means might be redreſt, and in that Behalf needful to be known to their Lordſhips, and ſo deſired, by the Conſent alſo of many of the Juſtices of the Peace in that Shire, for the better Service of God and her Majeſty, and for the better Quietneſs of her Majeſties Subjects, to ſhew unto them the Diſorders, Injuries and Abuſes, done and committed by the ſame Biſhop, by Articles herewith ready to be delivered unto their Lordſhips.

Articles againſt the Biſhop. The Contents of them.

Theſe Articles were very large and long. Some related to his hindring Juſtice and the Queen's Service. Others, to Injuries done to them, and other Miſdemeanors. Of the firſt Sort was his contending wilfully, and quarrelling with the Commiſſioners joyned with his Lordſhip [the ſaid Biſhop] in Commiſſion for Eccleſiaſtical Cauſes, and with the Commiſſioners of the Peace. In abuſing the Authority and Truſt committed unto him by the ſaid Commiſſion, in bearing and maintaining diſorderly Riots, and unlawful Acts. In making without Diſcretion fond and unlawful Licences for keeping of May-Games, *&c.* In threatning

ANNO 1577.

divers Perſons that had honeſtly done their Duties in her Majeſties Service. In taking Order for ſparing the Puniſhment of Offenders. Prohibiting without Cauſe ſome honeſt Perſons from the Communion, only for Diſpleaſure conceived by his Lordſhip againſt them. In keeping Benefices Eccleſiaſtical without Incumbents: Employing the Profits to his own Purſe, or at his Pleaſure. Taking Rewards Simoniacally for Eccleſiaſtical Livings granted by him, *&c.* Openly citing them [the Juſtices] to appear at his Conſiſtory to be reformed in Religion, without any juſt Cauſe of Suſpicion, Information, or Preſentment, upon untrue Surmiſes of Matter, on purpoſe to vex and trouble them, and to bring them into Diſcredit. Alſo, they thought he wanted Conſideration in appointing ſo many Men of ſuch Calling and Credit [as they themſelves were] to appear before his Lordſhip [the Biſhop] in ſo open a Place, one Day, Time and Inſtant, *viz.* One Knight, Eighteen Squires, ſome of them Juſtices of Peace; and above Thirty other Perſons, moſt whereof, Gentlemen: Alſo, that his Lordſhip came that Day with many more Men, than he was accuſtomed to ride with, being well weaponed. Who ſtood about the Conſiſtory during the Time of his Lordſhip's Sitting: and the Regiſter being his Lordſhip's Servant, having his Sword holden by him in the Conſiſtory by a Sumner, during the Time of his Lordſhip's Sitting. And that he cauſed two of the Servants, upon a ſurmiſed Warrant made to them, as ſpecial Bailiffs of the ſame for that Time, in a Matter of an Action upon the Cauſe at his Lordſhip's own Suit, to arreſt one *Rand. Barlow* in his ſaid Church near the Conſiſtory: and violently to have drawn and carried him away, without ſhewing any Warrant; until a Juſtice of Peace within the City ſeeing the Tumult, commanded them in her Majeſties Name to keep the Peace.

To all theſe Articles the poor Biſhop was fain to come up, and make Anſwer. ‘*Imprimis*, The ſaid Defendant complaineth unto your honourable good Lordſhip, that almoſt all of the Articles were ordered by the Right Honourable the Earl of *Leiceſter*, about four Years ago. And this Defendant did ſatisfy his Lordſhip's Order, as his Lordſhip knoweth. That almoſt all of them be very old, and that no Subject ought by two Statutes, *&c.*’ But I ſhall add no more of this Matter, to avoid Prolixity. This is enough to ſhew the hard Circumſtances the Biſhops were often in theſe Times put into by means of many Gentlemen in their Dioceſes, whether Popiſh or Puritanically inclined, for the Diſcharge of their Duties, and of the Commands they received from Court.

The Biſhop of Ely *minded to reſign.*

The Biſhop of *Ely* mentioned above, being grown aged and wearied with Cares and Law Suits, and deſiring to retire from the World, had Thoughts of reſigning his Biſhoprick, and to ſpend the Remainder of his Days in Peace. And in order to the obtaining of this, he made uſe of his old Friend, the Lord Treaſurer: to whom he thus brake his Mind, (leaving further Particulars to be opened to him by his Son in Law, Mr. *Parker*, Son to the late Archbiſhop of *Canterbury.*)

His Letter to the L. Treaſurer.

Literæ Epa-les. pen .me.

‘My very good Lord. *Chriſtus ad finem dilexit ſuos.* I doubt not bur you will follow his Steps, *Et uſq; ad finem veros diliges amicos.* Sir, I am now *in fine ætatis*; and I heartily pray you help me *in fine ætatis. Nam libenter quæro donari rude; & quod ſupereſt vitæ paulo tranquillius peragere.* You are the only Man to relieve me of my Deſire. My Function requireth a perfect Man. I wax daily very un-

ANNO 1577.

‘ perfect. *Ipſa ſenectus morbus eſt, cum corporis & membrorum imbecillitate.* I will commit no more to Pen and Ink, but will deſire your Honour to give credit to this Bearer, my Son in Law, *John Parker*; with whom I have conferred: Deſiring your Lordſhip to confer with him at ſuch length as you may moſt conveniently ſpare. And ſo I beſeech the Lord *Jeſus* to have you in his bleſſed keeping, with encreaſe of Health and Godlineſs.’ From my Palace at *Ely*, the 10th of *November*, 1577.

Your Lordſhips aſſured,

RICHARD ELY.
manu vacillante.

It was not before the Year 1579. when this Reſignation was proſecuted more vigorouſly: and with what Succeſs will be ſhewn under that Year.

John Coldwel *Parſon of* Winwick; *his Sermon preached before the Earl of* Darby. *Rev.* T. Baker.

There was now one *John Caldwel*, Parſon of the rich Rectory of *Winwic* in *Lancaſhire*. Hardly the ſame with *John Coldwel* ſometime Biſhop of *Sarum*, (though their Names were near alike) who was born at *Feverſham* in *Kent*: Admitted Fellow of St. *John*'s College *Cambridge*, *Anno* 1558. Rector of *Aldington* in the Dioceſe of *Canterbury*, Domeſtick Chaplain to Archbiſhop *Parker*: hardly ever removing out of *Kent*, till he got the Biſhoprick. But concerning this *Caldwel*, I have this Remark to make; that he preached a Sermon this Year, 1577. before *Henry* Earl of *Darby*, his Patron, in his Chapel at *New Park* in *Lancaſhire*: which was printed by that Lord's Command. The main Subject of it was to ſhew, what an happy Deliverance this Church and Kingdom obtained by Queen *Elizabeth*'s Acceſs to the Tnrone; and the bleſſed Reformation eſtabliſhed by her, together with her Parliament. Wherein he uſed theſe Expreſſions, ‘When we were ignorant in God's Word, and heard nothing but the Sound of a tinkling Cimbal; did we not think Superſtition to be Religion, Deceivers true Teachers; Vanity to be Verity; the Goſpel to be Hereſy: To gad abroad on Pilgrimages from this Saint to that Saint, to be a Part of God's Service; Mens Traditions the Commandments of God: Antichriſt, Chriſt's Vicar: the Man of *Rome*, who is a Creature overwhelmed with all Wickedneſs, the Beaſt that did riſe out of the bottomleſs Pit, a moſt Holy Father? Yea, we thought, that God was delighted with Incenſe, Perfume, wax Candles, golden Copes and Veſtments. And we worſhipped thoſe things, which our own Conſcience gave us to underſtand were no Gods. We made no difference almoſt between Chriſt and his Creatures. We confounded the Sign with the Thing ſignified; and worſhipped a Wafer Cake, which is a Creature corruptible, inſtead of the Maker of Heaven and Earth; and believed it was the very Body of Chriſt, that was born of the Virgin *Mary*, and ſlain for our Sins upon the Croſs. The Cauſe of all which Errors was the Ignorance of Chriſt and his Word. His Text was taken out of *Rom.* chap. xiii. 11, 12, 13, 14. *And that conſidering the Seaſon, that now it is time that we ſhould awake*, &c.

Lambeth's *Library.*

Statutes of the Collegiate Church of Weſtminſter, *to be confirmed.*

To the reſt of theſe Eccleſiaſtical Perſons, and Matters, wherein they were about this Time concerned, I add the relation of a Purpoſe this Year undertaken, of confirming the Statutes of the Collegiate Church

ANNO 1577.

of *Weſtminſter*, Dr. *Gabriel Goodman* Dean; chiefly occaſioned upon ſome Neglect of Reſidence in the Prebendaries, and for their better Obſervance of preaching themſelves in their turns: Which the good Dean was minded to redreſs. And moving it to the Lord Treaſurer *Burghley*, the ſaid Lord required of him an account of the Orders of the College, as they were made and obſerved formerly by his Predeceſſor Dr. *Bill*: who was the firſt Dean of that Church after the Settlement thereof by the Queen. Which he therefore ſent, drawn up with his own Hand, in Order to a Reformation of ſome things; and for the making of ſome new Statutes. The Title it bore was, *The Order of the Government of the College of* Weſtminſter, *ſithence the laſt Erection: Begun by Dr.* Bill, *and continued by me; with the Aſſent of the Chapter: As appears by divers Decrees recorded in the Chapter Book.* This I have repoſited in the *Appendix*. And with it the Dean thus expreſſed his Deſire in a Letter to the ſaid Lord.

N°. X.

The Dean's Letter concerning them to the L. Treaſurer.

'That he was bold to ſend his Honour a brief Declaration of the 'Orders uſed in the Government of the College by Dr. *Bill*, and him, 'ſince the laſt Erection: that it might pleaſe him to confer the ſame 'with the Statutes, and to conſider thereof, as he ſhould think good. 'He prayed God that might be done, which might be to God's Glory, 'the Queen's Honour, and the good Example of the Church. He wiſhed a convenient Reſidence of both Dean and Prebendaries. Firſt, That 'every one might ſometime preach in their own Perſons. Secondly, 'That they [both Dean and Prebendaries] might be preſent in the 'Church to pray, as their moſt bounden Duty was, for her Majeſty, 'being their Founder. And Thirdly, For the better Order and Government of the Church. That unleſs there were daily Commodity 'for Reſidence in the Church, as it was at *Windſor*, and ſuch like Places, 'he feared (which he was ſorry to ſpeak) the Reſidence would not be 'ſo well kept. I beſeke your Honour, added he, that there may be 'that Moderation uſed, which ſhall be moſt convenient for all Reſpects. 'Hitherto I and the Company, I thank God, have agreed very brotherly, and with great quietneſs, as any ſuch Company, I hope; I would 'be ſorry, if by ſeeking to better Things, Diſſenſion ſhould grow, or 'Unquietneſs. My ſpecial Truſt is in God, that as he hath done under 'her Majeſty, with motherly Care to his Church, and your Honour, 'with godly Zele to Virtue and Learning, ſo he will work ſome good 'Effect of this Travail. Thus with my continual Prayer for you and 'all yours, I humbly take my Leave. From *Weſtminſter* College this '15th of *November*, 1577.

Your Honours moſt bounden,

GABRIELLE GOODMAN.

New Statutes drawn up, prepared for the Signet.

This Motion of the Dean produced ſome new Statutes; but how long after, I cannot aſſign; but ſome Years after it was, *Whitgift* being then Archbiſhop. For I meet with an humble Requeſt of the Dean of *Weſtminſter*, for Confirmation of the Statutes, which had been drawn up, and prepared for the Signet. And ſo Dr. *Cæſar*, Maſter of the Requeſts, had ſignified: But it ſeems, not well-pleaſing to ſome of the Preben-

The Dean's Letter.

Prebendaries, chuſing rather to have been left more at their Liberty. His ſaid humble Requeſt was, ' That whereas in his laſt he exhibited ' an humble Petition to her Majeſty, that it might pleaſe her Highneſs ' for the better Government of that her College, to confirm the Statutes for the Government thereof, drawn and deviſed by Dr. *Bill*, of ' bleſſed Memory, late her Majeſties high Almner: It pleaſed her Highneſs moſt graciouſly to accept thereof; and to Will, that her Majeſties ' learned Counſil might peruſe the ſame, and make them ready to the ' Signet; as Dr. *Cæſar*, Maſter of Requeſts, and the Mover of the ' ſaid Petition, had ſignified under his Hand. That he [the Dean] ' had imparted the ſame to my Lord of *Canterbury*. And he likewiſe ' had peruſed the ſaid Book of Statutes. That he did likewiſe ' ſignify his Meaning to proceed herein to his Brethren, the Prebendaries: whereof ſome did ſeem better to like the preſent Government; ' which is partly according to theſe Statutes, and partly ordered by Decrees and Diſcretion. But he [the Dean] did hope, that Statutes ' confirmed to govern, and to be governed by, was a more ſure Rule ' of Government; and more beneficial to Poſterity.

' That whereas alſo, it had pleaſed her Highneſs to appoint a Statute ' for the double Election of Scholars in the time of Dr. *Bill* the Dean; ' which was then begun, and ſince always continued, there was in the ' ſame Statute provided, that of the Scholars of her Majeſties School at ' *Weſtminſter*, there ſhould be three at the leaſt choſen to each Univerſity; ſo it was, that my Lords Grace of *Canterbury*, being then Maſter ' of *Trinity* College: and therefore requeſted, that there ſhould be of ' neceſſity but Two choſen every Year to each Univerſity; and Three ' every Third Year. Whereunto upon the Requeſt and Perſuaſion of ' Biſhop *Grindal*, then Biſhop of *London*, to whom it had pleaſed his ' Honour [the Lord Treaſurer] to refer the ordering of this Statute, ' it was yielded. And ſo it had been ever ſince moſt commonly uſed. ' But he prayed, that the ſame Statute might remain in force, as touching the Number [*i.e.* of Three] for the better Encouragement of ' her Majeſties Scholars; notwithſtanding the Day of Election be altered, which was the ſame Day of the Commencement in *Cambridge*. ' And ſo humbly deſired his Honours Advice and Aid. Subſcribing,

His Honours moſt bound,

GABRIEL GOODMAN.

CHAP. VIII.

Maimed Profeſſors in theſe Days. Popiſh Books ſecretly diſperſed. Anſwered by Dr. W. Fulk. Ithel, *a Fugitive* Lovainiſt *comes to* Cambridge. *Diſcovered. The Council's Letter hereupon to the Univerſity.* Egremond Radcliff, *a Fugitive ſince the Rebellion in the* North; *His Letters for the Queen's Pardon, and Leave to come home. Is put into the* Tower. *Set at Liberty. His End.*

Popiſh Opinions and Practices entertained.

THE Papiſts ſtill uſed here their old Diligence to pervert our People to their Errors; ſowing their Seeds of Diſobedience and Superſtition. And many of the Queen's Subjects, however they conformed themſelves outwardly to the Religion eſtabliſhed, and the publick Worſhip uſed in the Church of *England*, yet entertained favourable Thoughts of divers Popiſh Doctrines and Practices. Which ſort of Men was ſmartly reproved in a Sermon preached this Year at St. *Paul's* Croſs: the Preacher's Name unknown: Calling them *Poiſoned Proteſtants, and maimed Profeſſors.* Uſing theſe Words, (according to the way of Preaching in thoſe Days) ‘How many poiſoned Proteſtants and maimed Profeſſors have we? I mean for Opinions. For otherwiſe, who is whole and ſound? You ſhall have a Goſpeller, as he will be taken, a jolly Fellow, to retain and maintain ſuch Patches of Popery, and Infection of *Rome*; that, methinks, I ſee the Serpent's Subtilty, as plainly, as by the Claw you may judge the Lion. One holdeth, Faith juſtifieth; and yet Works do no harm. Another ſaith, Prayer for the Dead is Charity: And though it doth no good, yet it doth no hurt. What will you have me ſay, The Devil go with them? [as the Preacher bringeth in one of theſe Men ſpeaking, that are for praying for one deceaſed.] Another believeth verily, that Infants unbaptized, and dead, cannot but be damned. Another croſſeth me his Face, and Noſe, and Breaſt, with Thumb and Fingers, and cannot pray but toward the *Eaſt*: And ſome have not forgot their *Ave Maria*, although their *Pater noſter* was forgot long ago. Some, and a large Sum too, do ſuperſtitiouſly, and ſo ſinfully, ſwear by Saints, or every other Creature, and think it ſmall Offence, or none at all. And when you tell them, it is *Superſtition*, and that it is a Degree to Apoſtacy to forſake the Lord; *Jer.* v. that they give to the Creature that which is due to the Creator: that ſwearing reverently is a Piece of the Worſhip of God; and therefore belongs to him alone, and the like; it is a ſtrange Doctrine to them, and unheard of before. And thus they fall a wondring at the very Principles of Religion.’ This Diſcourſe indeed touched ſuch as were indifferent in any Religion, and groſly ignorant even in theſe Days of the Goſpel, as well as the other Sort who ſecretly favoured the old Religion.

All the Popiſh Engliſh *Books anſwered by Dr.* Fulk.

Indeed the Papiſts privately uttered many Books in favour of their Cauſe; and diligently diſperſed them; which might have made many of theſe *maimed Profeſſors*. *William Fulk*, D. D. ſometime of St *John's* College

ANNO 1577.

College in *Cambridge*, and after Maſter of *Pembrook* Hall, a learned Man, from this Year and after, let not one of theſe Books in *Engliſh* that fell into his Hands, paſs without his Anſwer and Confutation of them; for the good Service of our reformed Church, and Eſtabliſhment of the common Sort of Men in true Religion. This appears by a Book which he wrote ſome Years after: wherein he ſaith, that he had attempted to fight the Truth's Cauſe, within this five or ſix Years paſt: and that he had ſet abroad ſundry Treatiſes, in confuting of Popiſh Books written in *Engliſh*: and that he purpoſed, if God gave him ſtrength, to anſwer as many, as within twenty Years of her Majeſties Reign had been ſet forth by Papiſts, and were not yet confuted by any other. And this Purpoſe, he added, the Papiſts had not greatly hindred by Replies, except one only, *Briſtow*: (Who had defended *Allen*'s Articles and Purgatory.) And none other hitherto had ſet forth any juſt Replication to the reſt of his Writings. This I take from a Book of his called, *A brief Confutation of ſundry Cavils*. There he ſhewed, how he was reflected on by all the Popiſh Writers: every one of them almoſt, as he ſaid, had endeavoured to have a Snatch or two at ſome one odd thing or other in his Books: wherein they would ſeem to have advantage. And that belike they would have their ſimple Readers think to be a ſufficient Confutation of all that he had ever writ againſt them. And he thought good as near as he could, to gather all their Cavils together, and briefly to ſhape an Anſwer to every one of them.

Allen'*s Articles and Purgatory.*

Fulk'*s brief Confutation.*

We only give this ſhort Note of *Fulk* here. He will ſhew himſelf more in Defence of Religion in ſome few Years after.

Theſe active Men of the Church of *Rome* ſent their Emiſſaries not only into the Countries about, but into the Univerſities. One of theſe was *Ithel*, a *Lovainiſt*, Brother to Dr. *Ithel*, Maſter of *Jeſus* College, *Cambridge*. And upon this occaſion following, it was feared his Brother gave him Countenance, or at leaſt concealed him. This *Ithel* had been for ſome time uſing his Arts and Inſinuations with the Scholars there. At length he was diſcovered: and the Vicechancellor ſent Intelligence of it to their Chancellor, the Lord Treaſurer *Burghley*: and that he was put into the Cuſtody of his Brother, in order to reform him. But he was too well principled at *Lovain*, that any good ſhould be done to him here. So that his Brother was rather to proceed to ſome Reſtraint and Puniſhment. But he eſcaped ſoon, and was gone: which gave ſome juſt Cauſe of Suſpicion of the Doctor himſelf. Which the Vicechancellor thus related to the aforeſaid Lord in his Letter written in *July* this Year.

Ithel *a* Lovainiſt *ſecretly harboured at* Cambridge.

'That this Fugitive *Lovainiſt* was returned about three Months ſince 'ſecretly to *Cambridge*. Where he remained, corrupting ſuch as he 'could from the Truth of our Religion, here received. And being de'prehended, he was committed to his Brother, Dr. *Ithel*, as a Priſoner, 'to be further dealt withal, either for Reformation, or Correction. 'And from hence he eſcaped. And hereby Occaſion was given for 'ſome ſiniſter Dealing of Dr. *Ithel*. Of whom I would be ſorry to 'conceive as the Matter with the Circumſtances (not only for his 'Eſcape, but for his former lurking in the Univerſity) doth offer 'Cauſe.

A Letter of it from the Vicechancellor.

Dr. Ithel *ſuſpected.*

Information to be given of ſuch in Cambridge *as came not to divine Service.*

By the Means of this, and perhaps other *Romiſh* Emiſſaries, Recuſancy was crept into the Univerſity, as well as other Towns and Places of the Land. Inſomuch as it was thought meet by the Queen, to require an account of the Names of all ſuch Scholars, as likewiſe of every Townſman, that came not to Church or Chapel to hear Divine Service; and to have an Account of the Eſtates of ſuch, and the Values thereof, ſent up. Such a Letter I ſhall here exemplify ſent to the Univerſity, from the Privy Council.

The Council's Letter to the Univerſity. Rev. T. Bak. T. B.

‘ After our hearty Commendations. The Queen's Majeſties Pleaſure
‘ is, that you ſhall certify unto us with all Diligence, the Names of
‘ ſuch Perſons, as well Scholars as Towneſmen, within the Univerſity
‘ of *Cambridge*, as you ſhall underſtand do refuſe to come to the Church
‘ to hear Divine Service. And withal, that you certify their Degrees
‘ and Qualities, with the Value of their Lands and Goods, as you think
‘ they are worth indeed, and not as they be valued in the Subſidy Books.
‘ And to th' End you may do the ſame with more Expedition, and better
‘ Certainty, we think it meet that you uſe th' Advice of ſome ſuch Perſons
‘ as you ſhall know to be well affected in Religion, and can beſt
‘ inform you, both for the ſaid Univerſity and Town, of the particular
‘ Values of every ſuch Recuſant: and thereof as well as you may, to
‘ ſend us a true Certificate to be delivered here within vii Days after the
‘ Receipt of theſe our Letters. And for the ſeveral Colleges and Halls
‘ of the Univerſity, you ſhall by virtue hereof charge the Heads of the
‘ ſame to deliver unto you a true Note of the Names and Degrees of
‘ every ſuch Perſon within their Charge, as they ſhall know to be
‘ backward in Religion, and ſhall refuſe to come unto the Church. And
‘ that therein neither they nor you, for Friendſhip or otherwiſe, to uſe
‘ any reſpect of Perſons or Degrees whatſoever, as they will anſwer the
‘ Truſt in this behalf committed unto you. So fare you heartily well.
‘ From *Windſor* the 15th of *November*, 1577.

Your very Loving Friends,

W. Burghley, E. Lyncoln, T Suſſex, R. Leyceſter, F. Knollys, Jamys Croft, Fra. Walſingham, Tho. Wylſon.

To our very Loving Friend the Vicechancellor, *&c.*

Egremond Radcliff *in* Flanders: *put into the* Tower *for Rebellion.*

Egremond Radcliff was another Papiſt of Remark in theſe Times, of whom our Hiſtories ſpeak. I ſhall here inſert ſome remarkable Paſſages concerning him hitherto ſcarcely known. This Man was noble by Birth, being the Son of *Henry* Earl of *Suſſex*, half Brother to *Thomas* then Earl of *Suſſex*, Lord High Chamberlain of the Queen's Houſehold. But being young, and of a haughty Spirit, and a Papiſt, was engaged in the Rebellion in the *North*, *Anno* 1569. and made a ſhift after to fly into *Spain* and *Flanders*. Where he continued rambling about for divers Years: as at *Bruges* and *Antwerp*. And feeling Hardſhip at length had earneſtly ſolicited, by Letters, the Lord Treaſurer, as well as others, for the Queen's Pardon; and that he might come into *England* ſafely; and promiſing all Fidelity to her Majeſty: and earneſtly deſiring to ſhew the ſame, by being employed by her in ſome Service. But the Queen would not be perſuaded to pardon him for ſome time. However he comes to *Calais*, *Anno* 1575. perhaps under ſome Confidence that he might enter within the *Engliſh* Territories: which he did. But ſoon after, he was committed to the *Tower:* as appears by two Letters written thence, the one in *April*, the other in *May*, *Anno* 1577. to the aforeſaid Lord.

His Letter thence: and Requeſts.

In his former, he ſpeaks, ‘Of his miſerable State and long Impriſonment: Praying his Lordſhip according to his accuſtomed Goodneſs and Conſideration towards him, to underſtand the Extremity he was in. And that he doubted not, but that God would ſo work in his noble and pitiful Heart, that he ſhould find, by ſome ſuite made unto her Majeſty in his behalf, a Remedy of his Sorrows: wherein he pined and conſumed, as one weary of Life, and utterly void of Conſolation. For that in truth he had done all which in him lay, to manifeſt unto the World, both his hearty Remorſe and Contrition for his Offence, and alſo his dutiful and earneſt Deſire to recover her Majeſties Favour with his Brothers [the Earles] good liking: And perceiving, for all that, her Majeſties Indignation, and his Lordſhips Diſpleaſure to continue ſtill moſt heavily againſt him; he was driven into ſo great Deſpair, to conſume his Days in Captivity: Which [Days] he deſired, as became the Duty of a faithful Subject, to employ to the laſt of his Breath, in her Majeſties Service. And profeſt to God, that he rather wiſhed with all his Heart preſent Death, than any longer Continuance of ſuch miſery. Moſt humbly imploring of her Majeſty for God's ſake to command him rather to be executed, than to let him live in the Torment of Body and Mind he was in. That if her Highneſs Clemency would not ſuffer her to have the Law paſs on him, then he humbly beſeeched the ſame to grant him ſome further Liberty. That he might have ſome Liberty by time to obtain ſome Remiſſion, and her Majeſties Favour.

‘That he had no power to compaſs this Benefit, but only by his Lordſhips Favour and Aid: to whom he was already ſo much bound, as he knew not how he might be ever able dutifully to acknowledge the leaſt part of his noble Dealings towards him. Howbeit his Lordſhip ſhould always find him undoubtedly ſo grateful, as the Expence of his poor Life in any Service it ſhould ever pleaſe his Honour to command him in, might enable him. And thus once again he was bold humbly to beſeech his Honour to deal for him; and to ſend him ſuch Anſwer as ſhould ſtand with her Majeſties Pleaſure. That through her Majeſties Mercy or Juſtice, he might be delivered from this Diſperation which afflicted his very Soul, as knoweth the Almighty, *&c.* From the *Tower*, this 20th of *April* 1577. Subſcribing,

Your Honours moſt humble and obedient to Command,

EGREMOND RADECLYFF.

The Q. requires him to depart the Realm.

By another Letter of the ſame *Radcliff*'s from the *Tower* wrote the next Month, it appeareth, the Queen was inexorable towards him; and all further Favour ſhe would grant him was to be ſent out of the Realm. Which Meſſage was brought him by his Meſſenger, one *Gray*. For to this

His Letter hereupon.

this Tenor he wrote again to the Lord Treaſurer: being the laſt Letter I meet with from him. ‘That he was given to underſtand from his Honour by the Bearer, Mr. *Gray*, how it had pleaſed his Lordſhip to move her Majeſty in his behalf. For the which, and a Number of other his Favours ſhewed him, he rendred his moſt humble Thanks: acknowledging himſelf obliged to him during his Life, *&c.* That the Effect of her Majeſties Pleaſure (which the ſaid *Gray* delivered him from his Lordſhip) was, that it was not her Highneſs Pleaſure ever to employ him in her Services, or to grant him her Pardon; but that he ſhould be diſmiſt the Realm. He proteſted before God, and the World, nothing cauſed him to yield himſelf unto her Majeſties Mercy, but a juſt Remorſe of Conſcience for the Offences his ignorant Youth committed, and a dutiful Deſire to repair the ſame by all loyal Obedience, the Reſidue of his Life. Which humble Submiſſion if it ſhould not ſtand with her Majeſties Pleaſure to accept, he, as became an humble Vaſſal, ſhould be contented with whatſoever it ſhould pleaſe her Majeſty and grave Council, to ordain concerning him. So it might pleaſe her Highneſs Clemency to take a charitable Compaſſion on his poor afflicted Soul, in delivering it from Deſperation. For no Death could be ſo bitter, that he had rather ſuffer it, than to remain in this torment of Mind he was in; to find his Soul in his Sovereigns Indignation, in no aſſurance of his Life: often threatned to be baniſhed his Country, forſaken of all his Friends, a cloſe Priſoner, an occaſion to the Illdiſpoſed to blaſpheme againſt her Majeſty, and Councils Mercy; a laughing Stock to all thoſe that are become my Enemies, for the great Deſire I have always had to recover her Majeſties Favour, and my Country again: and in Concluſion, void of all Comforts and Reliefs. Theſe, (as he concluded) are the Griefs of Mind which continually aſſault me. Wherefore I moſt humbly beſeech your Honour, that for Pity ſake it will pleaſe you, to impart to her Majeſty and the reſt of her Council, this my wretched State; and to procure of her Majeſty that there may be ſome ſpeedy Order taken for me. Wherein your Honour ſhall do a Work of great Honour and Charity, as knoweth the Almighty, who preſerve your Honour, *&c.* From the *Tower*, the 6th of *May*, 1577.

He goes into the Service of Don John: *who puts him to Death.*

Camd. Eliz. *p.* 226.

And accordingly he went abroad; and out of need perhaps put himſelf into the Service of *Don John* of *Auſtria:* but ſo miſerable and unfortunate he was, that upon ſome Accuſation, as though he and ſome other *Engliſh* were entred into a Plot to murther that Governor of *Flanders*; was executed the next Year, tho he denied it to the laſt: being taken in the Camp at *Namur*, with one *Gray*, (the ſame I ſuppoſe, mentioned above, his Friend) and that he was ſet at Liberty for that Purpoſe, and encouraged therein by Secretary *Walſingham:* Very improbable, by what appears in his own Letters, and that little Countenance he had with the Queen: and her Refuſal of his Service.

His Proteſtations to be employed in Service of the Q.

What his Neceſſities were, being abroad, and what Proteſtations he made, and Methods he uſed for Favour, may be collected from a Letter or two, written by him in the Years 1574, and 1575. For this poor unhappy Rebel, weary of rambling up and down out of his native Country; and become poor, was very deſirous of coming home two or three Years ago; and was ſolliciting then the Lord Treaſurer for her Majeſtics gracious Pardon for that Purpoſe: attributing his Diſtreſs to his youthful Heat and Ignorance, (but not a Word of another Cauſe, his Zeal for Religion.) Inſiſting very much in thoſe his Letters upon his deſire to ſhew his Loyalty to the Queen, if ſhe would employ him in ſome Service for her; and vowing himſelf entirely at his Lordſhip's Devotion; and expreſſing ſuch like Proteſtations. Whether any juſt Suſpicions might be gathered hence of his Guilt, and that he was put to death juſtly, I leave others to judge.

Thus in the Year 1574. he addreſt himſelf to the aforeſaid Lord from *Antwerp*: *January* 28. 'If Fortune would ſo hallilye him, as to ſend him 'means by ſome acceptable Service, to let his Lordſhip ſee the earneſt 'Deſire he had to be found grateful to his Honour for the great Favour 'it had pleaſed him to ſhew him; although it were with the Hazzard of 'his Life, yet ſurely he would attribute it to one of the greateſt Felicities that could chance unto him, *&c.* And that although his poor 'Service ſhould never be able to attain to the Merit of his Honours 'great Courteſy, yet he affied ſo much in his Lordſhips Virtue and 'good Nature, that he would eſteem it no leſs than our Saviour did the 'Mite of the poor Widow: Proteſting to Almighty God, that he offered himſelf entirely at his Lordſhips Command with no leſs Devotion. 'He added, that he had received divers Advertiſements from one *Avery* '*Philips*, that at his Lordſhips earneſt Suit, it had pleaſed her Majeſty 'to pardon his former Offence made to her. [But it ſeems, *Avery*'s Information was not true.] But which Offence he would aſſuredly repair 'by a dutiful Allegiance all his Life, ſaithfully and truly, in all Services 'he ſhould be employed in.

His Brother, the Earl, alſo was highly diſpleaſed with him. That he might be reconciled to him, he begged the Lord Treaſurer likewiſe to procure it. 'That he would be a Means to my Lord, his Brother, that 'he would pardon his Offence: which, God knew, proceeded of Youth 'and Ignorance, not of Malice. The Fault was committed, and he 'could but be ſorry for it, and ready to make any Satisfaction he ſhould 'be able, or that it would pleaſe his Lordſhip to command him: which 'he would moſt willingly do. And ſo humbly beſeeched his Lordſhip, 'even for Gods ſake, to deal with his Brother in it. For that, if he 'perſevered ſtill in his Indignation againſt him, he knew it would be his 'Deſtruction, *&c.* And ſo humbly deſiring his Lordſhip to conſider his 'extream Poverty: Which, as God was his Judge, as he added, he was 'utterly unable to abide any longer.' The King of *Spain*'s Penſion, it ſeems, now grew but low.

Solicits again the Q. to pardon him.

About half a Year after we have this Fugitive Gentleman gone to *Bruges*. And thence in the Month of *Auguſt* he continueth his Solicitation to the ſaid Lord *Burghley*. Which was to this Tenor; 'That, 'not daring to preſume to write to her Majeſty, his Lordſhips virtuous 'Inclinations did embolden him to move him to ſtand his good Lord, 'in being a Means to her Majeſty for him: that it would pleaſe her, 'of her accuſtomable Clemency, to pardon thoſe Faults, by which 'through ignorant Youth, and not of Malice, (God was his Judge) he 'had offended her Majeſty. Which now riper underſtanding and further 'Grace did cauſe him, to be moſt heartily ſorry for; and proſtrate at her 'Majeſties Feet, humbly craved Pardon for the ſame: Hoping her Majeſties pitiful Nature would follow the Precept of our Saviour Chriſt, who

ANNO 1577.

'willeth no Forgiveneſs to be refuſed to him, who with Humility and 'Repentance craveth it. For which moſt gracious Benefit he promiſed 'to God and her Majeſty, his Life ſhould be ready at all times to be 'yielded in any Service it ſhould pleaſe her Majeſty to employ him; 'as well to repair his former Fault, as alſo to win of her Majeſty a Degree of Credit. And he hoped theſe few Years of Tribulation had 'taught him to know good from evil, and encreaſt his Ability to ſerve 'his Prince and Country: Which above all things he moſt deſired.

Words between him and Stewkly *in* Spain *about the Queen.*

And that he had been in *Spain* likewiſe it appears by what he addeth, 'That what had paſt between *Stewkly* and him in *Spain* in defence of her Majeſties Honour, for that he ſpoke moſt villanous Words 'of her Majeſty, his Lordſhip had, he thought, already heard. And 'that he minded to take no Entertainment of any Prince in the World, 'before he knew her Majeſties Pleaſure: Whoſe Favour he eſteemed 'more than any worldly Preſerment. If he did not, he aſſured his 'Lordſhip on his Faith, he could have very ſufficiently to maintain him 'there, according to his Calling; as it was well known to many. And 'ſo waiting her Majeſties Reſolution, to be by his Lordſhips Favour 'known, *&c.* Dated *Auguſt* 18. from *Bruges* in *Flanders.*

His Letter from Calais.

What fair Hopes the next Meſſage from *England* brought him, I know not, but it produced this Letter from him now at *Calais*, the next Year, 1575. as though ready to come for *England*: 'That if ſmall Benefits 'did bind good Natures, how much ought he to think himſelf bound 'unto his Honour, ſince by his only Friendſhip, he had recovered Grace 'at her Majeſties Hands, and good liking of my Lord his Brother. 'Which, God was his Judge, he eſteemed more than his Life: as he 'truſted to give ſufficient Teſtimony by his faithful Service in all it 'ſhould pleaſe her Majeſty to employ him. And that undoubtedly his 'Lordſhip might aſſure himſelf of his Service, during his Life, with no 'leſs Fidelity and Affection, than if he were his own Child. He beſought his Honour to continue ſo; and ſo by his good Lordſhips Favour to intercede with his Brother, that he was ſure he would at his 'Requeſt ſupport him with ſufficient Maintenance, until ſuch time as 'it ſhould pleaſe her Highnes to Licence him to come home. And for 'fear he ſhould ignorantly offend, he humbly craved of his Lordſhip, 'that he might have ſome Place appointed him, where he ſhould ſerve. 'And if it ſhould not diſpleaſe her Majeſty, he ſhould be glad to go 'againſt the *Turk*, where he thought he ſhould ſee beſt Service.' And he truſted his Endeavours ſhould be ſuch, as neither her Majeſty, nor my Lord his Brother, nor his Honour ſhould miſlike it. This was dated from *Calais*, *March* the 25th, 1575.

Comes over without Leave. What followed.

The next Tidings we hear of him, was, that he was come over into *England* with a Merchant: and with Proteſtations of his Duty repaired to the Lord *Burghley*, in order to that Lord's recommending him to the Queen. Of his Acceſs to him, he ſends Word to Secretary *Walſingham*. The Queen underſtanding his Coming and Requeſt, ſhewed her ſelf diſpleaſed, and orders *Walſingham* to tell that Lord, 'That he 'ſhould, as of himſelf, adviſe *Radcliff* to ſlip away; for that he underſtood ſecretly from his Friends in Court, that her Majeſty was greatly 'diſpleaſed with his preſumptuous Manner of coming over. And that

' otherwiſe (as *Walſingham* proceeded in relating the Queen's Commands, that he ſhould ſay) he doubted, her Majeſty as in Juſtice ſhe was bound, ſhould be driven for Example ſake, to extend the Puniſhment towards him, that for his former Offences was due.' And for that the Queen was doubtful of his lingring in the Realm, whatſoever Promiſes he had made to him [the Lord *Burghley*] her Pleaſure was, that he ſhould ſo offer the Matter, that *Reins*, the Merchant, with whom he came over, ſhould ſee him imbarked: whereby ſhe might be aſſured, that he was departed the Realm. But not taking this ſeaſonable Warning, he was committed Priſoner to the *Tower*. And what befel him afterwards in another Land, was related before. But this is enough to have remembred of this unfortunate Gentleman, and penitent Rebel, but of a turbulent Spirit, *Egremond Radcliff*.

CHAP. IX.

The Queen's Progreſs. The Lord Treaſurer, and others of the Court at Buxton Well. *The Earl of* Leiceſter *at* Chatſworth, *entertained there. The Queen's Letter of Thanks to the Earl of* Shrewsbury *upon that Entertainment. The Mortality at* Oxford. *The Plague breaks out. The Diligence of* Fleetwood, *the Recorder at* London. *Seſſions at* Newgate. *An Intention of robbing the Lord Treaſurer's Houſe. A privy Search in* Smithfield. *Cozeners and Cheats,* &c. Phaer *a notable Coiner. His Offer; to diſcover all the Coiners, and ſuch as practiſed Magic.*

AND now let us turn our Eyes to more Domeſtick Matters.

The Q. Progreſs this Year.

The Queen this Summer took her Progreſs into *Kent, Surrey, Suſſex*. Where, according to her Cuſtom, ſhe received the Entertainments of the Nobles, and Perſons of the beſt Quality, at their Houſes. Who were glad of the Houour, and made very expenſive Preparations for her.

In Suſſex *ſhe is entertained at* L. Buckhurſt's.

Now was the Lord *Buckhurſt* to receive her at his Houſe in *Suſſex*. And therefore ſent to the Earl of *Suſſex*, Lord Chamberlain, to underſtand, when her Majeſties Pleaſure was to come into thoſe Parts: that as the E. of *Arundel*, the L. *Mountagu* and others, expecting her Preſence with them, and had made great Proviſions for her and her Retinue, ſo he might not be wanting with his: being fain to ſend into *Flanders* to ſupply him, the others having drawn the Country dry before him. And in what Concern that Nobleman was on this Occaſion, his Letter will ſhew, written in the Beginning of *July*: 'That he beſeeched his Lordſhip to pardon him, that he became troubleſome unto him, to know ſome Certainty of the Progreſs, if it might poſſibly be, the Time of Proviſion was ſo ſhort; and the Deſire he had to do all Things in ſuch ſort, as appertained, ſo great, as he could not but thus importune his

Titus. B. 2.

'Lordſhip, to procure her Highneſs to grow to ſome Reſolution, both of the Time when her Majeſty would be at *Lewes*; and how long her Highneſs would tarry there. For that he having already ſent into *Kent*, *Surrey* and *Suſſex* for Proviſion, he aſſured his Lordſhip, he found all Places poſſeſt by my Lord of *Arundel*, my Lord *Montagu* and others: ſo as of force he was to ſend into *Flanders*. Which he would ſpeedily do, if the Time of her Majeſties Coming and Tarriance with him were certain. He beſeeched his Lordſhip therefore, (if it might be) to let him know by his Lordſhip's favourable Means, ſomewhat whereunto to truſt. For if her Highneſs ſhould not preſently determine, he ſaw not how poſſibly they might, or could perform that towards her Majeſty, which was due and convenient. He truſted his Lordſhip would meaſure his Cauſe by his own: that would be loth her Highneſs ſhould come unto him, before he were ready to receive her: to hazzard thereby his Diſhonour, and her Majeſties Diſlike.' And then (fearing that his Houſe might not be agreeable to ſuch a Gueſt) he added, 'That he could not but beſeech God, that that Houſe of his did not miſlike her. That, he ſaid, was his chief Care. The reſt ſhould be performed with that good Heart, as he was ſure it would be accepted. But that if her Highneſs had tarried but one Year longer, we had been, ſaid he, too too happy: [His Houſe by that time more fitted for her Entertainment.] But God's Will and hers be done. This was dated *July* the 4th, 1577.

Many of the Court go to Buxton Wells. *The L. Treaſurer there;*

Divers great Perſons of the Court took this Opportunity to repair to *Buxton Wells* for their Health, as Sir *Thomas Smith*, Secretary, Sir *William Fitz Williams*, Mr. *Mannors*, Lady *Harrington*; and among the reſt, the Lord Treaſurer *Burghley*. I find him here, *Auguſt* the 7th, 'When he began, as he ſaid, the Day before to be a *Lawnder*, having ended his Drunkenneſs the Day before,' as he affected merrily to expreſs himſelf in the homely Language there, for the Method then uſed, firſt of drinking the Waters, and then Bathing. This Account of himſelf he gave in a Letter to the Earl of *Suſſex*; who was now, notwithſtanding a Hurt in his Leg, following the Court, wiſhing him, the ſaid Earl, long there, as a very uſeful Man to attend the Queen in her Progreſs: Who had wiſhed himſelf at *Buxton* with the Treaſurer. In anſwer to which Wiſh, 'the ſaid Treaſurer wiſhed the ſame (had he not been ſo neceſſarily attending the Queen) as he knew no Nobleman in the Earth more to his Hearts Contentation. And this, he ſaid, he wrote even with the beſt Vein in his Heart.

And Lord Shrewsbury;

The Earl of *Shrewſbury* was likewiſe there for a Gouty Hand: and both drank and bathed diligently. But upon ſome Warning from Court concerning an Attempt, either to reſcue the *Scottiſh* Queen, or ſome other Danger relating to her, he was forced to leave the Place, and to be gone to his Charge.

The Lord Treaſurer ſet out from his Houſe, *Theobalds*, about *July*, 22. Thence to *Burghley* Houſe. Thence by *Darby* and *Aſhborn* in the *Peak*, to *Chatſworth*, the Earl of *Shrewſbury*'s Houſe, to lodge there. And ſo to *Buxton*.

And the E. of Leiceſter.

The Earl of *Leiceſter* was at *Buxton* alſo the Month before, *viz.* in *June*. And being in thoſe Parts, viſited the Earl of *Shrewſbury* at *Chatſworth*. Where the Earl with his Lady, gave him a moſt ſplendid

ANNO 1577.

and noble Reception; and likewiſe made him ſome extraordinary Preſent; and when he was at *Buxton*, diſcharged his Diet. This that Earl might the rather do, ſince he knew what a Favourite *Leiceſter* was with the Queen, and what Service ſuch an one might upon occaſion do him with her. When *Leiceſter* returned, he acquainted the Queen with the great Reſpect ſhewn him at *Chatſworth*. Which was ſo highly acceptable to her, that ſhe thought fit to write him a gracious Letter of Thanks for the ſame. And withal had in her mind the great Dependance ſhe and the whole State of her Kingdom had upon his Vigilance over the *Scotch* Queen, in his keeping. The Letter is worthy the repeating: which was in theſe Words, (with her own Name on the Top of the Letter, *Viz.*

ELIZABETH.

The Q. to the E. of Shrewſbury.

'Our very good Couſin: Being given to underſtand from our Couſin of *Leiceſter*, how honourably he was not only lately received by you our Couſin, and the Counteſs at *Chatſworth*, and his Diet by you both diſcharged at *Buxtons*, but alſo preſented with a very rare Preſent; We ſhould do him great wrong (holding him in that Place of Favour we do) in caſe we ſhould not let you underſtand in how thankful ſort we accept the ſame at both your Hands, not as done unto him, but unto our own ſelf: Reputing him as another our ſelf. And therefore you may aſſure your ſelf, that we taking upon us the Debt, not as his, but our own, will take care accordingly to diſcharge in ſuch honourable Sort, as ſo well deſerving Creditors as ye are, ſhall never have cauſe to think ye have met with an unthankful Debtor.

'In the Acknowledgment of new Debts we may not forget our old Debt, the ſame being as great, as a Sovereign can owe to a Subject, when through your loyal and moſt careful looking to the Charge committed to you, both we and our Realm enjoy a peaceable Government; the beſt good Hap that to a Prince on Earth can beſal. This good Hap then growing from you, ye might think your ſelf moſt unhappy, if you ſerved ſuch a Prince as ſhould not be as ready graciouſly to conſider of it, as thankfully to acknowledge the ſame. Whereof you may make full Account to your Comfort, when Time ſhall ſerve. Given under our Signet, at our Manour of *Greenwich*, the 25th Day of *June*, 1577. and in the 19th Year of our Reign.

The L. Treaſurer to the E. of Shrewſbury: *Advice from Court.*

I find the Lord Treaſurer now following the Queen, ſhe being in the Beginning of *September* at my Lord Admiral's Houſe. Whence the ſaid Lord Treaſurer wrote to the Earl of *Shrewſbury*, how that at his coming to the Court he found loud Alarms by News, written from *France* and the *Low Countries*, of the Queen of *Scot*'s Eſcape, or in likelihood e're long to be reſcued. On which Occaſion what his grave and good Advice was, hath been before ſhewn. He continued his Thanks for all the Earl's liberal Courteſies, when he was with him at *Chatſworth*: Praying his Lordſhip to aſſure himſelf of his poor but aſſured Friendſhip, while he lived.

The Intereſt he had there.

The Earl for his Generoſity and Hoſpitality in his late Entertainments of the Earl of *Leiceſter*, and Lord *Burghley*, and likewiſe for his Faithfulneſs to the Queen in his moſt important Charge, had great Favour at Court. And there being a Controverſy in thoſe Parts among ſome Gentlemen, and wherein himſelf was concerned, it was provided by theſe great Men, that none ſhould be in the Commiſſion of the Peace, but whom he approved: as there was great reaſon, in reſpect of any that might ſecretly favour that Queen. There was a Controverſy now between Sir *John Zouch*, and Sir *Thomas Stanhope*, and other Gentlemen in that Country. The Lord *Burghley* imparted to the Queen his Opinion, that the Fault would be in *Zouch*, if he were miſliked either of the Earl of *Shrewsbury*, or others: Telling her, 'That he took upon 'him more than was meet, in oppoſing himſelf againſt his Lordſhip, 'without any Cauſe given him by the Earl.' And upon this, as he told the Earl, he found in her Majeſty a great Diſpoſition to have all Matters ended between them: and required the Lord Treaſurer to adviſe the ſaid Sir *John Zouch* to reform himſelf herein. Which he ſuppoſed he would do. And whereas there was a Report of placing one *Sacheveril* in Commiſſion; indeed it was moved there at Court. But it was ſtayed: as the Lord Treaſurer added; and ſaid further, that he hoped, that neither he, nor any other, that ſhould not behave themſelves well towards his Lordſhip [the Earl] ſhould be put in Credit there. Nor was it meet, he ſaid, they ſhould. He ſubjoyned, that he found the Earl of *Leiceſter*, and Mr. Secretary, all earneſtly inclined to maintain his Lordſhip's Credit in all things that might concern him.

One Sacheverell *put out of the Commiſſion: and why.*

This *Sacheveril*, (whoſe Chriſtian Name was *Rauf*) it was moved by ſome, that he ſhould be High Sheriff for *Darbyſhire*. But was put out by the Means of the Lord *Burghley*: this Account being given of him by the Earl: 'That he was lately upon very good Cauſes put out of the 'Commiſſion of the Peace: And was much more unworthy to be 'Sheriff; ſeeing he could not diſpend xx *l.* Land *per Annum*, and that he 'knew him to be a very ſeditious, and arrogant Perſon, and extremely 'buſy in *Puritaniſm*:' as he wrote in his Letter, dated *November* 7. this Year.

Epiſt. Com. Salop. in Offic. Armor.

A Mortality at Oxford.

In the Correſpondence between the Lord Treaſurer and the ſaid Earl, while he was at *Buxton*, he briefly acquainted him, in a Letter, dated *Auguſt* the 4th, of a ſtrange Mortality at *Oxford*: Where there ſuddenly dyed Sir *Robert Doyly*, and an Unkle of his, Mr. *Danvers* of *Banbury*, Mr. *Wainman*, and the moſt part of all the Free-holders then at the Aſſizes; Fifty Scholars, and Twenty Townſmen, beſides. Of this our Hiſtories make mention more at large.

The Plague in London.

The Infection of the Plague brake out this Year in ſome Parts of *London*: As in the *Dutchy* near *Temple-bar*, and the *Temple*, and came even to the Earl of *Leiceſter*'s Place in the Month of *September*. Who therefore wrote to his Steward, Mr. *Thomas Dudley*; finding fault with the *Dutchy*, touching their Neglect, in not removing infected Perſons: And offered very honourably, as much as any ſhould give for the Relief of the Sick [of that Diſtemper] and for Care to be taken of them. And withal, threatned one *Ledſham* the Bailiff, (who was his Man) to pluck his Coat from his Back, and to puniſh him otherwiſe, for his Negligence. This *Fleetwood*, the careful Recorder of the City, gave the Lord Treaſurer to underſtand. And the ſame, being at Dinner with the Maior, the Maſter of the Rolls then preſent, ſhewed to him privately another Letter written to him from the Lord Treaſurer himſelf, concerning the ſame Affair, *viz.* the Plague broke out in the *Dutchy*, much to the ſame Tenor with that from the Earl. In the End whereof the ſaid Maſter of the Rolls ſhewed him, that his Lordſhip had charged the

ANNO 1577.

The Recorder's Care.

Recorder himſelf with Neglect. Which ſomewhat touched him, knowing his own Diligence therein. And made him thus to ſhew the Lord Treaſurer his Care, and to vindicate himſelf: ‘ That he had weekly himſelf ſurveyed the *Dutchy*, and taken that Order there, that if the like had been executed elſewhere, he thought the Plague had not ſo greatly increaſed, as that laſt Week it had. And that he paſſed twice with all the Conſtables, betwixt the Bar and the Tiltyard, in both the Liberties, to ſee the Houſes [infected] ſhut.

Seſſions held for Newgate.

We have ſome Account of the Malefactors, tryed and condemned at the Seſſions at *London* about *Michaelmas*; as it was related by *Fleetwood* the ſaid Recorder, to the Lord Treaſurer, by Letter. The Goal was full. And Eighteen executed at *Tyburn*. And one *Barlow*, born in *Norfolk*, of the Houſe of the *Barloo*'s, near *Mancheſter*, in *Comitat. Lanc.* was preſſed. All of them notable Cutpurſes, and Horſe-ſtealers. He added, ‘ That it was the quieteſt Seſſions that he was ever at. That there were not more Juſtices but my Lord Maior, Sir *William Damſel*, and himſelf, [the reſt likely now retired into other Parts, to avoid the Plague.] That there was plain Dealing, and neither Favour nor Partiality ſhewn. And that the Criminals were the moſt notable Thieves in the Land. That the Court was at *Windſor*. And that there was not any reprieved.’ [And probably the Diſtance of the Court was the Cauſe thereof.]

The L. Treaſurer's Houſe like to be robbed.

There was a Deſign this Winter to rob the Lord Treaſurer's Houſe. Of this wicked Confederacy the Recorder aforeſaid, a diligent and active Man, made careful Search. And ſome of them being taken, he took the Examination of them: but could by no means get any thing from them to purpoſe. The Account whereof he wrote to the ſaid Lord in the Month of *January*: ‘ That notwithſtanding *Croker*, one of them, now under Sentence of Condemnation, very conſtantly always affirmed the ſame; they ſaid, *Croker* was a condemned Man, and of no Credit. But now, my Lord, added he, you ſhall ſee what is fallen out. Two Nights paſt, it came into my Head, as I ſat in my Study, to know what Converſation was kept in *Smithfield* and St. *John*'s Street, this *Chriſtmas*. And thereupon I ſent my Warrant to make a privy Search. In which Search were found a Number of maſterleſs Men, brought before me the next Day to be examined. Amongſt which Number there was one *Yeamans*; whom I knew not. All the reſt were very well known unto me, [*Newgate* Birds] with whom I took Order. But as touching *Yeamans*, who had many Friends to ſpeak for him, my Stomach grudged againſt him. And thereupon I ſent him to *Newgate*. There were of the Queen's Men with me treating for him. And in the End, waxed very warm with me, becauſe I would not diſmiſs him.

Privy Search in Smithfield.

‘ This *Yeamans* aſſoon as he came to *Newgate*, and his Name entred into the Book, *Croker* ſtanding by affirmed that *Yeamans* Name was called *Bullays*: and it was he that was ſought for by Maſter Recorder. For that the ſame *Bullays* could make Declaration of the Confederacy touching the robbing of my Lord Treaſurer. Whereupon the Keeper of *Newgate* brought him and *Croker* unto me. And in the Preſence of the Queen's Men and others, I examined him. And he hath confeſſed, as by his Examination here included, written with my own Hand, may appear.

'My Lord, this *Bullays*, *Croker*, and *Sweeting*, in *Bridewel* at Work, know nothing of any part of your Lordſhip's Houſe, nor are acquainted with any of your Family. But as I can perceive, *Pendred*, the two *Smiths* and *Careleſs* are acquainted with ſundry Parts of your Lordſhip's Houſe.' And then in Concluſion, he prayed his Lordſhip to know his Opinion what was now beſt to be done. For that he meant once again to examine them over. And then by Advice of the Juſtices to proceed againſt them at the next Seſſions, *Tanquam Confæderatores & Inſidiatores populi Dominæ Regin.* And further, beſeeching his Lordſhip to ſend him back this Examination, if his Mind was that he ſhould proceed any further againſt them: it being ſubſcribed with Teſtimony.

Cozeners and Cut-purſes.

And as there were Thieves and Robbers tryed and condemned at this Seſſions, ſo there were another ſort of Malefactors puniſhed, *viz.* Cozeners, or Cheats and Cut-purſes. For theſe the ſaid Recorder kept his Audit, *Jan.* 12. which was about the Week after: that he might know what of this ſort was ſprung up the laſt Year; where to find them, if need were. And then after them, he purpoſed to deal with the Receivers, and Gagetakers and Melters down of ſtolen Plate, and ſuch like: as he wrote to the Lord Treaſurer. And withal ſent him a Minute of the State and Commonwealth of the *Cozeners.*

And Receivers of ſtolen Goods.

A Counterfeiter of Coin.

This Year one *Edward Phaer* of the *North*, a notorious Counterfeiter of Coin was taken up and condemned. This Man wrote a Letter to the Lord Treaſurer; praying for his Liſe and Liberty: and as ſome Recompence for the ſame Favour, he offered to diſcover from time to time all the Counterfeiters in *England*. And ſpeaking of a former Letter to him, the ſaid Lord Treaſurer, in that he put him in mind, that he had ſhewed him, 'What Service was in him to deſerve the Queen's Mercy. And that it was Conſcience (God he took to witneſs) and mere Affection to make amends for his former horrid Offences, provoked him thereunto; and not the Fear of Death.' Since which time, Mr. Lieutenant of the *Tower*, and one Mr. *Herle*, [a Dependant of the Treaſurer] had conferred with him, and willed him to ſhew unto him [the ſaid Lord] ſome Particulars thereunto belonging: of Intent, there might appear in him the ſame Forwardneſs in actual Deed: and to Calendar the Names of ſome Offenders and other Confederates, and thoſe that had Conference with him about theſe Affairs.

Offers to make Diſcoveries.

Mentions many concerned with him in Coining.

Upon this he proceeded largely to diſcover divers things. Firſt, to ſpecify the Names of a great many Perſons, and many of them Gentlemen, and of Quality, privy to, or concerned in theſe Practices of Coining, living in ſeveral Countries: As, in *Yorkſhire*, where he learned firſt the Practice, and made many Dollars; likewiſe others living in *Nottinghamſhire*, *Northumberland*, *Lancaſhire*, *Lincolnſhire*, *Northamptonſhire*, *Kent*, *Suffolk*, *Devon*, &c. He acknowledged, how he made Molds at firſt, and afterwards found out Devices and Tools for his Purpoſe. That he was taken and impriſoned, but was ſtout and confeſſed nothing. And was ſet out at Liberty. But went on in his former Courſe. And improved in his Art. So that his Inventions were ſo ingenious, that his Name began to ſpread in divers Counties among many even of the Gentry. And ſome had propounded, for his more ſecret and uninterrupted following his Buſineſs of making Money, to place him in a Caſtle of the Lord *Mounteagles.*

ANNO 1577.

His Method to find theſe Coiners from time to time.

Then he moved the Lord Treaſurer, that he might have a Place in the Mint, only for his Subſiſtance, and be allowed a Privacy there, to uſe his Art. And that he would inſinuate himſelf into the Smiths, Gravers and Alchymiſts, who in regard of his grear Reach in that Art, would be ready to join with him. And by that means he might make the greater Diſcoveries. And they might be taken in the Act, and ſo have maniſeſt Proof againſt them. For his Inſtruments and working Tools, were ſuch as were of great Speed and Diſpatch: and of fine handling. And that therein he would give place to no Man.

Offers to diſcover ſuch as uſed Magic.

He further reveals to the ſaid Lord, that he was privy to ſuch as uſed *Magick*, in order to Gain, as it ſeems. And undertook, had he his Liberty, to find out a marvellous Pack of them, with their Books and Relicks. Which Art, he ſaid, was accompanied with many filthy Ceremonies, as Maſs, Sacrifice, and Worſhip of the Devil. And by means of his Acquaintance with ſome of them, would diſcloſe their Minds; and by that means alſo he might be an Inſtrument to ſave many honeſt Men's Goods. And all he proteſted on his Salvation, he ſhewed of Zeal and Good-will towards his Country. And was ready to perform as much as he had ſaid, and more. And at laſt he expreſt, how he deſired nothing elſe for this Service, but that her Majeſty would allow him ſomething by the Day for his Maintenance in the Mint. This Letter of *Phaer's* contains ſome Matters of Curioſity: and therefore the Copy may deſerve to be read in the *Appendix*. But what Credit and Succeſs this Man found, I cannot aſſign. N°. XI.

CHAP. X.

Books tranſlated and ſet forth in the Engliſh *Tongue.* Bullinger's *Decads: To be read by unlearned Curats, inſtead of Sermons.* Sarcerius *Common Places.* H. N. *the Author of the* Family of Love, *his Epiſtles. The Courtier, by* Balthazar Caſtilio. *The high Eſteem that Book obtained.* Buchanan's *Hiſtory of* Scotland. *A Blazing Star.* Gualter's *Letter to Biſhop* Cox *about it. Dr.* Wylſon *made Secretary of State. Some Account of him. Put into the Inquiſition. His Book of the Art of Rhetorick.* T. Cartwright *marries a Siſter of* Stubbs; *whoſe Right Hand was cut off.* Tho. Lever *dyes. His excellent Letter about Impropriations belonging to Colleges and Hoſpitals.*

SOME of the Books that came forth this Year, compoſed by Foreigners, and eſteemed worthy the tranſlating and publiſhing in our *Engliſh* Language, were theſe that follow.

Bullinger's *Decads.*

The *Decads* of *Bullinger*, the chief Miniſter of *Zuric* in *Helvetia*, a Man very eminent for Learning, Piety and Wiſdom, and particularly, well deſerving of this Nation for his kind Entertainment and Harbour of our Divines and Scholars, that fled abroad in Queen *Mary's* Reign: and

To be read in publick, to ſupply the Want of Sermons.

of Note for that Friendſhip and Correſpondence ever after maintained between him and them. Theſe *Decads* were practical Sermons upon the chief Heads of Religion. This Book thus tranſlated, was partly intended for the Uſe of ſuch Miniſters, as could not compoſe or preach Sermons of their own ; to read theſe in their Congregations to the People. The Publiſher, a Perſon of Eminency in the Church, in his Preface before the Book, ſpeaking of the want of Preachers in thoſe Times, writes thus, ' That what there was wanting in many to diſcharge their Duty in this Behalf was very lamentable, and as much as was poſſible by ſome means to be ſupplied and remedied, rather than to be made a common Theme and Argument of railing, which at that Day, as he added, many did. But therein they ſhewed themſelves like unto thoſe which find fault at other Men's Garments, not for that they loved them, or minded to give them better ; but for that they were proud of their own, and would ſcornfully ſhame and vex others, [who could not wear ſo good as themſelves.]

The reaſon of the Want of learned Preachers.

And then proceeding to excuſe the Cauſe of this Inability in many of the Clergy, he ſubjoyned, ' That the Cauſe of this great Want needed not here to be diſputed. But in very deed any Man might judge, how impoſſible it was for ſo populous a Kingdom, abounding with ſo many ſeveral Congregations, to be all furniſhed with fit and able Paſtors : and that immediately after ſuch a general Corruption and Apoſtacy from the Truth. For unleſs they ſhould ſuddenly have come from Heaven, or been raiſed up miraculouſly, they could not have been. For the antient Preachers of King *Edward*'s Time, ſome of them dyed in Priſon ; others periſhed by Fire ; many otherwiſe. Many alſo fled into other Countries. Of whom ſome there dyed, and a few returned : Which were but as an handful to furniſh this whole Realm. The Univerſities were alſo at the firſt ſo infected, that many Wolves and Foxes crept out, who deteſted the Miniſtry ; wrought the Contempt of it every where. But very few good Shepherds came abroad. And whereas ſince that time, now Eighteen Years, the Univerſities being well purged, there was good hope that all the Land ſhould have been overſpread and repleniſhed with able and learned Paſtors, the Devil and corrupt *Patrons* had taken ſuch Order, that much of that Hope was cut off. For *Patrons* now a Days ſearch not the Univerſities for a moſt fit Paſtor ; but they poſt up and down the Country for a moſt gainful Chapman : He that hath the biggeſt Purſe, to pay largely, not he that hath the beſt Gifts, to preach learnedly, is preſented.

The Devil and corrupt Patrons.

The Biſhops falſely accuſed.

' The *Biſhops* bare great Blame for this Matter ; and they admit, they ſay, unworthy Men. See the Craft of Satan, falſely to charge the worthieſt Pillars of the Church with the Ruin of the Church ; to the End that all Church-robbers and Catterpillars of the Lord's Vinyard may lie uneſpied. There is nothing that procureth the Biſhops of our time more Trouble and Diſpleaſure, than that they zelouſly withſtand the Covetouſneſs of Patrons, in rejecting their unſufficient Clarks. For it ſtandeth them upon of all others, that the Church of God doth proſper : in the Decay and Fall thereof they cannot ſtand, but periſh. But however it comes to paſs, certain it is, that many are far behind in thoſe Gifts which are neceſſary for their Function. And ſmall likelihood is there yet, that the Church ſhall be ſerved with better, but

ANNO 1577.

‘ rather with worſe: For it ſeemeth not, that Patrons hereafter will bate one Peny, but rather more and more raiſe the Market.

I have extracted the more out of this Preface, to repreſent the State of the Clergy at this Time; and to lay the blame of ignorant Curates, and the no better Supply of the Churches, where it ought indeed to lie, and to ſhew the Labours of the Biſhops to remedy the ſame.

Many other learned Foreigners Books put into Engliſh.

The Epiſtoler thereof exhorted the more unlearned Sort to read theſe Sermons of *Bullinger* out of the Pulpit. And for the ſame Purpoſe partly, as well as for the Inſtruction of ſuch as were Miniſters of leſs Learning and Knowledge in the *Latin* Tongue, many other learned Foreigners Works of Practical Divinity, were tranſlated into *Engliſh*, before this time: As *Calvin's Inſtitutions*, *Muſculus's Common Places*, *Marlorat* upon S. *John's Goſpel*, *Peter Martyr* upon the Book of *Judges*, *Gualter* upon the ſmaller Prophets, and many others.

Sarcerius *Common Places.*

Now alſo came forth (being a Second Edition) the *Common Places* of *Eraſmus Sarcerius*, a *German* Divine: tranſlated into *Engliſh*, Intitled, *Common Places of Scripture, orderly, and after a compendious Form of Teaching, ſet forth with no little Labour, to the great Profit and Help of all ſuch Students in God's Word, as have not had long Experience of the ſame:* By the right excellent Clark, *Eraſmus Sarcerius*. It was tranſlated by *Ric. Taverner*, Clerk of the Signet to King *Henry* VIII. who was a Man of Eminency for Learning in that King's time, and afterwards. This Book was of the greater Eſteem, the Tranſlator having Dedicated it to the ſaid King *Henry*, by the Motion and Inſtigation of *Crumwel*, when Lord Privy Seal: Suppoſing the Book would find the better Acceptance, and be the more read by the King's Subjects, for their righter Information in true Religion: Uſing theſe Words to the King in his Epiſtle: ‘ That the Book under your Majeſties Protection and Patrocinie may the more plauſibly and greedily be devoured of the common People. For whoſe only Cauſe and Education, your Highneſs and ſuch as be your moſt prudent Counſillors, have provided divers wholſome Books to be ſet forth in *Engliſh*.

As for the Book itſelf, in what Eſteem it was held of learned and religious Men in thoſe Times, appears by what the Tranſlator ſtiles it, *viz.* ‘ A Treaſure ineſtimable unto Chriſtian Men. In which Book he [the Author] hath ſo compendiouſly, ſo abſolutely and fruitfully handled all the Common Places of Chriſtian Religion, as never afore this time hath been done of any; namely, in ſuch Form.

Free Will and Predeſtination, how ſet forth in this Book.

In the Matter of Man's Will, and the Divine Decrees, *Sarcerius* in this Book underſtood and explained them much as the other great *German* Divine, *Melancthon*, did in his *Common Places*, which he Dedicated to the ſaid King *Henry*. For thus the foreſaid *Taverner* in his Epiſtle to that King, adds, ‘ That a dangerous Piece of Work it was, and full of Difficulty, ſo to handle theſe Matters, as ſhould in all Points ſatisfy the Expectation of the Readers; as declared moſt eloquently, writing to his moſt excellent Majeſty, *Philip Melancthon*, that excellent Clark, in his Epiſtle before his Common Places. Whoſe Judgment this *Sarcerius* followed well near in all things: Only in this they diſfered; that *Melancthon* directed his Stile to the Underſtanding only of the learned Perſons, well exerciſed in Scripture: This tempered his Pen alſo to the Capacity of young Students in Scripture, and ſuch as have not had much Exerciſe in the ſame, *&c.* I grant, as he after

ANNO 1577.

‘ ceeded, the godly and learned Men in the principal Articles of our Faith do not vary, but do conſtantly ſing all one Note. Yet nevertheleſs, in other diſputable Matters (in which it is not meet for every Man to wade) as Predeſtination, Contingency, Free-will, and ſuch like, there hath been always, and yet is ſome Diſſenſion. So that what one alloweth, another diſpraiſeth; what one diſproveth, another approveth. And yet it cannot be denied, but there is one ſimple, infallible Truth, whoſo can attain it, *&c.* That it was not unknown, what great Alteration had lately been among learned Men concerning *Free-Will.* Some had put *Free-Will* in nothing; ſome on the other Part have gone about to maintain *Free Will* in all things. Again, others going in the Mean between both theſe Extremes, as *Melancthon* and *Sarcerius*, with many other excellent Clerks, have denied *Free-Will* only in ſpiritual Motions; and that alſo in ſuch Perſons, as be not yet regenerate and renewed by the Holy Ghoſt. And yet in the mean Seaſon they take it not ſo away, that they leave them alſo in ſpiritual Motions a certain Endeavour or Willing. Which Endeavour nevertheleſs can finiſh nothing, unleſs it be holpen by the Holy Ghoſt. And this, ſaid he, after my poor Judgment, is the righteſt and trueſt way.

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H. N. [that is, *Henry Nicolas*] a notable Enthuſiaſt, the chief Author of the Sect, called *The Family of Love*, his Epiſtles printed in *Dutch* came forth this Year. Numbers whereof were brought over into *England*, and ſet on foot that Sect here. Which Book being in *Octavo*, bore this Enthuſiaſtical Title, *Epiſtolæ* H. N. *De Vernompſte Epiſtelen*, H. N. *&c.* In *Engliſh*, *The choice* [*or chief*] *Letters of* H. N. *which he by the Holy Spirit of Love hath ſet forth, and hath written and ſent to the moſt, and to thoſe that are lovers of the Truth, and his Acquaintance. And are by him reviſed and plainly declared.* Then in the ſame Title Page is the Repreſentation of a Circle with a Glory round it, and within the Word, יהוה *i. e. Jehovah*, and round on the Outſide of the Circle, *CORONÆ ASSIMILABO JUDICIUM MEUM.* 4 Eſd. 5. And then lower, theſe Verſes, *All Scripture given in of God, is needful for Learning, for Puniſhment, for Bettering, and for Inſtruction in Righteouſneſs. That ſo the Man of God may be perfected, and fitted to all good Works*, 2 Tim. 3. *No Prophecy in the Scripture is of ones own Expoſition. For there is no new Prophecy of human Will brought forth: but that holy Men of God have ſpoken, moved by the Holy Ghoſt*, 2 Pet. 1.

On the Reverſe is a Picture of the New World, repreſenting the Victory of the Lamb, and the Deſtruction of Satan. Above it this Verſe, *Now Judgment goes over the World. Now the Prince of the World is thrown out*, John 12. Underneath this, *Now is Happineſs, the Power and the Kingdom become our God's, and the Might of his Chriſt*, Apoc. 12.

The Courtier.

A Book in great vogue among Courtiers.

As for other Books beſides thoſe of the Subject of Divinity, there came forth this Year *The Courtier*, by Count *Baldaſſar Caſtillio*, tranſlated out of *Italian* into our *Engliſh* (being now the ſecond time printed) in four Books, inſtructing the Behaviour of ſuch as were of the Court of Princes, whether Gentlemen or Ladies. The Tranſlation was done by Mr. *Thomas Hobbie*, being himſelf a Courtier. The Third Part which treated of the Behaviour of the Ladies of the Court was done *Anno* 1551. at the Requeſt of the Lady Marchioneſs *Northampton*. The other Parts, at the Requeſt and Motion of ſundry others. The

Tranſlator dedicated it to the Lord *Henry Haſtings*, Heir apparent to the Earl of *Huntington*, Printed before, *Anno* 1556. This Courtly, modiſh Book went up and down a great while in this Kingdom, as well as in all the Courts of *Chriſtendom*, in three Languages, *Italian*, *Spaniſh* and *French*: but it was not wholly tranſlated and publiſhed in *Engliſh* till the Year 1556. and now reprinted. Of this Book the Tranſlator gives this Account: ‘ That to Princes and great Men 'tis a Rule, who rule others. And that it was one of the Books that a noble Philoſopher exhorted a certain King to provide him, and diligently to ſearch. For in them he ſhould find written ſuch Matters, that Friends durſt not utter unto Kings. To Men grown into Years a Pathway, for the beholding and nurſing of the Mind, and to whatſoever elſe was meet for that Age. To young Gentlemen an encouraging, to garniſh their Minds with moral Virtues, and their Bodies with comely Exerciſes; and both the one and the other with honeſt Qualities, to attain unto true noble Ends. To Ladies and Gentlemen a Mirror, to deck and trim themſelves with virtuous Conditions, comely Behaviour, and honeſt Entertainment towards all Men. And to them all in general a Storehouſe, for moſt neceſſary Implements for the Converſation, Uſe, and training up of Mens Lives with courtly Demeanour.

Theſe Diſcourſes of *Caſtilio* had place in the Palace of *Urbin*. Where many moſt excellent Wits in this Realm, had made no leſs of this Book than the Great *Alexander* did of *Homer*. And the Author for Renown among the *Italians* was not inferior to *Cicero* among the *Romans*.

Thomas Sackvile (perhaps the ſame who was afterwards Lord *Buckhurſt*) wrote thoſe Verſes in Commendation of the Work.

Theſe Royal Kings that rear up to the Sky,
Their Palace Tops, and deck them all with Gold;
With rare and curious Works they feaſt the Eye,
And ſhew what Riches here great Princes hold.
A rarer Work and richer far in Worth
Caſtilio's *Hand preſenteth here to thee.*
No proud, ne golden Court doth he ſet forth;
But what in Court a Courtier ought to be.
The Prince, he raiſeth huge and mighty Walls;
Caſtilio *frames a Wight of noble Fame,*
The King with gorgeous Tiſſue clads his Halls;
The Count with golden Virtue decks the ſame.
Whoſe paſſing Skill, Lo! Hobbies *Pen diſplays,*
To Britain *Folk; a Work of worthy Praſe.*

This *Caſtilio* had formerly been in this Realm; when he was inſtalled Knight of the Order, for the Duke his Maſter, *Guidubaldo*, Duke of *Urbin*. And was then entertained by the Earl of *Huntingdon*.

Buchanan's *Hiſtory of* Scotland.

One Book more I will mention here, which was Hiſtorical, *viz. Buchanan*'s Hiſtory of *Scotland*. Which although it ſeemeth not yet fully finiſhed by the Author, yet deſerveth mention, ſince I have it from his own Pen; and of what Acceptance it was like to prove to the World, when ſet forth: Which was contained in a Letter of his own Writing to *Randolph*, ſometime the Queen's Ambaſſador in *Scotland*, as well as in other ‘ceeded, the godly and learned Men in the principal Articles of our Faith do not vary, but do conſtantly ſing all one Note. Yet nevertheleſs, in other diſputable Matters (in which it is not meet for every Man to wade) as Predeſtination, Contingency, Free-will, and ſuch like, there hath been always, and yet is ſome Diſſenſion. So that what one alloweth, another diſpraiſeth; what one diſproveth, another approveth. And yet it cannot be denied, but there is one ſimple, infallible Truth, whoſo can attain it, *&c.* That it was not unknown, what great Alteration had lately been among learned Men concerning *Free-Will.* Some had put *Free-Will* in nothing; ſome on the other Part have gone about to maintain *Free Will* in all things. Again, others going in the Mean between both theſe Extremes, as *Melancthon* and *Sarcerius*, with many other excellent Clerks, have denied *Free-Will* only in ſpiritual Motions; and that alſo in ſuch Perſons, as be not yet regenerate and renewed by the Holy Ghoſt. And yet in the mean Seaſon they take it not ſo away, that they leave them alſo in ſpiritual Motions a certain Endeavour or Willing. Which Endeavour nevertheleſs can finiſh nothing, unleſs it be holpen by the Holy Ghoſt. And this, ſaid he, after my poor Judgment, is the righteſt and trueſt way.

H. N. *his Epiſtles of the* Family of Love.

H. N. [that is, *Henry Nicolas*] a notable Enthuſiaſt, the chief Author of the Sect, called *The Family of Love*, his Epiſtles printed in *Dutch* came forth this Year. Numbers whereof were brought over into *England*, and ſet on foot that Sect here. Which Book being in *Octavo*, bore this Enthuſiaſtical Title, *Epiſtolæ* H. N. *De Vernompſte Epiſtelen*, H. N. *&c.* In *Engliſh*, *The choice* [*or chief*] *Letters of* H. N. *which he by the Holy Spirit of Love hath ſet forth, and hath written and ſent to the moſt, and to thoſe that are lovers of the Truth, and his Acquaintance. And are by him reviſed and plainly declared.* Then in the ſame Title Page is the Repreſentation of a Circle with a Glory round it, and within the Word, יהוה *i. e. Jehovah*, and round on the Outſide of the Circle, *CORONÆ ASSIMILABO JUDICIUM MEUM.* 4 Eſd. 5. And then lower, theſe Verſes, *All Scripture given in of God, is needful for Learning, for Puniſhment, for Bettering, and for Inſtruction in Righteouſneſs. That ſo the Man of God may be perfected, and fitted to all good Works,* 2 Tim. 3. *No Prophecy in the Scripture is of ones own Expoſition. For there is no new Prophecy of human Will brought forth: but that holy Men of God have ſpoken, moved by the Holy Ghoſt,* 2 Pet. 1.

On the Reverſe is a Picture of the New World, repreſenting the Victory of the Lamb, and the Deſtruction of Satan. Above it this Verſe, *Now Judgment goes over the World. Now the Prince of the World is thrown out*, John 12. Underneath this, *Now is Happineſs, the Power and the Kingdom become our God's, and the Might of his Chriſt*, Apoc. 12.

The Courtier.

As for other Books beſides thoſe of the Subject of Divinity, there came forth this Year *The Courtier*, by Count *Baldaſſar Caſtillio*, tranſlated out of *Italian* into our *Engliſh* (being now the ſecond time printed) in four Books, inſtructing the Behaviour of ſuch as were of the Court of Princes, whether Gentlemen or Ladies. The Tranſlation was done by Mr. *Thomas Hobbie*, being himſelf a Courtier. The Third Part which treated of the Behaviour of the Ladies of the Court was done *Anno* 1551. at the Requeſt of the Lady Marchioneſs *Northampton*. The other Parts, at the Requeſt and Motion of ſundry others. The

A Book in great vogue among Courtiers.

Tranſlator dedicated it to the Lord *Henry Haſtings*, Heir apparent to the Earl of *Huntington*, Printed before, *Anno* 1556. This Courtly, modiſh Book went up and down a great while in this Kingdom, as well as in all the Courts of *Chriſtendom*, in three Languages, *Italian*, *Spaniſh* and *French*: but it was not wholly tranſlated and publiſhed in *Engliſh* till the Year 1556. and now reprinted. Of this Book the Tranſlator gives this Account: ‘ That to Princes and great Men ’tis a Rule, who rule others. And that it was one of the Books that a noble Philoſopher exhorted a certain King to provide him, and diligently to ſearch. For in them he ſhould find written ſuch Matters, that Friends durſt not utter unto Kings. To Men grown into Years a Pathway, for the beholding and nurſing of the Mind, and to whatſoever elſe was meet for that Age. To young Gentlemen an encouraging, to garniſh their Minds with moral Virtues, and their Bodies with comely Exerciſes; and both the one and the other with honeſt Qualities, to attain unto true noble Ends. To Ladies and Gentlemen a Mirror, to deck and trim themſelves with virtuous Conditions, comely Behaviour, and honeſt Entertainment towards all Men. And to them all in general a Storehouſe, for moſt neceſſary Implements for the Converſation, Uſe, and training up of Mens Lives with courtly Demeanour.

Theſe Diſcourſes of *Caſtilio* had place in the Palace of *Urbin*. Where many moſt excellent Wits in this Realm, had made no leſs of this Book than the Great *Alexander* did of *Homer*. And the Author for Renown among the *Italians* was not inferior to *Cicero* among the *Romans*.

Thomas Sackvile (perhaps the ſame who was afterwards Lord *Buckhurſt*) wrote thoſe Verſes in Commendation of the Work.

Theſe Royal Kings that rear up to the Sky,
  Their Palace Tops, and deck them all with Gold;
With rare and curious Works they feaſt the Eye,
  And ſhew what Riches here great Princes hold.
A rarer Work and richer far in Worth
  Caſtilio's *Hand preſenteth here to thee.*
No proud, ne golden Court doth he ſet forth;
  But what in Court a Courtier ought to be.
The Prince, he raiſeth huge and mighty Walls;
  Caſtilio *frames a Wight of noble Fame,*
The King with gorgeous Tiſſue clads his Halls;
  The Count with golden Virtue decks the ſame.
    Whoſe paſſing Skill, Lo! Hobbies *Pen diſplays,*
    To Britain *Folk; a Work of worthy Praſe.*

This *Caſtilio* had formerly been in this Realm; when he was inſtalled Knight of the Order, for the Duke his Maſter, *Guidubaldo*, Duke of *Urbin*. And was then entertained by the Earl of *Huntingdon*.

Buchanan's *Hiſtory of* Scotland.

One Book more I will mention here, which was Hiſtorical, *viz. Buchanan*'s Hiſtory of *Scotland*. Which although it ſeemeth not yet fully finiſhed by the Author, yet deſerveth mention, ſince I have it from his own Pen; and of what Acceptance it was like to prove to the World, when ſet forth: Which was contained in a Letter of his own Writing to *Randolph*, ſometime the Queen's Ambaſſador in *Scotland*, as well as in other

ANNO 1577.

N°. XII.

other Kingdoms. By which Occaſion there was a Friendſhip contracted between thoſe two learned Men. It will be no ways unacceptable to ſet down the whole Letter in the very *Scottiſh* Stile wherein he writ it, in the *Appendix :* Beginning thus :

'Mauſter, I hauf reſavit divers Letters from you, *&c.*' Therein he told him, He was occupied in writing of their Hiſtory [of *Scotland*] being aſſured by it to content few, and to diſpleaſe many. And that he ſhould end it e're the Winter was paſt. It was dated from *Sterling*, 25th of *Auguſt*, 1577.

To conclude with two or three Matters of Note happening this Year.

A Blazing Star.

This Year was ſeen a Blazing Star : Which is deſcribed by a diligent Perſon in theſe Times, that kept a Journal of things memorable : That it appeared like a great Horſe's Tayl.

Account thereof from abroad: And other Prodigies.

Epiſ. D.Gualt. Epiſc. Elien.

It was alſo ſeen in other Parts. Of which, Account was given from *Zuric* in *Helvetia*, by *Rod. Gualter* in his Correſpondence with *Cox* Biſhop of *Ely :* as he did likewiſe of other Prodigies about this time : which made that good Man apprehenſive of ſome Judgments of God hanging over their Heads. 'That in the Month of *November*, they ſaw a dreadful Comet, and that threatned ſome ſad thing. Which reſembled in the Beginning the Form of *falcati Enſis*, or *Turkiſh Scymiter.* Nor did he doubt, but that it appeared to us here. That there were various Judgments of it. But ſince *nunquam viſos impune fuiſſe conſtet*, that they were never ſeen but ſome Puniſhment attended them, we can promiſe nothing to fall out happy to the World, while it ſhall thus go on to provoke God's Anger by wicked Works. And beſides that, certain prodigious Births brought forth lately in *Italy*, portended many ſad Effects to that Place. In the Country of *Novar*, the Wife of a certain Doctor brought forth an horrid Monſter with ſeven Heads, and armed with as many Arms, with Eagles Feet. That at *Cherie* [*Cherii*] which is a Town of *Piedmont*, of a Maid that was Dumb, was born an Hermaphrodite, from whoſe Head ſwelled out four Hornes; and from the hinder Part of the Head hung down [*faſcia carnoſa*] a fleſhy Swathe : And another that compaſſed about the Neck. The Hands and Feet were like thoſe of a Gooſe: And that when an *Italian*, being his Friend, asked him what his Thoughts were of theſe ſtrange Things, he anſwered according to their Idiom, that as when the Wives commit Adultery, they ſay they make Horns for their Husbands, ſo God by that Monſter upbraided them for their Idolatry, while they committed Whoredom after that perſonated Vicar of Chriſt. And which he prayed God many more did not the ſame.

Tho. Wylſon *made Secretary of State.*

This Year in the Month of *September*, *Thomas Wylſon*, L L.D. a very learned Civilian, Maſter of the Requeſts, was conſtituted one of the Principal Secretaries of State, in the Room of Sir *Thomas Smith*, deceaſed, the Month before (the Memory of whom is in ſome meaſure preſerved in the Hiſtory of his Life, wrote divers Years ago by me.) Much might be ſaid of this worthy Man, Dr. *Wylſon :* beſides the ſeveral Books ſet forth by him, as his *Logic* and *Rhetoric* in *Engliſh* ; his Book againſt *Uſury*, written divers Years ago, he was employed by the Queen in Embaſſies abroad, as we have ſhewn before. One thing muſt be recorded to his Praiſe, in reſpect of his Religion. That being

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Put into the Inquiſition at Rome.

a voluntary Exile in the Time of Queen *Mary*, travelling to *Rome*, *Anno* 1558. he was put into the Inquiſition there, upon Pretence of writing his Books of the Art of *Logic* and *Rhetoric*: as containing Hereſy in them. And had ſuffered ſome torment, and muſt have done more; and muſt either have been forced to deny his Faith, or been put to Death. But a Fire happening in the Priſon where he was kept, it ſeems the *Roman* People with their Swords forced the Priſon to be opened to let out the Priſoners, and him among the reſt, that they might not be burnt in the Flames there: A wonderful Providence for him!

His own Account thereof. Prologue to the Art of Rhetorick.

The Occaſion of his Trouble was an Information by ſome given of him; concerning certain Paſſages in his ſaid Book, not ſo agreeable to the Religion of the *Romaniſts*. And ſo when he came to the City of *Rome*, he was ſoon catched up. Of theſe Informers and his ſaid Sufferings and Dangers, take his own Declaration. ‘Being ſomewhat acquainted ‘with the World, I have found out another ſort of Men; whom of all ‘other I would be loth ſhould read any of my Doings; eſpecially ſuch, ‘as either touched Chriſt, or any other good Doctrine. And thoſe are ‘ſuch malicious Folks, that love to find Fault in other Mens Matters, ‘and Seven Years together will keep them in Store: [So long it ſeems ‘after he had writ that Book, he was brought into trouble at *Rome*.] ‘To the utter undoing of their Chriſtian Brother. Not minding to ‘read for their better Learning, but ſeeking to deprave whatſoever they ‘find: and watching their Time, will take beſt Advantage to undo ‘their Neighbour.’ And then he proceeds to ſhew the Matter of Fact, as an Inſtance in himſelf, of what Obſervation he made before of Malice.

‘Two Years paſt [this he wrote in *December*, 1560.] at my being ‘in *Italy*, I was charged in *Rome* to my great Danger and utter Un‘doing, (if God's Goodneſs had not been the greater) to have written ‘this Book of *Rhetoric* and the *Logic* alſo. For which I was counted ‘an Heretick, notwithſtanding the Abſolution granted to all the Realm ‘by Pope *July* the Third, for all former Offences or Practices, deviſed ‘againſt the Holy Mother Church, as they call it. A ſtrange Matter! ‘That things done in *England* ſeven Years before, and the ſame univer‘ſally forgiven, ſhould afterwards be laid to a Man's Charge in *Rome*. ‘But what cannot Malice do?’ And what follows will ſhew more of the Character of this worthy Stateſman. ‘God be my Judge, I had then ‘as little Fear, (although Death was preſent, and the Torment at hand, ‘whereof I felt ſome ſmart) as ever I had in all my Life before; [un‘daunted in a good Cauſe.] For when I ſaw thoſe that did ſeek my ‘Death to be ſo maliciouſly ſet, to make ſuch poor Shifts for my readier ‘Diſpatch, and to burthen me with thoſe back Reckonings, I took ſuch ‘Courage, and was ſo bold, that the Judge then did much mervail at my ‘Stoutneſs: and thinking to bring down my great Heart, told me ‘plainly that I was in further Peril than whereof I was aware, and ‘ſought thereupon to take Advantage of my Words, and to bring me in ‘danger by all means poſſible. And after long debating with me, they ‘willed me at any Hand to ſubmit my ſelf to the Holy Father, and the ‘devout College of Cardinals. For otherwiſe there was no remedy.

‘With that, being fully purpoſed not to yield to any Submiſſion, ‘(as one as little truſted their colourable Deceit) I was as ware as could ‘be, not to utter any thing for mine own harm; for fear I ſhould

‘ come in their danger. For then either ſhould I have dyed, or elſe ‘ have denyed, both openly and ſhamefully, the known Truth of ‘ Chriſt and his Goſpel. In the End, by God's Grace I was wonderfully delivered through plain Force of the worthy *Romans,* (an Enterprize heretofore in that ſort never attempted) being then without ‘ hope of Life; and much leſs of Liberty —– I have been, added he, ‘ tried for this Book *tanquam per ignem.* For indeed the Priſon was on ‘ Fire, when I came out of it. And whereas I feared Fire moſt [to be ‘ burnt for a Heretick] (as who is he that doth not fear it?) I was delivered by Fire and Sword together —— I was without all Help, ‘ and without all Hope, not only of Liberty, but alſo of Life.

I cannot but add, how he cloſeth up this Story of his Adventures, occaſioned by his both Religion and Learning, and having not then any Preferment, thus between jeſt and earneſt. ‘ That his Book was ‘ ſhewed him; and he was deſired to look upon it, to amend it where ‘ he thought meet. ‘ Amend it, quoth I! Nay, let the Book firſt ‘ amend itſelf; and make me amends. For ſurely I have no Cauſe to ‘ acknowledge it for my Book; becauſe I have ſo ſmarted for it. For ‘ where I have been ill handled, I have much ado to ſhew my ſelf ‘ friendly. If the Son were the Occaſion of the Father's Impriſonment, ‘ would not the Father be offended with him, think you? Or at the ‘ leaſt, would he not take heed, how hereafter he had to do with him? ‘ If others never get more by Books than I have done, it were better to ‘ be a Carter, than a Scholar for worldly Profit. A burnt Child fears ‘ the Fire; and a beaten Dog eſcapes the Whip. And therefore I will ‘ none of this Book from henceforth. I will none of him, I ſay: ‘ Take him that liſt. And by that time they have paid for him ſo ‘ dearly as I have done, they will be as weary of him, as I have ‘ been.

Tho. Cartwright *marries a Siſter of* Stubbs.

Thomas Cartwright, B. D. who made himſelf famous, both in the Univerſity of *Cambridge*, and elſewhere, for his Readings and Writings againſt our Liturgy and Hierarchy, married this Year the Siſter of as eminent a Man for his writing on another Snbject, and ſuffering for it: Namely, *John Stubb*; whoſe Right Hand was cut off for writing and publiſhing a Book againſt the Queen's marrying with *Monſieur*, the *French* King's Brother. I have mention of this Match from *Stubb's* own Letter to Mr. *Michael Hicks*, of *Lincolns-Inn*, and one of his Acquaintance at *Cambridge*; afterwards Secretary to the Lord Treaſurer. Who from *Buxton Wells*, writ the News of the ſaid Marriage, and likewiſe his own Thoughts of it: ‘ We have no News here, but that Mr. *Cartwright* hath married my Siſter. And if with you alſo it be publickly ‘ known, and any miſlike mine Act in providing ſo for my Siſter, tell ‘ him on my behalf, that I contented my ſelf to take a Husband for ‘ her, whoſe livelihood was Learning: Who would endue his Wife with ‘ Wiſdom; and who might leave to his Children the rich Portion of ‘ Godlineſs by Chriſtian careful Education. And if this Apology will ‘ not defend me, let him not mervail, if I, eſteeming theſe Things as ‘ precious Stones, while he rather chuſeth the worldly, commended ‘ Things, Riches, Favour, *&c.* which I eſteem leſs worth than a ‘ Barly-corn. We ſhall read more of *Stubbs* under the next Year.

Tho. Lever *dies.*

This Year dyed *Thomas Lever*, B. D. Maſter of *Sherborn* Hoſpital, near *Durham.* Who flouriſhed under King *Edward* VI. and was then

Maſter of St. *John*'s College in *Cambridge*; an eloquent Preacher, and a ſincere Profeſſor of true Religion, and an Exile for it under Queen *Mary*. He was highly valued for his Learning and Piety. And when he returned home upon the Acceſs of Queen *Elizabeth* to the Crown, he returned not to the Maſterſhip of the College, nor to any higher Preferment in the Church, than to that of Maſter of the ſaid Hoſpital. Among other his good Merits, I ſhall mention an earneſt Addreſs that he made not long before his Death, to the Lord *Burghley*, that great Patron of Learning and Piety, in behalf of the Revenues of divers Colleges and Hoſpitals. Which by means of Impropriations annexed to them, had been leaſed out to Tenants, and thoſe Tenants granted Leaſes to Under-Tenants; to the great diminiſhing of the true Benefit that ſhould have accrued to the Members of thoſe Religious Foundations; ſmall Rents remaining towards the Maintenance of poor Scholars or other Poor; by means of large Sums privately paid to thoſe that made theſe Leaſes, in conſideration of the good Penny-worths granted to them.

His Addreſs in behalf of Colleges and Hoſpitals, wronged by Leaſes.

This *Lever* ſhewed to the aforeſaid Nobleman, with a great Concern for theſe Wrongs done to thoſe Houſes; and begged Redreſs of it from him. And particularly urged to him, for this Purpoſe, a Statute in 37 *H.* 8. for the preventing of theſe Abuſes. In which Statute there is a Proviſion, that no Maner Lands, Tenements, Poſſeſſions, *&c.* that were united to any Colleges, Chauntries, Hoſpitals, *&c.* be not Let or ſet to Farm, but kept and reſerved in the Manurance, Tillage and Occupation of the ſaid Maſters, Wardens, *&c.* for the Maintenance of good Houſe-keeping; and that they might not make any Leaſes for Term of Life or Years. It may be worth repeating the Sum of *Lever*'s Letter concerning the Premiſſes.

Stat. 37. H. 8.

His Letter to the L. Treaſurer in that Cauſe.

‘ That it might pleaſe his Honour to underſtand and conſider, that in ‘ both the Univerſities many Leaſes of Impropriations were ſo made, ‘ bought and ſold, that ſome ſuch as had a Leaſe of Impropriation from ‘ a College, did ſet the ſame to an Under-Tenant. And ſo being indeed ‘ neither Landlord, nor Tenant, neither of the ſame Pariſh, nor of the ‘ ſame College: yet from all theſe common Places and Perſons, to his ‘ own private Uſe, took above the Value of an 100 *l.* for a Fine, and ‘ 20 *l.* a Year for an *Overplus* of Rent. Yea, Maſters, Fellows and ‘ others in Colleges, which grant Leaſes, take the ſame under other ‘ Mens Names to themſelves, or elſe Fines and *Overplus* of Rents to ‘ their own private Profit. So now many that ſhould get Learning in ‘ Colleges, and exerciſe the ſame in Pariſhes, do ſeek and take Occaſion ‘ to get private Profit from Pariſhes and Colleges, from Landlords ‘ and Tenants, to ſerve themſelves in other Places, and other Vocations.

‘ And as concerning *Colleges* in the Univerſity, ſo it is likewiſe con- ‘ cerning *Hoſpitals* in other Places. And by a Statute made 37 *H.* 8. ‘ purpoſely to preſerve publick Proviſions and Hoſpitals from private ‘ Spoil, ſuch of theſe Leaſes as have been made ſince, be utterly void. ‘ Therefore if by any means the ſaid Statute be now newly put in Ex- ‘ ecution, many Leaſes of Impropriations, belonging to Hoſpitals and ‘ Colleges, ſhall be found void. And Order may be taken that no ‘ Leaſe be made hereafter by any College or Hoſpital of any Impro- ‘ priation, but that the Incumbent ſerving the Cure ſhall have all

ANNO 1577.

‘ Tithes; and pay thereof yearly the accuſtomed Rent unto the Proprietor, being College or Hoſpital. And ſo in ſuch Pariſhes, Colleges and Hoſpitals, all ſuch Proviſion made afore for Doctrine and Hoſpitality, Poverty and Learning ſhall remain, or ſoon be reduced to the common Uſe now, that it was firſt ordained. And the daily perverting of the ſame unto private Spoil and Profit, be reformed or reſtrained. And herein is great Need, Deſire and Truſt of your godly Wiſdom and Authority to conſider the Caſe of Colleges and Hoſpitals: and how for them the ſaid Statute was in good time well made, and may and ſhould now be well executed: Which God grant.

By your Honours to command in Chriſt,

THOMAS LEVER.

Upon a flat Marble Stone in the Chapel of *Sherborn* Hoſpital, near the Altar, is this Inſcription, *THOMAS LEAVER, Preacher to King* Edward VI. *He dyed in* July, 1577. *He was ſucceeded in that Hoſpital by his Brother,* Raſe Leaver.

CHAP. XI.

ANNO 1578.

Monſieur Gondy, French *Ambaſſador, comes to the Court, with Intent to go to the* Scottiſh *Queen. News at Court of Foreign Matters. Duke* Caſimire *comes to Court. His Eſteem here with the Queen and Nobles. His* Manifeſto *in taking Arms for the Defence of thoſe of the* Low Countries. Simier, *the* French *Ambaſſador, ſtill at Court ſoliciting the Amours of the Duke of* Anjou. *The Archbiſhop of* York *continues his Viſitation. Account thereof ſent up. The* Trouble *he met with about the Dean of* Durham, Whittingham: *By occaſion of Enquiry into his Orders, taken at* Geneva. *A Commiſſion for Viſitation of that Church.*

The French *Ambaſſador comes hither.*

IN the Beginning of *May*, 1578. comes *Monſieur Gondy*, the *French* King's Ambaſſador, into *England:* Whoſe chief Buſineſs was with the *Scottiſh* Queen. And therefore came firſt to wait upon Queen *Elizabeth*; to have her Leave to repair to that Queen. How he appeared at Court, and what Reſpects he had there, a Letter from Court writ by *Gilbert Talbot* to his Father, the Earl of *Shrewsbury*, (one chiefly concerned therein) will ſhew: Importing, ‘ That he was lately come from the *French* King: and that on *May-day*, he had audience in the Chamber of Preſence, and delivered his Meſſage to her Majeſty with the King's Letters: and that he [*Gilbert Talbot*] heard, that the King ſent him to have Licence of Acceſs to the *Scottiſh* Queen: and

‘ from

ANNO 1578.

Epiſt. Comit. Salop. *in Offic. Ar-*

from her, to go into *Scotland:* and that the King's Letter was only to that end. But that her Majeſty as yet had denyed him. But whether he ſhould obtain Leave hereafter, he could not tell. Howbeit, he added, he wiſhed his Lordſhip [the Earl] would have every thing in ſuch Order, as he would deſire; leſt he [the Ambaſſador] ſhould come on the ſudden, as another did to him, (who was then with his Charge, *viz.* that Queen) from the Duke of *Aſcoite.*’ With whom went Secretary *Wylſon*'s Servants, his chief Secretary; who was held to be a wiſe Fellow, as Mr. *Talbot* ſaid, [and ſo thought fit to attend that Ambaſſador, and take notice of things that paſt.] He proceeded, ‘That this *Monſieur Gondy*, ſeemed to be a Man of great Account and Port, and was the other Day richly apparelled in Jewels at the Court. And that if he ſhould get leave [*i. e.* to go to that Queen] it would be expected, that his Entertainment there ſhould be very great. He thought, there would be ſome other Gentlemen ſent from thence, [meaning, from the Court] with him down.

Foreign News, Don John *the Governor of the* Netherlands, *his Death*, &c.

Some further News of foreign Matters (wherein *England* ſeemed to be concerned) was ſent to the ſaid E. of *Shrewſbury* in *Octob.* from the L. *Burghley*. Which was, ‘That by Letters received but three Hours before, he was certainly informed, that *Don John de Auſtria* was dead of the Plague; and the Duke of *Parma* choſe Lieutenant; that the Report of the Death of *Sebaſtian*, King of *Portugal*, and of the two Kings of *Feſs* was true. That the Cardinal, named *Henry*, of the Age of Sixty Seven, was to ſucceed: but that he dared not to take Poſſeſſion of the Crown, until the Pope ſhould Licence him.

Duke Caſimire *at Court.*

Duke *John Caſimire*, Son of the Elector *Palatine* of the *Rhine*, was now come to the *Engliſh* Court: A Man of Worth and Valour, a firm Proteſtant, and a hearty Favourer of the Religion; and that aſſiſted the ***Netherlands*** in their defenſive Wars. He was highly favoured by the Queen, when he came: and at his Departure, which was in *February*, 1578. when he took his Leave of the Queen, ſhe preſented him with two Cups of Gold of ſeveral Faſhions, worth 300 *l.* a-piece. But there was, it ſeems, ſomething to do, to bring her hereunto, being a frugal Princeſs, and ſenſible of her neceſſary and unavoidable Expences. And Secretary ***Walſingham*** was the great Mover, and employed therein with the Queen. He was a few Days before choſen of the Order of the Garter: And the Earl of *Leiceſter* gave him for a Preſent a rich Collar and *George* at it, and two *Georges* beſides: whereof one of them was an Agate, a curious and rich Piece. Alſo, the Earl of *Pembroke* ſent him from *Wilton*, (where he now was retired, being not well) a fair *George* at a Chain of Gold, ſet with Stones; which coſt 150 *l.* The Earl of *Leiceſter* gave him alſo divers other things, as Geldings, Hawks and Hounds, Wood-knives, Falcheons, Hornes, Croſsbows, and ſundry Pieces of broad Cloth, fit for hunting Garments, both in Winter and Summer. For the ſaid Duke *Caſimire* delighted greatly in Hunting; and could chuſe his Winter Deer very well. A little before, he killed a barren Doe with his Piece in *Hyde-Park*, from among 300 other Deer. The Earl of *Huntington* was to go with the Duke to *Graveſend*, and Sir *Henry Sydney* to *Dover*. And the Earl of *Leiceſter* had been almoſt continually with him ſince his coming to *London*. All this Court-News did the Lord *Gilbert* write to the Earl of *Shrewſbury*, his Father, in the Month of *February*.

Choſen of the Order of the Garter.

Gifts to him.

ANNO 1578.

That Duke's Obligation to England.

Caſimire Tutor to the young Prince Palſgrave.

And in the next Month he communicated to him this further Intelligence concerning the ſaid *Caſimire*, ‘ That he was ſafely landed at ‘ *Fluſhing*, after he had tarried a long while on the Coaſt on this Side ‘ for a Wind: adding his Judgment concerning that Duke's Obligation, ‘ *viz.* That he was far to blame, if he ſpake not great Honour of her ‘ Majeſty and her Realm. For there was never any of his Coat, that ‘ was able to brag of the like Entertainment, that he had received here. ‘ That it was ſaid that his Elder Brother the *Palſgrave*, [*Frederick* III.] ‘ was dead. And then it was ſuppoſed, that Duke *Caſimire* was to hold ‘ his room, during the Nonage of his Elder Brother's Son, who was an ‘ Infant. And if the ſaid Child miſcarried, the whole was his. And ‘ then ſhould he be a very great Prince. That it was a great Change ‘ for her Majeſty and this Realm, if it were ſo. For then ſhe ſhould ‘ poſſeſs a noble, honeſt, able Friend of this Duke, to pleaſure her; ‘ and loſe an ill-affected froward *Lutheran*, if not an obſtinate Papiſt in ‘ Heart, of his Elder Brother.’ The News of the *Palſgrave's* Death proved true.

His Declaration for his aſſiſting the Low Countries.

And having ſaid all this of this worthy *German* Prince, who this Year was at the *Engliſh* Court, it may not be amiſs to add further, what ingratiated him ſo much to the People of this Kingdom, namely, that he was ſo cordial to the Intereſt of the reformed Religion, and the Liberty of his Country, by his hearty and zealous Aſſiſtance of the oppreſſed, in the *Low Countries*; in relieving of whom the Queen alſo bare a Share, aſſiſting him with large Sums of Mony. And to juſtify himſelf in this Enterprize to all the World, he ſet forth a *Manifeſto* in the Month of *June* this Year, both in the *German* and *Latin* Tongue; (a Copy whereof was ſent hither to Court) ſhewing upon what great Reaſon he undertook this Expedition: Namely, to put a ſtop to the moſt grievous, tyrannical Oppreſſion of thoſe *Low Countries*, being part of his own native Country, *Germany*. It was intitled, *Brevis & Luculenta Expoſitio Cauſarum, quibus adductus Iluſtriſſ. Princeps & Dominus, Dom.* JOHANNES CASIMIRUS, *&c.* i. e. *A brief and clear Expoſition of the Cauſes, whereupon the moſt Illuſtrious Prince and Lord, Lord* JOHN CASIMIRE, *Count Palatine of the* Rhine, *Duke of* Bavaria, *&c. hath undertaken this Expedition, to raiſe the Affairs of* Belgium *grievouſly afflicted.*

It began, ‘ *Nos JOHANNES CASIMIRUS*, &c. We *John* ‘ *Caſimire*, by the Grace of God, Count *Palatine* of the *Rhine*, &c. To ‘ all and ſingular, who ſhall read this our Writing, of whatſoever Order, Dignity or Condition they be, we offer all our Offices, Endea‘vours and Reſpects: and have thought fit to ſignify theſe things to ‘ them:’ And then proceeding in his Declaration to this Tenor, ‘ That ‘ he thought it not very neceſſary to unfold by many Words, what had ‘ compelled as well him, as his Aſſociates and Conſorts to this Defence: ‘ not indeed undertaken with any deſire of War, Ambition, or their ‘ own Advantage, but upon great, weighty and neceſſary Cauſes, as ‘ well of *Belgium*, undeſervedly oppreſt, as of the ſacred *German* Em‘pire, their common Country; againſt the violent, unjuſt, deſtructive ‘ and intolerable Attempts and Aſſaults of *Don John* of *Auſtria*, and of ‘ thoſe he had drawn with him from divers, and thoſe alſo ſtrange ‘ Nations. For they were perſuaded, that whoſoever had any regard of

‘ Honeſty and of their own Country, or endued at leaſt with any Skill of human Affairs, the ſame did ſee and know, how his and his Aſſociates Minds were inclined to Peace and Tranquility: and withal did well underſtand, (which was ſo known and teſtified to all, whether Inhabitants and Citizens of the Empire, or of other Parts, that the very Children were not ignorant of it) how many things had been acted wickedly, cruelly, inhumanly, and, on thoſe Accounts, tyrannically, by the *Spaniards*, and that Sink of People that had been got together by them, in *Belgium*, now for many Years: Not without the Calamity and Deſtruction of all the neighbouring Countries; and chiefly of the ſacred *German* Empire, their deareſt Country: And likewiſe what *Don John* of *Auſtria* ſtill purpoſed and attempted, if he could bring to paſs what he had conceived in his Mind, *&c.*

‘ And, (ſome Periods after) though nothing would have been more acceptable, than that the Imperial Majeſty, being placed in the higheſt Degree of Dignity, and others of the ſuperior States of the Empire, would have undertaken this Province unanimouſly; yet they deferring and putting off this Affair for certain Cauſes unknown to him, he [the Duke] being moved by their Dangers and preſſing Miſeries; and weighing what common Humanity, what Chriſtian Charity towards neighbouring Provinces, ſo grievouſly afflicted, and in a word, what *Germany*, their common Country, (as became a Prince ſprung of *German* Blood) and ſo, in effect, what the whole Chriſtian World required of them; he could not be wanting to thoſe, thus imploring their Help, *Salvâ Pietate*, without Breach of Piety: But would herein diſburthen his Conſcience both before God and all Poſterity, *&c.* Proteſting, ‘ That it was not the Proſpect of any private Gain, Profit or Vain-Glory; but that which he only ſought was, the Glory of God, and the Peace and Tranquility as well of *Belgium*, as of his deareſt Country.

And further, ſomewhat after he added, ‘ That he thought it not to be paſt over, that it appeared to have been the true Religion, which he alſo profeſſed, and which by the ſingular Bleſſing of God had taken deep root in *Belgium*, which the *Spanyard*, the Pope, and others, by that tyrannical *Spaniſh* Inquiſition, by grievous Perſecution, and by Fire and Sword, endeavoured to deſtroy. Like as at that very time *Don John* would endure no mention of Peace to be made, unleſs on that Condition firſt, that the *Roman* Catholick Religion only ſhould prevail and flouriſh in that Land.’ Theſe are ſome Paſſages gathered out of *Caſimire*'s noble Declaration. It deſerves to be revived, becauſe I do not find it in any of our Hiſtories, now extant, as I have the firſt Print of it, dated *June* the 22. 1578. Printed *Neapoli Caſimirianæ*.

The French *Ambaſſador ſolicits Amours for* Monſieur.

Monſieur Simier, the *French* Ambaſſador, remained here ſtill in the Month of *February*: the Queen continuing her very good Uſage of him and all his Company. He had Conference with her Majeſty three or four times a Week: and ſhe was obſerved to be the beſt diſpoſed, and pleaſanteſt, when ſhe talked with him, as by her Geſtures appeared, that was poſſible: according to the Obſervations that were made at Court. This was the Intelligence ſent from the L. *Talbot* to the Earl his Father. The chief Subſtance of that Ambaſſador's Embaſſy was about the Queen's marrying with the *French* King's Brother. Who was much talked of now to come over into *England* to court the Queen. This Opinion ſtill held. But yet it was ſecretly bruited, that he could not take up ſo much Money as he would, on ſuch a ſudden. And therefore would not come ſo ſoon. Of the Queen Mother's coming alſo, it was rumour'd at the Court: and that ſhe alſo would be here alſo very ſuddenly. But, ſaith the ſaid Earl's Son in his Letter to his Father, he did not believe it. [Nor indeed did ſhe come.] And a few Months after, *viz.* in *May*, 1579. the ſecret Opinion then was, that the Matter of *Monſieur*'s coming, and the Marriage was grown very cold: [Though *Monſieur* came indeed, yet without ſucceſs.] And *Simier* was like ſhortly to go away. And that Lord proceeding further, added, That he knew a Man in that Town [perhaps the Earl of *Leiceſter*, who knew moſt of the Queen's Mind] that would take a Thouſand Pounds, to be bound to pay double ſo much, when *Monſieur* married the Queen's Majeſty.

The Archbp. of York *continues his Viſitation.*

His Care for a ſupply of Preachers.

Quarterly Synods.

And now to turn to the Affairs of Religion and the Church. *Sandys*, Archbiſhop of *York*, continued his Viſitation of his Province; having begun it the laſt Year himſelf in Perſon, and not by Deputies, with great Diligence, and to his no ſmall Expence. Wherein he found great want of good Preachers to inſtruct the People, whom he perceived very ignorant in Matters of Religion. And for help hereof, he appointed ſuch as were Preachers, to take their Turns at great Towns; that there might be Sermons preached once a Fortnight. And he did alſo preach himſelf, as well as any other. The Archdeacon he had appointed to procure Quarterly Synods; and the Clergy that ſhould meet there, to have ſome Subject of Divinity given them: which they were to prepare then to give a Diſcourſe of, if they ſhould be called out by a Moderator appointed ſo to do. He met with two Sorts of *Preciſians* among the Miniſters and Curats, one Sort refuſing to uſe the publick Service, as appointed by Law; the other, aſſerting the Obligations of Chriſtians to the old *Jewiſh* Law. He met alſo with others, and they chiefly Women, that would not be perſuaded to come to Church; chiefly influenced by ſome Prieſts that were then impriſoned at *Hull*.

What was done in his Viſitation: ſhewed in a Letter to the L. Burghley.

This and various other Matters, which the Archbiſhop diſcovered in his Viſitation, he wrote a particular Account of to the Queen: and more briefly the Heads thereof to the Lord Treaſurer, his Friend, dated in *April*. And was to this Tenor. 'That he had of late wrote to him, 'by his Servant *Bernard Mawde*: Yet having occaſion to ſend up his 'Chancellor, Dr. *Lougher*, he thought it convenient to trouble him 'with a few Lines. That he had ended his Viſitation: which he did by 'himſelf, and not by Deputies, to his great Charge. And that now 'knowing the State of his Dioceſe, he had by his Letters advertiſed 'her Majeſty thereof: Declaring to her Majeſty, that there [in thoſe 'Parts] was great want of Teachers, by reaſon of an ignorant People, 'yet willing and of a Capacity to learn. The Cauſe why, was, either 'the Smalneſs of the Livings in her Majeſties Gift, and others; either 'for that the beſt Livings were beſtowed upon them that never came 'there. That he ſet the Preachers on work, to give to every Market 'and great Town, every Second *Sunday* a Sermon. And in this Exerciſe he had taken upon him to do ſo much as the beſt. That for the 'Encreaſe of Learning in the Miniſtry, he had ordered, that every 'Archdeacon ſhould keep four Synods in the Year. The Clergy there 'ſhould be aſſembled: Some principal Points of Religion propounded:

‘ All ſhould be prepared to ſpeak ; bnt ſuch only ſhould ſpeak, as ſhould by the grave Moderators be called thereunto. That they ſhould ſpeak to the Matter, and not *vagari*. And that this ſhould be done among the Miniſters themſelves.

He added, ‘ That he had to do with *preciſe* Folks there : as well with ſuch as had refuſed to ſerve in the Church, as the Laws of this Realm have preſcribed ; as with ſuch as have ſet down erroneous Doctrines, binding us to obſerve the *Judicials* of *Moſes*. That he had brought the former to good Conformity : the other openly to refuſe their Error: That for the obſtinate which refuſed to come to Church, (whereof the moſt part were Women) neither could he by Perſuaſion, nor Correction, bring them to any Conformity. That they depended upon *Comberford*, and the reſt in the Caſtle of *Hull*. And that if Order were not taken with them, he feared great Inconvenience would follow. That the meaner People there were idle : by reaſon whereof the Country was full of Beggars ; and the Laws provided in that behalf, neglected. That they were given to much drinking : whereof followed great Incontinency : as well appeared by the great Numbers of Fornicators, preſented in his laſt Viſitation. And then he ſubjoyns, ‘ *Truly the Cauſe whereof is the Want of good Inſtruction.* And the Cauſe of the Want of that he hinted before.

The Gentry and Government in the North.

Then he went on to give ſome Account of what he had obſerved of the Gentry of thoſe Parts, and the Government there. ‘ That the greater [and more eminent] Sort of the People in that Dioceſe, he meant Men in Authority and of Ability, was indeed hard to know. That they were of great Valure, [*i. e.* Eſtate] and of great Courage. But he truſted [as though he doubted it] very good Subjects. That he was not made acquainted with the Political Government of that Country, [*i. e.* the *North*] and therefore could not ſay much : but he doubted not, but that my Lord Preſident [who was the Earl of *Huntingdon*] with ſuch as he called to take Advice of, would very wiſely govern, according to the Truſt that was repoſed in him.

The Archbp. ſlandered for this Viſitation.

But by this Viſitation the painful, diligent Archbiſhop could not avoid Slander, which reached as far as the Court : As of his lordly Behaviour ; and for ſome Oppoſition, ſuppoſed to have been made by him againſt the ſaid Lord Preſident of the Council in the *North*, and for getting good Store of Money of his Clergy, by means of this Viſitation : and withal for his calling in queſtion *Whittingham*, the Dean of *Durham*'s Holy Orders. Theſe things thus reported of him, came to the Archbiſhop's Ears. And therefore he thought it neceſſary to ſend up his Chancellor, as well as his Letter, to the Lord Treaſurer, to be at hand to vindicate him againſt Miſreports ; and to ſatisfy that Lord fully in any Enquiries he might make of his Demeanour, or any other Matters concerning thoſe Parts. For ſo he concluded his Letter : ‘ That if his Lordſhip would be further informed of any Matter in that Country, this Bringer, his Chancellor, could fully advertiſe him ; who was an honeſt, learned and wiſe Man, And that if he prayed his Lordſhip's Help for any of his [the Archbiſhop's] Matters, and reaſonable Suits, he truſted, he would help to further them. And thus remaining his Lordſhip's, what he could, he commended the ſame to the good Directions of God's Holy Spirit. Ending all, ‘ That he truſted his Lordſhip would let him know by this faithful Meſſenger,

‘ who

ANNO 1578.

'who they were, that ſo untruly reported of him; as, to oppoſe him'ſelf againſt the Lord Preſident; to uſe ſo great Lordlineſs, and to col'lect ſo great a Maſs of Mony of his Clergy, in reſpect of his Preach'ing and Travail.' Dated from *Buſhopthorp, April* 16. 1578. Subſcribing,

Your Lordſhips moſt aſſured,

E. EBOR.

The Dean of Durham'*s Orders called in queſtion by the Archbiſhop.*

By means of this Letter, and this Meſſenger, the Archbiſhop became acquainted better with his Accuſation, and Blame laid upon him. Which chiefly was the Matter between him and the Dean of *Durham.* For when he viſited that Church, he thought fit to call him before him, to ſhew his Orders that he had received (or rather no Orders) at *Geneva*, from an *Engliſh* Congregation of Exiles there, appointing him their Miniſter. Several there were in thoſe Parts (and among others the Lord Preſident) that took the Dean's Part againſt the Archbiſhop. The Matter was at length carried to Court; and the Archbiſhop repreſented as blame-worthy for calling in queſtion the Dean's Miniſtry. And tho' this fell out the next Year, yet that I may lay all this Matter together, I will proceed in the Relation of it here.

Of which Information was made againſt him at Court.

This was looked upon, as reflecting upon the Church of *Geneva*, though that Church was not concerned in it. His good Friend the Lord Treaſurer, had ſtood up for him at Court: and undertook for him, that if the Council thought fit to ſend for him up to anſwer this Matter in Perſon, he would be able to juſtify himſelf, and would be ready at the Council's Command to come up. The Archbiſhop well ſaw the Hand of the *Puritans* in all this trouble given him, by their Suggeſtions unto their Friends at Court. And hereupon did hint to the Lord Treaſurer, That all was like to go into Confuſion in the Church, if every Man might enter upon the Miniſtry without orderly Calling; and if any one ſhould become a Miniſter, that was ſet up by a few Lay-People, as *Whittingham* was. 'That if his Miniſtry without Authority of God or 'Man, without Law, Order or Example of any Church might be 'current; take heed, ſaid he, to the ſequel. Who ſaw not, what was 'intended? Praying God to deliver his Church from it. For his part, 'he would never be guilty of it: But ſhould ever miſlike of Confuſion.' But ſee the Archbiſhop's Letter entire in the *Appendix*, which will more amply explain all this Matter. Being dated in *April*, 1579. He wrote alſo at this time a large Letter to the Lords of the Council upon the ſame Occaſion.

N°. XIII.

A Commiſſion to the Archbp. and others, upon a Complaint againſt the Dean of Durham.

But to fetch this memorable Buſineſs a little backward. In the Year 1576. the Queen ſent Letters of Commiſſion to the Lord Archbiſhop, the Lord Preſident of the Council in the *North*, and the Dean of *York*; for the hearing and determining divers Matters, complained of againſt Mr. *Whittingham*, the Dean of the Church, and Miſdemeanors there. One whereof among others ſeemed to be about that Dean's Orders; it being thought not lawful for him to hold that Deanry in reſpect of his Defect therein; and worthy of Deprivation; becauſe his Miniſtry was not warranted by the Law of the Land: being ordained by a few Lay-Perſons in a Houſe at *Geneva*. But the Dean of *York* in this Commiſſion inclined greatly to that Dean: and ſaid, among other things, that *Whittingham* was in better ſort ordained than our Miniſters in *England*. And, in the Heat, added, that his own Miniſtry was much better than his [the Archbiſhop's] was.

ANNO 1578.

Difference between the Archbiſhop and the Dean of York.

This Dean of *York*, and the Archbiſhop had no good underſtanding together. For when the Archbiſhop was minded to viſit the Chapter and Members of the Cathedral Church of *York*, from time to time he proteſted againſt his Viſitation; on purpoſe, as the Archbiſhop complained, that the State of the ſaid Cathedral Church ſhould not come to any Account or Examination. But this by the by.

Another Commiſſion to viſit the Church of Durham.

What ſucceſs then had that above-mentioned Commiſſion? But little, by reaſon of this and ſome other Differences in the Commiſſioners. And therefore in the Year 1578. another Commiſſion was granted forth from the Queen to the ſaid Archbiſhop, and Preſident, *viz.* the Earl of *Huntington*, the Archbiſhop's Chancellor and others, to viſit the Church of *Durham*, where things were very much out of order.

The Commiſſion. Rymer's *Convent.* Vol. xv. p. 785.

This very Commiſſion I met with in Mr. *Rymer*'s Collection of Records and publick Acts, dated *May* the 14th, 20 *Eliz.* The Commiſſioners named are the Archbiſhop of *York*, *Henry* Earl of *Huntington*, Lord Preſident of the *North*, *Richard* Biſhop of *Durham*, *John* Biſhop of *Carliſle*, *Thomas* Lord *Evers*, *Matthew Hutton* Dean of *York*, Sir *William Mallory*, and Sir *Robert Stapleton*, Knights, *Robert Lougher*, and *John Gibſon*, L L. D D. with ſome others. The Preamble to the Commiſſion ſhewed the Reaſon of her Majeſties iſſuing it out, in theſe Words, *Cum ſicut fide dignâ relatione accepimus, Eccleſia Cathedralis Dunelmenſis, tam in Spiritualibus, quam Temporalibus ſuis, injuriâ, inſolentiâ & Negligentiâ, quam Canonicorum, Præbendariorum, Officiariorum, & cæterorum Miniſtrorum ejuſdem, gravia jampridem incurrerit Diſpendia: quibus niſi propediem debitè proſpiciatur, ad irreparabilem jacturam de veriſimili perveniet, Nos,* &c. They were authorized to *Viſit*, as well in the Head and Members, the Cathedral Church of *Durham*, and the Dean and Chapter, and all other Members, *&c.* And among divers other things, to require and ſee the Letters and Muniments whatſoever, of the Dean, Prebendaries, Canons, as well for their Orders, as Benefices obtained by them; and them diligently to examine and ſearch: And if they found any of them not ſufficient on that behalf, to diſmiſs them from their Offices and Benefices. This was the Paragraph that touched the Dean.

The Archbp. ſends up an Account of the Viſitation.

And in *November* from *Aukland*, (whence they returned from the Viſitation) the Archbiſhop ſent Letters to the Lords of the Council, giving a general Report of what they had done. Which Letters were ſigned alſo by the Lord Preſident and the reſt of the Commiſſioners. But the Lord Preſident, being a Favourer of *Puritans*, ſoon in the ſame Month of *November*, ſent a private previous Letter to the Lord Treaſurer about this Matter, as not liking the Proceedings. And for what Reaſons they were diſliked by him, we ſhall ſee by his ſaid Letter, after we have firſt given a particular Relation of the Matter from one of the Commiſſioners, *viz.* the Chancellor of the Archbiſhop.

A Relatio how they fo Dean Wh tingham's *Orders.*

'*Memorandum.* W. W. now Dean of *Durham*, hath not proved, 'that he was orderly made Miniſter at *Geneva*, according to the Or'der of the *Geneva* [Book or Office] by publick Authority eſtabliſhed 'there.

ANNO 1578.

Paper Office.

‘ The Objection was, It was affirmed, that he was neither Deacon, nor Miniſter, according to the Laws of this Realm, but a meer Layman. By way of Anſwer he confeſſeth, that he is neither Deacon nor Miniſter according to the Order and Law of this Realm. But that he is a meer Layman he denyeth. For, ſaith he, I was ordered in Queen *Mary*'s Time in *Geneva*, according to the Form there uſed. Which I think to be one in Effect and Subſtance with the Form now uſed in *England*, or allowed of in King *Edward*'s Time. Which Orders of mine were as agreeable to the Law of this Realm as any other Form, until the Eighth Year of the Queen's Majeſties Reign.

‘ To his Confeſſion, that *he is not Deacon nor Miniſter, according to the Law of the Realm*, I add her Majeſties Letter writ to the Archbiſhop of *York*, my Lord and Maſter; commanding us, the Commiſſioners, chiefly and above all other things, that we ſhould enquire of his Miniſtry, and limiting, how, *if he be not ordered by ſome ſuperior Authority, according to the Laws and Statutes of our Realm, then my expreſs Pleaſure and Command is*, ſaith her Majeſty, *&c.* What we, as Commiſſioners, as her Majeſties Subjects, were to do in this Caſe; how her Majeſties Laws were correſpondent, and ready for the Execution, I urge not, but leave to your honorable Conſideration, *&c.*

‘ The latter Part of his Anſwer is wholly untrue. But I impute it to his Ignorance. Which is the leſs excuſable, becauſe it is *Ignorantia juris*. For in the firſt Year of her Majeſties Reign, in the ſame Moment of Time, and by the ſame Authority that Queen *Mary*'s Ordering was repealed, King *Edward*'s was revived. And many learned and godly Miniſters were made before the Eighth Year, and ſince the Firſt of her Majeſties Reign.

‘ In the Eighth Year, upon ſome doubt in *Boner*'s Caſe, a further Addition, Declaration and Confirmation was made of King *Edward*'s Statute, for Ordering of Miniſters, and Conſecrating Biſhops.

‘ *Whittingham*'s Certificate, that he was Ordained at *Geneva*.

‘ He exhibited two Certificates. The firſt was exhibited by himſelf at *Durham*, bearing Date *July* the 8th, the 20th of the Queen, ſubſcribed by eight Perſons. That Certificate had theſe Words, *That it pleaſed God by Lot and Election of the whole* Engliſh *Congregation, there orderly to chuſe* W. W. *to the Office of Preaching the Word of God, and miniſtring the Sacraments.*

Three Faults found with this Certificate, *viz.* ‘ That it might have been made in Mr. *W*'s Chamber, for any thing that appeared in the Certificate to the contrary: That they were not ſworn Witneſſes. The Archbiſhop laid hold on thoſe Words, *By Lot and Election:* Offering, that neither in *Geneva*, nor in any reformed Church in *Europe*, it could be proved, that any ſuch Orders were ever uſed, or allowed of; firſt and laſt only it was ſeen uſed in *Matthias* the Apoſtle.

‘ For the Confirmation of his Opinion, he avouched Mr. *Calvin:* Who affirmeth, that the Election was not, nor is to be drawn into Example. In this Point Mr. Dean of *York*, and Mr. Archdeacon *Rameſden*, did not diſagree from the Archbiſhop.

‘ The next Meeting at *York* a Month after, and more, the Dean exhibited another Certificate, ſubſcribed with the ſame Perſons: one only of the Eight changed, and another ſet in his Place, with the Amendment of the Faults which were in the Firſt. Firſt, it was dated

ANNO 1578.

‘at *London*, the 15th of *November*. Second, They were ſworn upon the Holy Evangeliſts, before a publick Notary. Thirdly, *Lot* and *Election* was turned into *Suffrages*, viz. *It pleaſed God by the* Suffrages *of the whole Congregation* (*Engliſh* was left out) *orderly to chuſe Mr.* W. W. *unto the Office of preaching the Word of God, and miniſtring the Sacraments.* Further, they ſay, *That he was admitted Miniſter, and ſo publiſhed, with ſuch other Ceremonies as there is uſed and accuſtomed.*

John Bodley.

‘There is no Proof of the Fact. He knew not the Witneſſes. I know them not; but only Mr. *John Bodley*: Whom for the Integrity of his Life, and juſt Dealing in the World, I believe to be an honeſt Man. The Lawyer here objected againſt theſe Witneſſes. [This was pleaded before the Queen's Commiſſioners at *York*.] ‘He ſhewed, there were wanting *Externæ Solennitates, Authoritatem Ordinantis.* Which, by *Bucer*'s Opinion, ought to be a Biſhop or Superintendent. And the *Formam Ordinationis*: which chiefly conſiſteth in Impoſition of Hands.’ This was a Paper brought up to Court, concerning their Proceedings with Mr. *Whittingham*.

The Earl of Huntington's *Account of the Dean's Caſe.*

But now to ſhew, how the Lord Preſident thought of theſe Dealings, and how he repreſented the Dean of *Durham*'s Caſe to the Lord Treaſurer, *viz.* ‘That he had conſidered with himſelf of the Matter in Hand: which, as hitherto he had ſeen by the Dealing in it, was he thought of more weight than ſome of them did take it to be. And concerning their manner of Proceeding therein, in his judgment, they had need to be better adviſed, than he doubted they ſhould be, except they were from higher Authority admoniſhed.

Then he proceeded to acquaint his Lordſhip with the Matter more eſpecially; *viz.* ‘That when they came into the Chapter-Houſe, after the reading of the Commiſſion, and all the Ceremonies paſt (which he perceived to be in ſuch Caſes uſual, before they entred into any Dealing) it was manifeſt to them all there preſent, that for that Time the Purpoſe was to deal with the Dean [of *Durham*] only; and with the reſt ſome other time.

‘Againſt the Dean there were Articles 35. And Interrogatories 49. ready drawn in the Hand of the Promoter, to be put into the Court. With which, as was there affirmed, none of the Commiſſioners ever were acquainted before. They all thought it not unfit to deal firſt with the Dean, becauſe he was the principal Man. And then, as occaſion ſerved, to deal with the reſt of the Prebendaries. But ſome thought it to be moſt meet to begin their general Enquiry of all Diſorders, and of all Perſons in that Church. Which was in the End accorded to by all. And ſo they proceeded to the ſpending of more time than was intended: and yet done no more at preſent, [that is, when the Lord Preſident wrote this Letter] than made an Enquiry: adjourned the Court thither, that is to *Awkland*, till the 25th of the Inſtant *November*.

‘Againſt the Dean this Matter was firſt Certificated, and moſt eſpecially urged, that he was not made Miniſter according to the Laws of this Realm, but is *merè Laicus*: and ſo to be deprived. Concerning this the Lord Preſident wrote his Judgment thus. ‘How in other Matters alledged againſt him there may fall out good Cauſe of Deprivation, he knew not; but if that be the Mark, (ſaith he) as it is indeed, if the

'*Vox populi* be true, he wiſhed it might be hit ſome other way, rather than once touched by this that concerned his Miniſtry.

'The Dean made this Reply to this Article: That he was able to prove his Vocation to be ſuch and the ſame, that all the Miniſters in *Geneva* uſe to have. The Lord Preſident upon this ſubjoyned his Opinion: That his Lordſhip [the Lord Treaſurer] could judge, what Flame this Spark was like to breed, if it ſhould kindle. For it could not but be ill taken of all the godly learned both at home, and in all the Reformed Churches abroad; that we ſhould allow of the Popiſh Maſſing Prieſts in our Miniſtry, and diſallow of the Miniſters made in a Reformed Church. He added, That truly the urging of it in the Conference that already they had had, made him greatly to doubt, that at the next they, the Commiſſioners, ſhould much differ in Opinion for this Matter: As already there had been great Difference grown between the Archbiſhop and the Dean of *York* upon this Caſe. And for himſelf, he muſt confeſs to his Lordſhip plainly, that he thought in Conſcience he might not agree to the Sentence of *Deprivation* for that Cauſe only.

'Whereupon he wiſhed, that as for many other Cauſes he could rehearſe, but eſpecially this that he had noted, (which indeed was the chief of all) that they, the Commiſſioners, might be admoniſhed [*i. e.* by the Council] before the next Court Day, to proceed in other Matters concerning the good Government of the Houſe, and ſuch like Cauſes; whereof there is ſtore. And in caſe of Deprivation, eſpecially for this Cauſe of his Miniſtry, to ſtay to deal, till another time, when with better Advice it may be proceeded in. Which, he ſaid, might eaſily be done. For their Commiſſion was limited to no certain time; but had Continuance, till her Majeſty ſhould pleaſe to revoke it.' How far further this Commiſſion went with this Church, I know not; but the Dean's Death, happening little more than half a Year after, might prevent their proceeding further with him, than hath already been declared.

The Statute of 13 Eliz. *in* Whittingham*'s Caſe.*

I do not find any Act of Parliament all this while urged in *Whittingham*'s Behalf: though divers Years afterwards it was ſaid to have been done, in ſuch another Caſe, I mean in that of Mr. *Travers*: Who had been Ordered by a Presbytery at *Antwerp*: when, his Orders being called in Queſtion, the Statute of the 13 *Eliz.* was alledged for the Validity of his Ordination. By which Act of Parliament their Ordination was allowed, who had been ordered by another Order than that which was here eſtabliſhed. Which was for the allowing their Ordination, who had been ordered by another Order; being made of like Capacity to enjoy any Place of Miniſtry within *England*, as they that had been ordered according to that is now by Law in this Caſe eſtabliſhed. Which comprehended ſuch as were made Prieſts according to the Order of the Church of *Rome*. Hence they inferred, that were on *Whittington*'s Side, that hence it muſt needs be, that the Law of a Chriſtian Land, profeſſing the Goſpel, ſhould be as fovourable for a Miniſter of the Word, as for a Popiſh Prieſt. Which alſo was ſo found, (as *Travers* aſſerts in his *Supplication* to the Council) in Mr. *Whittingham*'s Caſe.

Supplication to the Council.

A Note of Whittingham*'s Troubles at* Frankford.

I add further this Note of *Whittingham*, that he and his Party in the time of the Exile of the *Engliſh* in Queen *Mary*'s Reign, at *Frankford*, uſed not the *Engliſh* Form of Prayer, but the Form uſed by thoſe of

Geneva,

ANNO 1578.

Geneva, the pureſt Reformed Church in Chriſtendom; as he writ and ſtyled it in a Letter to a Friend in *England*. And this occaſioned thoſe Troubles and Differences among the Exiles there.

The Irregularities of the Dean and Chapter of Durham.

In ſhort, as for the reſt of the Members of that Houſe, and their management of that Church and the Divine Service performed there; thus did the Archbiſhop inform the Lord Treaſurer in another Letter dated in *April*: ' That Archdeacon *Pilkington*, and one young *Bunny*; ' preciſe Men, wrought all the Trouble.' The former had been before the Council; and was, he ſaid, too gently uſed; and that made him brag: Adding, ' If your Lordſhip knew the Uſage of that Houſe, ' verily you would abhor it.' [Meaning the College, and their irregular Ways of the publick Worſhip, and other Cuſtoms, and of embezelling the Revenues.]

CHAP. XII.

Abbot Feckenham *at the Biſhop of* Ely'*s. Conferences with him by the Biſhop: And by Dr.* Pern, *Dean of* Ely. *An Account thereof, written to Court.* Fecknam'*s Confeſſion. The ſaid Biſhop's excellent Letter to the Queen, being in her Progreſs. He orders the Stay of Veſſels laden with Corn, paſſing through his Liberties, in order to Tranſport it from* Lynn. Deodands *claimed by the Biſhop of* Salisbury, *the Queen's Almoner. Dr.* Young *becomes Biſhop of* Rocheſter. *His Character. The Caſe between the Biſhop of* Bath *and* Wells, *and the Lord* Powlet *about impropriating a Benefice.*

AND as we have related theſe Notices of one pious Biſhop, falling within this Year, ſo there occur divers other things worthy Remark of ſome others of that Order.

It was the Cuſtom in this Queen's Reign, by her Gentleneſs and Favour, to commit the Popiſh Prelates, and ſuch others in Orders that had been of Note, to the Houſes and Cuſtody of the Biſhops.

Abbot Feckenham *at the Bp. of* Ely'*s Houſe.*

Feckenham, late Abbot of St. *Peters*, *Weſtminſter*, was retained with *Cox*, Biſhop of *Ely*: with whom he had been now a Year or more: And the Biſhop courteouſly ſuffered him to eat at his Table. The Queen had ſignified her Deſire to that Biſhop, to uſe his Endeavour to bring the Abbot, being a Man of Learning and Temper, to acknowledge her *Supremacy*, and to come to the Church. Now what the Biſhop had done herein, he acquainted the Lord Treaſurer by a Letter dated in the Month of *Auguſt*. Firſt, giving this Character of him, ' That he ' was a gentle Perſon, but in Popiſh Religion too too obdurate. And ' that he had often Conference with him. And other learned Men at ' his Requeſt had conferred with him alſo; touching going to Church,

Conferences with him.

'and touching taking the Oath to the Queen's Majeſty. The Biſhop added, that he had examined him, whether the Pope were not an Heretick : alledging to him the Saying of Chriſt, *Reges Gentium dominantur* ; [i. e. *The Kings of the Gentiles exerciſe Lordſhip over them.*] *Vos autem non ſic* ; i. e. *But it ſhall not be ſo among you.* That the People in all his Government did contrary to this. And that they did maintain it by all means, by Fire and Sword, *&c.* That his Anſwer was, That that was the ſoreſt Place in all Scripture againſt him. And further added, 'That when he was in ſome hope of his Conformity, he [the Abbot] ſaid unto him, All theſe Things that be laid againſt me, with leiſure I could anſwer them. And further ſaid, That he was fully perſuaded in his Religion, which he will ſtand to. When I heard this, ſaid the Biſhop, I gave him over; and received him no more to my Table. And in ſome Zeal ſubjoyning, 'Whether it be meet that the Enemies of God and the Queen ſhould be foſtred in our Houſes, and not uſed according to the Laws of the Realm, I leave to the Judgment of others. What my poor Judgment is, I will expreſs, being commanded. I think my Houſe the worſe, being peſtred with ſuch a Gueſt. Yet for Obedience ſake I have tried him thus long.

'And finally, he wiſhed that he and the reſt of his Company were examined and tried in open Conference in the Univerſities : But not as good *Cranmer*, good *Latymer*, good *Ridley*, and others more: from Diſputations to the Fire. In the mean Seaſon, this my Gueſt might have ſome Impriſonment in the Univerſity, where learned Men might have acceſs unto him.' This Letter the Biſhop dated from *Ely*, ſtiling it, that unſavoury Iſle with Turves and dryed up Loads, the 29th of *Auguſt*, 1578.

Dean of Ely *confers with him : and the Succeſs thereof.*

Dr. *Perne*, Dean of *Ely*, was one of thoſe the ſaid Biſhop deſired to have ſome Diſcourſe with the ſaid *Feckenham* : which he undertook ſome Months before. And what Succeſs he had, take from his own Account thereof, given to the ſaid Lord Treaſurer : *Viz.* 'That he had divers Conferences with Mr. *Feckenham*, ſometime Abbot of *Weſtminſter*, (and that in the Preſence of divers learned Men) at the Requeſt of the Biſhop of *Ely*, unto whoſe Cuſtody he was then committed. And this, he ſaid, he the rather wrote to his Lordſhip, for that in his Opinion it was very good and expedient to have thoſe things known unto his Honour and unto others, which the ſaid *Feckenham* had in his ſaid Conferences, confeſſed and granted unto him and others, before Mr. *Nicoll*'s, his Honour's Chaplain, and before Mr. *Stanton*, Chaplain to the Biſhop of *Ely*. And at an other time he had granted and acknowledged unto him, in the Preſence of Mr. *Holt*, a Preacher, and of one Mr. *Crowe*, Reader of the Divinity Lecture in the Cathedral Church of *Ely*.

Feckenham *acknowledged the Q. Supremacy Eccleſiaſtical.*

'*Firſt*, He did confeſs, that he did acknowledge the *Supremacy* of the Queen's Majeſty in Cauſes Eccleſiaſtical, in ſuch manner as it is ſet forth and declared in her Majeſties *Injunctions*, ſet forth by her Highneſs and her Clergy, for the true underſtanding of the Words of the Act of Parliament made for the ſame. Which Injunction I did read unto him, being printed. But that, as Dr. *Perne* added, he did miſlike theſe Words in the Act of Parliament, that ſhe ſhould be

‘ Supreme Governor, as well in Cauſes Eccleſiaſtical as Civil. Whereby, he ſaid, ſhe had Authority to preach and miniſter Sacraments, and conſecrate Biſhops, &c. Which was otherwiſe declared in her Majeſties ſaid *Injunctions*. The which he did very well allow.

Allowed the Service in the vulgar Tongue.

‘ *Secondarily*, He did very well allow to have the Common Service in the Church to be read in the Vulgar Tongue to all the People that ſhould hear the ſame. And he did profeſs unto me, ſaith Dr. *Perne*, in his Conſcience and before God, that he did take the xivth Chapter of the Firſt Epiſtle to the *Corinthians*, to be as truly meant of publick Prayer in the Congregation, to the edifying of the People, as of publick Preaching, or Propheſying. But he would have this allowed by the Authority of the Biſhop of *Rome*.

Found no fault with the Common Prayer.

But would have Praye therein to o Lady and t Saints.

‘ *Thirdly*, Where he, the ſaid Dean of *Ely*, had made a Diſcourſe, and a Compariſon between the Book and Order of Common Prayer uſed in the Church of *England* this Day, with the Book and Order of Service uſed in the Church in the Time of Popery, he ſaying, that he [*Feckenham*] could find no fault with the Book of Common Service which was now, except he muſt condempne that which he uſed in the *Portas* and Maſs Book. For that we have thoſe Pſalms, the Epiſtles and the Goſpels, thoſe Collects and other Prayers, which be either taken out of the Word of God, or conſonant to the ſame, and were taken out and choſen by godly, learned Men, out of thoſe ordinary Prayers that were uſed in the time of Ignorance and Superſtition: leaving out all other things brought in by the Inventions of Men, into the ſaid *Portas* and Maſs Book, which had no warrant of the Word of God, or were repugnant to the ſame: He did anſwer, That he did find no fault with thoſe Things which were in the Book; but he wiſhed there ſhould be more Things and Prayers added to the ſame. And that as he liked well of Prayers therein that were made to Almighty God in the Name of his Son Jeſus Chriſt; ſo he would alſo have added the Invocation of our Bleſſed Lady, and other Saints, and the Prayers for the Dead.

But refuſes to ſubſcribe to this his Confeſſion.

All which his, the ſaid Mr. *Feckenham*'s, Confeſſion, the Dean tells the Lord Treaſurer, that he had declared unto my Lord of *Ely*: deſiring him that he would make the ſame known unto her Majeſty, or unto his Honour. The Biſhop upon this Confeſſion, had earneſtly requeſted him [the Dean] that he would get his Hand and Subſcription to the ſame. For that the ſaid Mr. *Feckenham*, after the reaſoning that had been with him, ſaid to the ſaid Biſhop, when he, the Dean, was gone, that if he had Leiſure, he would anſwer to all thoſe Authorities and Reaſons that were brought out againſt him in theſe Articles and others. Which thing when the Dean demanded of him, and he refuſed to ſet his Hand to it, he urged him as vehemently as he could; ſignifying, how great good he might do by the ſame, in the reducing of many from blind and obſtinate Superſtition, wherein they were led, rather by his and others Example, than by any Reaſon: Reducing alſo both them and others thereby from wilful Extremities to ſome better Order and godly Conformity, and ſome Pacification.

The Dean ſaid moreover, that he needed not be afraid to ſubſcribe to that, which in his Conſcience and before God, he did confeſs to be true. He did alſo move him, that if he would not give my Lord of *Ely* his Hand for theſe Matters, that he would write his Letters unto the Queen's Majeſty,

ANNO 1578.

Majeſty, or to his Honour [the Lord Treaſurer] acknowledging the ſame. The which thing the Dean further told him, that if he would do, he might procure unto himſelf great Favour, both at her Majeſties Hands, and alſo at his Honour's.

And why.

To all which Arguments uſed by the Dean, he made this Anſwer: 'That he was perſuaded of a ſingular good Will, he ſaid, both that her 'Majeſty, and his Honour bore unto him, if he ſhould ſhew himſelf 'any thing conformable. That he thought verily, that if it were not 'for her Majeſty, and his Honour, that it would have been worſe with 'him and others of his Sect, than it was at that Day. For the which, 'he ſaid, that he did daily, and was bound to pray, for the long Pre'ſervation of her Majeſty, and alſo for his Lordſhip's honourable Eſtate. 'But yet to ſubſcribe he did refuſe: Saying, That if he ſhould ſubſcribe 'and yield in one thing, he had as good to yield in all. 'The which, 'the Dean then told him, was not well ſaid, except he were well per'ſuaded in all. For to yield to that, which he confeſſed plainly in his 'Conſcience, before God to be true, was the Duty of every Chriſtian 'Man. But to confeſs that which he was not ſo perſuaded of, he would 'not enforce him [to do] againſt his Conſcience.

The Dean lends him the Bible with Annotations.

The Dean lent him a Bible of the Annotations of *Vatablus* and *Marlorate*, upon *Geneſis*. Which were very good Books: and he did greatly commend them. Of this particular he thought fit to acquaint the Lord Treaſurer in his Letter. Concluding, that Mr. *Nicolls*, his Lordſhip's Chaplain, attending upon him at the preſent, could more at large declare what he had writ. And thus referring the whole Matter unto his Lordſhip's beſt Conſideration, he humbly took his Leave. From *Cambridge*, the 11th of *May*, 1578. Subſcribing,

His Honours daily Orator always to command,

ANDREW PERNE.

The Biſhop of Ely in a Letter to the Q. congratulates her Progreſs in thoſe Parts.

The ſame aged good Biſhop of *Ely*, in the ſame Month in which he wrote to the Treaſurer about *Feckenham*, congratulated her Majeſty, now in her Progreſs towards *Norwich*, in an elegant *Latin* Letter: Therein excuſing his waiting upon her by reaſon of his Age: But that he was ready to creep upon his Knees to do her Service. He takes Occaſion to repeat his Deſire that he moved to her a few Years before, to reſign his Biſhoprick to her in conſideration of his Age: When ſhe was pleaſed graciouſly to anſwer him, Not yet. Now he moved it again by the Example of *Moſes*; who growing old, appointed *Joſhua* his Succeſſor: and of St. *Auguſtin*, who being aged, procured *Alipius* to ſucceed him. Then like a Father of the Church, took the Liberty to put her in mind, 'That ſhe was the Supreme Governor of the Church of *Eng*'*land*; a great Truſt committed to her by God: that ſhe was the Nurſe, 'the Defender thereof. And therefore that ſhe ſhould cauſe that ſuch 'Prieſts as were idle, or ambitious, covetous, Symoniacs, to be driven 'out of this her Church: and that with ſhame: As Chriſt whipped out 'ſuch Monſters out of the Temple: And that as for ſuch that were pious 'Paſtors, and inflamed with a Zeal of true Religion, let them be cheriſhed, 'encouraged, and eſteemed worthy of double Honour: Let them not be 'deſpiſed, trampled upon and expoſed. He told her, that was a weighty

‘ Saying of our Saviour, *He that deſpiſeth you, deſpiſeth me.* And that this contemptuous Dealing with her conſcientious Clergy was the plain way to Papiſm, Turciſm, and to all Wickedneſs and Iniquity. But, as he ſubjoyned, her godly Zeal went another way: Who had hitherto by the Grace of God, ſo conſtantly and ſucceſsfully conſerved and defended the true Religion of Chriſt, now for this twenty Years in ſpight of the Devil, and all her Majeſties Enemies. He commended her not only for her Care of her own Churches, but that ſhe had a Concern for the whole Catholick Church; and particularly for the neighbouring Proteſtant reformed Churches, who had lately ſent ſome learned able Perſons to appeaſe the Differences, and promote an Union in the Churches of *Germany*. Which cauſed him to compare her with the Emperor *Conſtantine*: O! Queen, O! Woman, truly godly, that comeſt ſo near to the Example of *Conſtantine* the *Great*.

He proceeded by obſerving, how wonderfully God had bleſſed her Endeavours, that her Kingdom lived in Godlineſs and Tranquility. And when Wars and Rumours of Wars were round about, ſhe in the mean time by her Prudence preſerved Peace at home, and likewiſe contributed her Endeavour (as much as poſſible) to procure it abroad. And concluding with his own private Affair, he thanked her Majeſty, that ſhe had freed him from a tedious Law Suit, remitting it to her Chancery, that Court of Equity: though not without much difficulty obtained. And ſo praying the Lord *Jeſus* to preſerve her Highneſs, increaſing from Faith to Faith, ſafe for many Years, bleſſed in an happy Kingdom: And that at laſt ſhe might obtain eternal Life with Chriſt, in the Celeſtial Paradiſe: Subſcribing, *Epiſcopus tuus humillimus*, *Richardus Elien.* But the whole Letter in the ſmooth *Latin* Stile, in Memory of the Man, and in reſpect of the Royal Perſon to whom he addreſt it, as alſo of the Matter whereof it conſiſts, deſerves to be preſerved. See the *Appendix* where it is recorded. Nº. XIV.

The Biſhop ſtops Veſſels of Corn going to Lynn *for Tranſportation*

I have one Remark more to make of this uſeful, good Biſhop: which is this, That for the publick Good of the Country, and eſpecially of the Poor, to prevent the Advance of the Price of Corn, he appointed ſome of his Officers to ſeize upon certain Veſſels, which paſſed through his Juriſdiction, laden with Corn, towards *Lynn*, where it was tranſported in great Quantities. In the Month of *June*, one of theſe Veſſels, paſſing through the Iſle of *Ely*, was ſtopt: and the Mariners brought before the Biſhop. Of this Matter, for the better Redreſs hereof, he thought fit to acquaint the Lord Treaſurer in a Letter, to this Purport: ‘ That there were daily Complaints come unto him, that divers Perſons, that occupied Keels to *Lynn*, did engroſs in their Hands very much Corn out of *Huntingtonſhire* and other Places; and carried the ſame by Water through his Liberties to *Lynn*: and there ſold it to Merchants, who tranſported it, he knew not whither. And that by this means the Prices of Corn began to riſe; and the Poverty of the Country began to grudge very much at it. And that he [the Biſhop] therefore, ſeeking to redreſs this Fault within his Juriſdiction, had given warning to his Officers, who dwelt near thoſe Waters where they paſſed, to ſtay them, and to bring them unto him; that he might ſee what Licence they had ſo to do.

‘ And that even then his Officers of a Town in the Iſle, called ‘ *March*, had ſtayed a Keel laden with an Hundred and Ten Comb of ‘ Peaſe, paſſing towards *Lynn*, without any Licence at all. That the ‘ Men that owed the Peaſe were Mariners, and had nothing to ſay for ‘ themſelves, why they did ſo, but only that Poverty conſtrained them ‘ to ſeek their Living. And that this was the firſt time, as they ſaid, ‘ that ever they had begun to do it. Great moan they made, and ‘ ſeemed very ſorrowful for their Fact. And concluded, that he thought ‘ good to give his Honour knowledge of it; and craved his Advice, ‘ what he ſhould do in this and the like Caſe hereafter, if it ſhould come ‘ to his Hands.’ This he dated from his Houſe in *Donnington*. And thus we leave this Biſhop till the next Year, when we ſhall have him ſolliciting the Queen for his Reſignation.

Matter between the Q's. Almoner, and E. of Shrewſbury *about* Deodands.

There happened ſome Controverſy now between the Biſhop of *Saliſbury*, Dr. *Piers*, and the Earl of *Shrewſbury*, about *Deodands:* Which ſeemed to belong to him, as the Queen's Almoner, to beſtow by his Diſcretion as her Majeſties Alms. The Earl did not deny them, but was willing to compound with the Biſhop for them for a Term of Years. And he appointed his Son L. *Gilbert*, then at Court, to diſcourſe with him thereupon. The Sum of which Diſcourſe he acquainted the Earl with in a Letter dated the beginning of *May*, which was, That he had ſpoken with that Biſhop, who was *Amner*, touching the *Deodands:* and told him, that he could not compound with his Lordſhip, or any other. But that he would be contented to appoint a Gentleman, whom his Lordſhip ſhould name to his Deputy, for the gathering of all the *Deodands*, which ſhould happen within any of his Liberties: So that the Gentleman would render his Accounts to the Biſhop once a Year. And thereupon he ſaid, that he would command him to deal reaſonably with his Lordſhip. And that for any Right that his Lordſhip ſhould have to them within his Liberties, unleſs his Lordſhip had ſpecial Words of Limitation in his Charter, no general Words, were they never ſo large, would be ſufficient. And therefore he ſaid, that if his Lordſhip would ſhew his Charter, and that thoſe ſpecial Words were found therein, he [the Lord Almoner] would not ſtand with his Lordſhip and others. And required that his Lordſhip would not miſlike with him: Since otherwiſe he ſhould be utterly condemned by all that ſhould ſucceed him in that Office.

Dr. Young *becomes Bp. of* Rocheſter.

This Year *John Young*, D. D. Maſter of *Pembroke Hall* in *Cambridge*, entred upon the See of *Rocheſter*. Of whom Biſhop *Elmer* gave this Character: ‘ Commending him for his Quickneſs in Government, and ‘ Readineſs in Learning: fit to bridle Innovators, not by Authority ‘ only, but by Weight of Argument.’ This Biſhop wrote Notes upon *H. N*'s Book, called *Evangelium Regni*. Which were publiſhed, *Anno* 1579. when *H. N.* was the Broacher of the Sect of the *Family of Love*.

His Arms aſſigned him. Sheld. N.162.

The Arms granted him upon his becoming Biſhop by *Garter* King of Arms, were, *Gyronne of four, Gules & Azure, a Lion per Feſſe, paſſant, guardant between two Flower de Luce, Or*. The Patent dated, *London*, 12. *April* 1578.

This Biſhop's Income.

I find in the Lord Treaſurer's Books the Account of the yearly Value of the Income of the New Biſhop of *Rocheſter*, thus ſet down: holding, it ſeems, ſome Preferments in *Commendam*.

Imprimis, The Biſhoprick *valet clarè*	ii^{c} and iiii^{xx} *l.*
Item, The Benefices of S. *Muge* and *Wouldan*, *clarè*	CXV *l.*
Two Prebends at *Weſtminſter* and *Southwel*	XLV *l.*
Sum	iiii^{c} XL.

Item, Perquiſites of Corn. *Item*, Parcas, [Parks] and Boſci, [Woods.]

The Bp. of Bath *and* Wells *ſtops the making an Impropriation.*

The Biſhop of *Bath* and *Wells* ſtruggled this Year with the Lord *Thomas Powlet*: who attempted to make a perpetual Impropriation of *Weſt Monkton*, a good Benefice in his Gift; but changing his mind, deviſed to make a Leaſe of it to the Queen for 500 Years; and to take it again of her, without Confirmation of the Biſhop. Which he would not conſent unto. Of this he fearing his own ſtrength, made the Lord Treaſurer acquainted, and begged his Aſſiſtance. This that Lord *Powlet* endeavoured to bring about, by making over the Patronage to the Queen, and by the preſent Incumbent: who was to make the Queen a Leaſe of 500 Years, and he to have 80 Pounds a Year for his Life, (though the Benefice was worth an 100 *l. per Annum*) and the Incumbent afterwards to have 30 *l.* a Year. But the good Biſhop would not give his Hand to it, however earneſtly by that Lord he was moved to do it: ‘ Conſidering the Example that was like to follow, to the ‘ great Decay (as he writ) of the Clergy, if this ſhould be brought ‘ into a Cuſtom. And then few Benefices of any Value, but would be ‘ brought to little enough. And beſides, by ſuch Alterations, as the ‘ Biſhop added, the Queen would loſe her Dues: and the Miniſters ‘ brought to Poverty: and ſo the Goſpel and Miniſtry brought at laſt to ‘ utter Contempt.’ Thus that Lord's Courſe upon this Denial of impropriating it, was to give the Patronage unto the Queen: and the Incumbent to make a Leaſe to her, the better to bring it about. All this the Biſhop ſhewed the Lord Treaſurer: whoſe pains was required to put a ſtop to it. The Biſhop's Letter may be read in the *Appendix*, for ſome Memorial of that conſcientious Prelate.

N°. XV.

CHAP. XIII.

Sectaries. Their Principles, and dangerous Aſſertions. Coppin, *a Priſoner in* Bury. Wilsford: *Makes it an high Crime in in the Queen to be ſtiled* Caput Eccleſiæ. Chark *and* Dering: *Their Sayings. A Bookſeller taken up for ſelling the* Admonition to the Parliament. Mackworth *holds the having two Wives lawful. Impriſoned in the* Marſhalſea. *The Council's Order about him. Large Indulgences accompanying certain Crucifixes, given by the Pope to* Stukely. Exeter *College Popiſh. The State of the Univerſity of* Cambridge. *A Decree made againſt the diſguiſed Apparel of Students.* Peter Houſe. *The State thereof. Dr.* Perne, *Maſter thereof; his good Government. The Heads complain of* Mandamus's *to their Chancellor. Which he acquaints the Queen with.*

Several diſaffected Perſons to the Religion eſtabliſhed.

NOW for the State of Religion. Divers there were that ſtirred this Year againſt the preſent Eſtabliſhment of it: who met with trouble for their Attempts againſt its Government and Diſcipline.

John Coppin *a Sectary.*

One of theſe was *John Coppin*, now a Priſoner in the Goal at *Bury S. Edmund's*, having been committed thither two Years before by the Commiſſary of the Biſhop of *Norwich*, for his Diſobedience to the Eccleſiaſtical Laws of the Realm: whereunto he would not yet conform himſelf, although he had been ſundry times exhorted thereto by many godly and learned Preachers, repairing publickly to him to bring him to Conformity: And ſo Mr. *Andrews*, a Juſtice of Peace, living in that Town, by Letter informed the Lord Treaſurer. And his Wife, being delivered of a Child there, at *Bury*, in *Auguſt* laſt; and it being now *December*, the ſaid Child remained yet unbaptized. For he ſaid, none ſhould baptize his Child, except he were a Preacher: and that then alſo it ſhould be done without Godfathers and Godmothers. This Man held many fantaſtical Opinions, whereby he did very much hurt there, in *Bury*; by the common Opinion of the beſt, and the moſt Number of learned Preachers that had Conference with him in thoſe Matters. Who wiſhed him to be removed out of the ſaid Priſon, for preventing the doing more hurt: as the ſaid Juſtice of Peace ſignified to the ſaid Lord Treaſurer.

Depoſitions of Words ſpoken by him.

And to underſtand more particularly what his Tenets were, there were divers Depoſitions made againſt him before the ſaid *Thomas Andrews*, Eſq; the 1ſt of *December*, 1578. *John Gill* of *Barly* in the County of *Eſſex*, Clerk, depoſed, that he being Priſoner in the Goal of *Bury* aforeſaid; and having ſaid Morning Prayer to the Priſoners there, in the Morning of the Feaſt of *All Saints* laſt paſt, according to

the

ANNO 1578.

the Book of Common Prayer, one *John Coppin*, there, and yet Priſoner within the ſaid Goal, rebuked this ſaid Deponent for ſaying the ſaid Common Prayer; and called this Deponent *Dumb Dog*. Saying further, that *Whoſoever keepeth any Saints Day, appointed by the ſaid Book of Common Prayer, is an Idolater.* And then alſo further ſaid, that *the Queen* (meaning her Majeſty that now is) *was ſworn to keep God's Law. And ſhe is perjured.* To which malicious, falſe and ſlanderous Speech, this Deponent deſired certain Perſons, ſtanding then there by, to be Witneſſes. Whereunto the ſaid *Coppin* replyed, and ſaid, repeating it divers times, that *ſhe was perjured; and that ſhe would confeſs with her own Mouth that ſhe was perjured.* To which *John Gill* ſet his Name. This was witneſſed alſo by *John Harcock*, and *John Carew*.

That the Q. was perjured. And why.

Which laſt mentioned Gentleman depoſed, that *Coppin* ſaid, 'Whatſoever Prince did take their corporal Oaths to ſet forth God's Glory directly as by the Scriptures are appointed, and did not; they were perjured. And this our Prince, if ſhe have ſworn ſo effectually, ſhe will confeſs her ſelf perjured.' Another depoſed theſe Words ſpoke by *Coppin*, 'That the Queen was perjured by God; and ſo ſhe would confeſs.

Wilsford *denies the Q. to be ſupreme Head.*

One *John Wilsford*, a Lay Puritan, and of ſome Learning, denied the Queen to be *Supreme Head* of the Church. This Man having read ſomewhat in the Epiſtle to the *Hebrews*, about Chriſt being an everlaſting Prieſt over his Church, took the Confidence to write to the Queen, That ſhe was guilty of an high Crime, to take upon her the Title of *Caput Eccleſiæ*. This Man for this Preſumption was put into Priſon. And afterwards upon Secretary *Wylſon*'s Diſcourſe with him, and ſtating this Matter, *viz.* How the Queen's *Supremacy* reſpected the Civil Power of her Majeſty over Eccleſiaſtical Perſons; he was, or ſeemed to be, convinced of his Error. And ſoon after begged the Lord Treaſurer, and other Counſillors of Eſtate, to intercede with the Queen for his Pardon. His Letter to them bore Date, *November* the 25th, 1578. 'Praying him and them with all Submiſſion and humble Obedience, to whom his impudent Behaviour was made known, to be Mediators unto the Queen's Majeſty to pardon and forgive, as ſhe was a moſt merciful and clement Prince, this his temerarious Preſumption, done of good Zeal towards her Majeſty, although void of good Knowledge:' thinking (before better Information) that it would follow, that none could take that Title upon him, except the ſame Perſon would be Chriſt's Adverſary and Antichriſt, as the Pope was. This Letter of this Man I leave in the *Appendix*, to be peruſed. N°. XVI.

Chark *and* Deringe *ſome of their Sayings.*
Earl's *Jour.*

Chark, ſometime of *Peter Houſe*, and *Dering*, ſometime of *Chriſt's* College *Cambridge*, were chief Men and Leaders among the *Puritans* in theſe times. A Miniſter of *London*, in a Journal of his under this Year, hath remarked theſe Sayings of theirs. *All your ſpiritual Building is* Babel. *For lack of holy Reformation, your Church is* Babel. *The Canon Laws; give them to be burnt. The* Epiſcopal *Courts, to be rooted out, being contrary to God's Word. The* French, Dutch, *and Strangers Churches, all utterly refuſe our Form, and condemn it.* [Though this Aſſeveration of theſe new Reformers, thoſe Churches took amiſs at their Hands, and denied the ſame in divers of their Letters ſent over

ANNO 1578.

hither] *The Church of* Scotland *far before it.* Theſe were ſome Aſſertions of thoſe Men's Writings.

Barrow *and* Greenwood.

Of this ſort was *Barrow*, (the Author of the Sect of the *Barrowiſts*) and *Greenwood.* The Sentence of the former was, *The further from* Romiſh *Manners, the purer is our Church.* That of the latter was, *We muſt flee Doctrines; we muſt flee Rites. Theirs and yours ſeem Popiſh Toyes.*

A Bookſeller taken up for ſelling the Admonition to the Parliament.

And what Favour and Entertainment theſe Principles did ſtill find among the common People, may appear from the quick Sale of the Book of the *Admonition to the Parliament*, ſet forth divers Years before. Againſt which a ſevere Proclamation had been iſſued out, forbidding it to be ſold, or kept in any Perſons Poſſeſſion, upon Pain of Impriſonment. Notwithſtanding divers of them were ſold by one *Woodcock*, a Bookſeller. Who therefore being diſcovered, was taken up and impriſoned by Order of the Biſhop of *London.* Whoſe Delivery the ſaid Biſhop thought not fit to grant for ſuch a Preſumption, in vending a Book ſo much tending to Sedition, without ſome ſpecial Warrant from the Lord Treaſurer. To whom he referred Mr. *Tothyl*, the Maſter of the *Stationers* Company, and the Wardens, who came and ſolicited for that Man. And accordingly they wrote their Letter to the ſaid Lord: Dated *December* the 9th. As I have mentioned in that Biſhop's Life, more at large.

Life of Biſhop Elmer.

One Mackworth *put into the* Marſhalſea *for having two Wives.*

To theſe I add, that about this time, as near as I can gueſs, notice was taken of one *Mackworth*, a Gentleman of *Rutlandſhire*, for having two Wives, and holding it lawful to have them; of this Matter ſo exorbitant, and his maintaining the ſame unchriſtian Principle, information was brought to the Queen: And, as guilty of a great Diſorder, he was committed to the *Marſhalſea*, and there continued. ‘Who having a lawful Wife, did not only marry another Woman, with whom he had Converſation as with his former Wife; but alſo maintained a moſt deteſtable Hereſy (I do but tranſcribe out of a Letter of the Lords to certain Gentlemen) as that it was lawful for him ſo to do.’ For the Lords of the Council had cauſed him to be brought before them, to anſwer the Premiſſes. Who at the firſt perſiſted in his damnable Opinion. But afterwards being conferred with by the Deans of *Windſor* and *Lincoln*, became ſomewhat reformed touching that deteſtable Opinion, and ſeemed to revoke the ſame.

The Lords take care for Maintenance of Mrs. Mackworth *and nine Children.*

And yet nevertheleſs was committed to that Priſon, as reaſon was, he ſhould, for ſo heinous a Fact. At which Time it ſeemed good to their Lordſhips to take ſome Order for the Relief of the Gentlewoman his Wife, with ſome convenient Portion of Maintenance of her ſelf and nine Children, which ſhe had by him. Who for that Purpoſe wrote their Letters to certain Gentlemen in the Country, to view and certify the Extent and Value of the Lands and Goods of the ſaid *Mackworth*; with their Opinions touching ſome competent Portion of his Lands to be aſſigned for that Uſe. Which they accordingly did, and returned.

Upon theſe Proceedings of the Lords, *Mackworth* made a Motion to them at that Time, that he might of himſelf yield a convenient Portion for her; and alſo that ſhe might be ſent for to come to him: pretending that he would reaſonably ſatisfy her therein; accordingly it was permitted: and ſhe came up with her Brother *Thomas Greſham.* But the Care of the Lords further extended; and thinking it not ſafe, that ſhe ſhould repair unto him privately, not knowing what ill Intentions he might have to do her bodily harm; for that cauſe they thought good to make choice of three Gentlemen: Praying them or two of them, as their leiſure might beſt ſerve them, to reſort to the Place where he remained committed: and to treat with him for yielding ſome competent Portion of his Lands and Goods for the Uſe abovesaid, during ſuch time as he and his Wife ſhould remain aſunder: And to uſe the beſt Perſuaſions they could to draw him thereunto; and promiſing him that it might be the rather a Means to procure him Favour, if he ſhould be content to do ſo. At which Time he might have knowledge of his Wife's Repair unto him, according to his Deſire. And ſo ſhe might have Acceſs in their Preſence the more ſafely: And they, as the Lords added, might the better diſcern with what Affection he had deſired the ſame.

And laſtly, for their better Inſtruction in the Matter, they, the ſaid Lords, ſent them, (to be returned again,) as well the Copy of their Letter directed to certain Gentlemen in the Country, [mentioned above] as the Anſwer and Opinion returned: together with the yearly Extent of his Lands, and the Valuation of his Goods; as it was delivered to the ſaid Lords. And ſo prayed theſe Gentlemen thus commiſſioned, to advertiſe them, the Lords, of their Proceedings with him: and of ſuch Matters as they ſhould think good to inform them of, touching either of the Parties, upon this acceſs in their Preſence. And ſo bidding them heartily Farewel.

This Letter was carried by Mr. *Greſham*, her Brother, to thoſe Gentlemen, by Order of the Lords: I have tranſcribed the whole, being as it ſeems a *Star Chamber* Buſineſs: and ſhewing as well the Extent of their Care taken againſt looſe Principles, as this of Bigamy was, calling it a *deteſtable* Hereſy; as alſo their taking Cognizance of the ill Uſage of looſe Men towards their innocent Wives.

Steukely *brings Indulgences from the Pope.*

Thoſe of the Church of *Rome* were not negligent this Year to bring to paſs their long intended Purpoſe of overthrowing the Religion, and dethroning the Queen. *Steukely*, that bold *Bravo*, that was to conquer *Ireland* for the Pope, had obtained this Year from him a Number of Crucifixes, containing notable Indulgences; to incline weak People there to follow him in the Pope's Quarrel, either in Perſon, or in Purſe; by giving Money for them: Containing very large Privileges of Pardon of their Sins, for no great Pains taking. And *Steukely* was to ſell them, and to make his Gain of them, as it ſeems. A Copy of theſe *Indulgences* was communicated to ſome Perſon of Worſhip, a Friend of the Cauſe by way of Letter, that ſeems to have been intercepted: And was as followeth:

Indulgences granted by our Holy Father, Gregory XIII. *unto certain Crucifixes of Sir* Thomas Steukley's, *the* 13th *of* January, 1578.

The pretended Benefits of them.

I. WHoſo beholdeth with Reverence and Devotion one of theſe Croſſes, as oft as he doth it, getteth 50 Days of Indulgence. As oft as he prayeth upon, or before it, for the good and proſperous State of the Holy Catholick Church, and for the Encreaſe and Exaltation

ANNO 1578. tion of the Holy Catholick Faith, and for the Preſervation and Delivery of *Mary* Queen of *Scotland*, and for the reducing of the Realm of *England*, *Scotland* and *Ireland*, and for the Extirpation of Hereticks; he ſhall obtain 50 Days of Indulgence. And upon Feſtival Days one Hundred.

II. In going to any Conflict or Feat of Arms againſt the Enemies of our Holy Faith, he ſhall obtain ſeven Years, and ſeven Quarentines of Indulgence. And if he die there, at leaſt being Confeſſed and Houſeled at the Beginning of the War, with Contrition of his Sins, and calling upon the moſt bleſſed Name of *JESU* with Mouth or Heart, he ſhall obtain full Indulgence, and Remiſſion of all his Sins.

III. As oft as he ſhall be Confeſſed and Houſeled, making his Prayers by Word or Mind before the moſt Holy Crucifix, and praying for the proſperous State of Holy Church, and for the chief Biſhop, and for the Delivery and Preſervation of the aforeſaid *Mary* Queen of *Scots*, and for the reducing of the aforeſaid Realm of *England* and *Scotland*; he ſhall obtain all the Indulgences that are granted for viſiting all the Holy Places, that are both within and without the Gates of *Rome*.

IV. Any Night or Evening that he ſhall examine his own Conſcience with Repentance of Sins; and intend to amend the ſame, ſaying the general Confeſſion, and bowing or kneeling before the Holy Crucifix, ſaying three times *JESUS*, obtains a Year and a Quarantine of Indulgence.

V. Whoſo ſhall uſe and accuſtom to behold it, with Devotion to the Croſs; ſaying Five *Pater Noſters*, Five *Aves*, and ſome other Prayers to our Saviour, or to our Lady, for the Exaltation of the Holy Church, for the Preſervation of *Mary* Queen of *Scotland*, and for the reducing of the aforeſaid Realms, he ſhall obtain once in his Life full Indulgence of all his Sins; beſides the other Indulgence of 50 Days for each time that he prayeth.

VI. Moreover, in the Pain and Peril of Death, what Perſon ſoever, being confeſſed, and contrite, or giving ſigns of Contrition, and ſhall kiſs the Feet of the moſt bleſſed Crucifix, ſaying *JESU* with Heart, not able to ſay it with Mouth, ſhall obtain full Indulgence, and Remiſſions of all his Sins.

VII. *Item*, One Day in the Year, named and appointed by them that ſhall have one of the ſaid Crucifixes, with the Licence of the Ordinary of the Place; it may be put in any Church or Chapel, or Oratory: And whoſoever ſhall come to viſit with Devotion the ſaid Holy Crucifix in the ſaid Church, Chapel or Oratory, ſaying Five *Pater Noſters*, and Five *Aves*, praying for the proſperous State of our Holy Mother the Church, and for the chief high Biſhop, and for the Preſervation and Delivery of the aboveſaid *Mary* of *Scotland*, and for the reducing of the ſaid Realm, ſhall obtain free Indulgence of all their Sins, being confeſſed, or having the Mind and Purpoſe to be confeſſed in due Time or Place, and to amend their former Lives and Sins.

VIII. *Item*, That every *Friday* that Maſs is ſaid, or cauſed to be ſaid upon any Altar, where one of theſe Holy Crucifixes is ſet, one Soul ſhall be releaſed out of Purgatory.

Item, That thoſe Indulgences and Graces cannot be revoked by any high Biſhop, except expreſs mention he made of the ſame.

'*Item*, I did ask the Queſtion, what a *Quarantine* was, of Maſter Dr. ' ——— [*Sanders*, I ſuppoſe.] And he told me, It was to faſt Forty ' Days: the ſame Faſt we faſt in *Lent*. The which in the old Primitive ' Church was wont and accuſtomed to be enjoyned in Penance to certain ' Sinners for their Offences.

' Thus being bold to moleſt your Worſhip with theſe rude Lines, ' partly by the Inſtruction of our Countrymen, lately come hither; [to ' *Rome* as it ſeems] who told me your Worſhip was deſirous to know the ' Truth herein; and partly, alſo to ſhew my humble Duty in that I may ' or can, to your Worſhip, or any that belong unto you, ſo long as Life in ' Breaſt abides; deſiring your Worſhip to accept them in good Part, with ' my humble Commendations unto your Worſhip, your moſt loving Bed' fellow, and all your good and virtuous Children, your Family, with ' others my good Friends, near unto you. Subſcribing only the two ' firſt Letters of his Name, *J. L.*' See more Particulars of this in our Hiſtories, and what formidable Preparations were making againſt *England* by the Pope and *Spain*, and *Portugal*, wherein *Steukley* was to be the chief Leader.

Camd. Eliz. *ſub ann.* 1578.

The Earl of Deſmond's *Correſpondence in* Spain.

The Pope's great Champion in *Ireland* at this Time was *James* Earl of *Deſmond*: Who declared himſelf to have taken upon him the Protection of the Catholick Faith in *Ireland*, by the Authority of the Biſhop of *Rome*, and Direction of the Catholick King: though not long before he avowed to return to his Loyalty, and had proteſted Obedience and Fidelity before the Lord Deputy, and promiſed to ſerve her Majeſty in Perſon againſt her Rebels. To him was the ſaid *Steukley* to repair from *Rome*, whom the Pope had loaded with *Iriſh* Titles of Honour, even as high as Marqueſs. And alſo *Saunders* went from *Spain*: that was to tranſact the Pope's Buſineſs as his Legate in *Ireland*, and to aſſiſt the Earl. Ships were to be provided by the King of *Portugal*, with Soldiers to invade *Ireland*, and conquer it. *Deſmond* diſſembled all this while: while the Pope's *Nuntio*, (who managed all the Cauſe at *Madrid*, and diſpatched Meſſengers and Meſſages thence) wrote Letters to him. Two whereof were ſeized, or by ſome other means were taken, and brought to Court. Which being ſomewhat curious, and ſhewing ſome Intriegues of this Conſpiracy, I will relate from the very Originals. They were writ in *Latin*: The former dated from *Madrid*, the 15th of *December*, 1578. to this Tenor: Importing the ſending over a Friar to be a Judge in *Ireland*.

The Nuntio's *Letter to him from* Madrid.

Magiſter Frater, &c. ' Maſter Friar, *Matthew de Ovied*, whom we ' have appointed, you being preſent, to that which your Lordſhip well ' knoweth, will be there with his Letter. He goeth with me judge of

‘ every Matter with Diligence. And takes his Journey on purpoſe, as ‘ not in the leaſt ſuffering his Duty to be wanting in any thing. I do ‘ the leſs commend the Man, and the Companions of his Faith; ſince ‘ ſuch is his Honeſty and Religion. For I am ſure all will receive him ‘ with a willing Mind. I only pray God therefore, that he will perpetually favour the pious Attempts of your Lordſhip, and I pray you ‘ may long proſper, *&c.*

In Chriſto Servus, &c.

The other Letter to *Deſmond*, was dated *March* the 10th 1579. Which was thus endorſed, The Pope's *Nuntio* to *James Deſmond de Geraldis* from *Spain*, by a Meſſenger: In theſe Words.

Another Letter of the Nuntio *to him.*

Illuſtriſſime Domine. Hoc ipſo die redditæ ſunt nobis Literæ. D.*V.* 20 Febr. *in ipſo* Portugaleti *portu*, &c. *Ex quibus cum in ſpe ſimus* D. V. *ad locum, ubi conventum eſt,* Galiciæ *perveniſſe, ibiq; niſi* Sanderum *offenderit, propediem tamen eum fuiſſe viſurum, nuntii hujus opportunitatem nacti preſentes iſtuc mittimus: ſalutem utriq; ſimul ac reliquis nuntiando. Lætorq; de navigatione, ſimodo rectè, ut ſpero, iſtuc uſq; confecta eſt. Ex* Sandero *poterit* V. D. *cognoviſſe, quæ Olyſſiponæ in ipſo diſceſſu acciderunt.*

This that happened at *Lyſbon*, which the *Nuntio* writes to the Earl, that he ſhould underſtand by *Sanders*, was how the Fleet there bound for *Ireland*, was taking another Courſe, *viz.* towards *Africa*, by ſome Inſtigation of Advantage that way. And thither indeed they diverted, with their Fleet and Forces. ‘ Which was the Cauſe, (as he proceeded in his ‘ Letter thus *Engliſhed*) that I preſently travelled thither. And being certified of thoſe things, I ſent Letters to the King immediately very diligently. And I hope his Majeſty conſidering what I wrote, will at laſt give ‘ Liberty to the Ships and Men: if not, to the Soldiers to depart thence. ‘ [*viz.* to purſue their Deſigns in *Ireland.*] Which I daily expect ‘ greedily to know. Here is at preſent Sir *Francis Englefield* [a Penſioner of the King of *Spain*] with whom I have diſcourſed at large of ‘ the Buſineſs. And it comes into my Mind, that it will not be amiſs, ‘ that your Lordſhip ſpeak with him, before he take his Journey thence. ‘ And with that Intent alſo, that he ſhould go alſo with them. Nor do ‘ I ſee that this would be now expedient, but that he ſhould talk with ‘ you concerning whatſoever belongs to this Cauſe. And in this Opinion I am; although I have not as yet maturely deliberated on it.

‘ From the Letters which I ſhall next receive from *Liſbon*, I ſhall ‘ eaſily conjecture, whether your Lordſhip can there look for any ‘ freſher Letters; and if there be any thing which you ought to know, ‘ I ſhall take care that Letters be brought you aſſoon as may be. The ‘ elder Son of your Lordſhip came hither from *Lisbon* ſafe and ſound. ‘ I am now thinking that they depart aſſoon as may be, to *Complutum* ‘ [*Alcala* an Univerſity] and that ſhall be ſudden. Farewel. Let this ‘ be common with you to *Sanders*. To whom I wiſh all Happineſs.

Veſter frater in Chriſto Phil. Ep. Placent.

Madriti 10. *March* 1579.

Nuntius Apoſtolicus.

* *Barefooted*

‘ *Religioſos quoſcúnq; Franciſcanos, quos Diſcalceatos* * *vocant, commendatos habete.*’ This Poſtſcript writ with his own Hand, the reſt by his Secretaries.

By all this it appears, how deep this ingrateful Earl was in this Plot : Whom the Queen, under the Name of *James Fitz Gerald*, or *Fitz Moriſh*, had granted a full Pardon, and reſtored all his Mannors, when Sir *Henry Sydney* was Lord Lieutenant of *Ireland*. He was deſervedly ſlain within two or three Years by the Hand of a common Soldier. And *Sanders* about the ſame time died miſerably.

Theſe Practices provoked the Queen at this Time againſt the Papiſts, and made her reſolve to proſecute the Laws againſt them. Which the Favourers of the Goſpel were glad of. The old Biſhop of *Ely* expreſt his Mind in theſe Words, to a great Counſillor : ‘ That he much rejoyced, that her Majeſty was ſomewhat ſevere againſt her Enemies, the Papiſts. Would God, that all her Magiſtrates, high and low, would follow diligently her godly Vein. I truſt hereafter her Highneſs and her Magiſtrates will proſecute ſeverely the ſame Trade.

The Q. proſecutes the Law againſt Papiſts.

If we look into our Univerſities, we ſhall find Papiſts there. The *Diariſt* that I ſometimes tranſcribe from, (who ſeems to have been a diligent Noter of Matters of Remark concerning Religion in his Time) notes, That in *Exeter* College *Oxon*, of Eighty were found but Four obedient Subjects. All the reſt ſecret or open *Roman* Affectionaries. And particularly one *Savage* of that Houſe, a moſt earneſt Defender of the Pope's Bull and Excommunication [of the Queen.] Theſe were chiefly ſuch as came out of the *Weſtern* Parts, where Popery greatly prevailed ; and the Gentry bred up in that Religion.

Exeter *College popiſhly affected.*
MSS. Joh. Ep. Elien.

As for the other Univerſity, great Offence was taken at the Extravagance of the Apparel, which was now uſed there; ſo unſuitable to the Condition of Students, that came thither to improve in Learning and Virtue : the younger Sort following much the Faſhions ſo expenſive. Whereby was occaſioned a great Decay and Defect in good Learning and Modeſty. Inſomuch that it was feared, that the Univerſity that formerly ſupplied the Realm with Men of Service, for their Learning and Piety, would now become only a Storehouſe of looſe, unlearned, and inſufficient Perſons ; to the Damage, and not the Service of the Kingdom. This Evil was apprehended ſo great, that the Lord *Burghley*, High Chancellor of the Univerſity, ſet forth a Decree for the Reformation thereof. Which, from the Minutes of it, drawn up by himſelf, is worthy (though ſomewhat long) to be tranſcribed and preſerved : Which I have therefore laid in the *Appendix*. It was intitled, *A Decree for the Reſtraint of the Exceſs of Apparel, both for the unreaſonable Coſts, and the unſeemly Faſhions of the ſame, uſed by Scholars and Students in that Univerſity of* Cambridge.

The Students in Cambridge *affect gaudy Apparel.*

N°.XVII.
A Decree made by the High Chancellor againſt it.

This unſeemly and *diſguiſed Apparel*, and *monſtrous Diſuſe* of it by the Students (as it was termed) conſiſted in exceſſive Ruffs in their Shirts, the Greatneſs of their Hoſe ; and in wearing Swords and Rapiers. Theſe Extravagances were by this Decree to be prohibited by the Vicechancellor, and the Heads of the Colleges. Who were to meet and confer together about it, and to draw up particular Rules for directing the Habits to be worn of all Sorts and Degrees of Scholars : and Expulſion to be executed upon any that ſhould tranſgreſs.

Concerning one of the Colleges in this Univerſity, namely, *Peter-Houſe*, I may have leave to mention the Advantage it had by a careful, diſcreet Maſter, *viz.* Dr. *Andrew Perne*, as well as an excellent Head of that Univerſity. Among the Improvements he made in that College,

The good Eſtate of Peter-Houſe. Dr. Perne *Maſter.*

ANNO 1578.

a new Building was made there this Year at the College Charge, *viz.* a Baking-Houſe: Which was for the principal Maintenance and Relief of the ſame: This upon a particular Reaſon he acquainted the High Chancellor with. And that without the Commodity thereof they were not able to maintain ſo many Fellows as they did, by two or three at the leaſt. There were alſo more Buildings within that College the ſame Year, but nothing at the Colleges Charge. And more Chambers were wanting for the neceſſary Uſe of the Scholars and Students of the ſame at that time; but they were not of Ability to do it. This the ſaid Maſter intimated to that Lord on occaſion of his recommending to him, the Maſter, one *Egerton*, B. A. of that College, to be admitted Fellow there. Of whoſe towardlineſs in Learning, he and the Fellows had very good liking. Notwithſtanding ſuch was the preſent State of the College, that he could not comply with his Lordſhip's Requeſt: Since, as he ſaid, there were divers others of the ſame Houſe of no leſs Learning, but of much leſs Ability to be maintained at Learning. Of the which ſome had no other Relief, but ſuch poor Benevolence as they had within the College. Yet notwithſtanding the Number of Fellows and Scholars which were at that Day maintained in the College, and the Charges of the ordinary Commons, were ſo great, that they could make no new Election of any new Fellow as yet; except they ſhould ſuffer the College to run into greater Detriment, for the defraying of the Charge of their Commons, than the College ſhould be well able to ſatisfy. In which as he judged, he was very well aſſured, that it was not his Honour's good Meaning: And then he proceeded to the mention of their Buildings. And in the End, aſſuring his Honour, that he would be as willing to do for the ſaid *Egerton*, when the College ſhould be able to make any new Election, as he might lawfully and conveniently do, as any in *Cambridge* ſhould be, for his Lordſhip's ſake: Unto whom under the Queen's Majeſty he took himſelf greatlieſt bound, as he would, if he were of Hability, declare the ſame accordingly. Thus faithfully did this worthy Maſter govern the Affairs of that College, for the good and flouriſhing Eſtate thereof. And whoſe Letter I have here ſet down at the more Length, for the better retrieving and preſerving the Character of him.

The Univerſities complain of Mandamus's *and Letters ſent them for Fellowſhips.* Epiſt. Academ.

And indeed ſuch a Multitude of *Mandamus*'s and Letters from great Men were about this time procured from the Court for Fellowſhips, that it grew very burthenſome to the Univerſity; and proved a great Uneaſineſs to the young Students: Who hoped to be preferred by their Merits: Whereas now the ordinary Application was to Courtiers for their Letters to the Heads of the Colleges, for *Mandamus*'s from the Queen for a Preferment. So that free Suffrages for Elections were impeached; To the Diſcouragement of Ingenuity, and the Countenancing of Boldneſs and Importunacy. Whereby it came to paſs, (according to a Letter the Univerſity wrote to their Chancellor on this Occaſion) that the Scholars did neither follow their Studies in hope of Preferment for their Diligence and Proficiency; nor much regarded their Superiors, as hoping for Favour from them: but chiefly from Courtiers. Beſides, hereby the Univerſity Liberty was infringed, and their Tranquility diſturbed, and the Scholars Minds were dejected, and Induſtry languiſhed. Theſe were the Effects of taking away from them their free Votes, of diſpoſing their Fellowſhips. Wherefore they, the Vicechancellor and Heads of Colleges

Their Letter to their Chancellor.

Colleges in a joynt Letter addreſt to their Chancellor, earneſtly beſeeching him, by his Fidelity to them, and by his good Will towards them; and alſo by their Welfare and Dignity, which he dearly loved, *Aufer nobis iſtam Mandatorum frequentiam:* And that he would ſo far prevail with the Queen, when he ſhould ſee occaſion, that the Liberty which ſhe had once granted, ſhe would leave to them free and entire. This whole Supplicatory Letter may be read in the *Appendix*; as worthy the preſerving, in order to the better underſtanding the State of the Univerſity in theſe Days.

Numb. XVIII.

Urge the Chancellor to petition the Q. againſt granting them.

Let me add here the Succeſs of this Application of the Univerſity to their loving Chancellors. He was moved, when he conſidered what they had urged now, and repeated to him the like again, how theſe Letters diſcouraged Learning; when the worſe were preferred before the better deſerving: and this diſpenſing with Statutes to the overthrow of good Laws and Cuſtoms, to the great hindring of Learning, and utter Diſcouragement of good Scholars and hard Students, that ſtudied out of hope of Reward. This was preſt upon their Chancellor; and he ſufficiently ſenſible of. In this Dr. *Perne* had a great Hand, being a great Inſtrument in conſulting for the Benefit of Learning there. This Lord therefore took his Opportunity to lay this Petition of the Univerſity before the Queen. And it had this Effect, that ſhe promiſed her *Mandamus*'s ſhould be more ſparing for the time to come: favouring that Lord's *godly and neceſſary Suit*, as the ſaid *Perne*, in a Letter called it. And of this his Succeſs he [their Chancellor] wrote moſt lovingly in his Anſwer to their former Letter. But however it was obſerved afterwards, that ſince that Time there were more *Mandamus*'s ſent down, and Diſpenſations with the Statute than were before. Which cauſed another from *Cambridge* to him, That his Lordſhip knowing the ſame, would they doubted not, help to redreſs.

The Maſter of Q. College receives a Letter concerning Preachers before the Q.
MSS. R. S. *Knight*, D. D.

There came a private Letter this Year to the Maſter and Fellows of *Queen*'s College, *Cambridge*; containing a friendly Hint and Information concerning ſuch as came to preach before the Queen: ſome of them ſhe liked not, in uſing ſo much Freedom with her in their Sermons in reſpect of Diſſenſions in the Church, properly belonging to Matters of Government; judging they went beyond their Bounds. The Letter is without any Name ſubſcribed, only dated in *March*, 1578. But I conjecture it was ſent from the Earl of *Leiceſter*, Dr. *Chaderton* the Maſter of *Queen*'s great Patron: or perhaps from Secretary *Walſingham*. The Letter itſelf I here tranſcribe, as followeth.

The Letter.

‘Maſter Dr. I perceive the Queen's Majeſty doth miſlike, that of late ſuch as have preached afore her, in their Sermons entred into Diſſenſions of Matters properly appertaining to Matters of Government: rather by private Advice to be imparted to her ſelf, or to her Council, than in Pulpits, to the hearing of vulgar People, which are not apt to hear ſuch Things: Eſpecially thereby to catch lightly Occaſions, to think either ſiniſterly or doubtfully of the Head, and of her Government.

‘If any allowed to preach, be moved to deſire Amendment in Things properly belonging to her ſelf, I do aſſure my ſelf, ſhe will willingly hear any that ſhall either deſire by Speech or Writing to impart their charitable Conceipts.

‘ And many times I find even Preachers as perverſe Men, led, yea, carried with ſiniſter Informations, eſpecially againſt Government. Yet it may be doubted of good Men, that all Reports are not always true. I wiſh in my Heart, no jot of the Authority of Preachers to be diminiſhed. And yet I wiſh them not to preſume upon their Authority, to enter into Condemnation of others, without ſome Grounds.

CHAP. XIV.

The Queen's Progreſs. The Univerſity wait upon her at Audley End. *Her ſplendid Entertainment at* Norwich. *A Sentence in the* Star-Chamber. *Magic practiſed to take away the Queen's Life. A Conjurer ſuddenly falls down dead. A Foreign Phyſician conſulted for the Queen's Toothach. Dr.* Julio, *the* Italian *Phyſician: the Queen's Servant: His Suite.* Shews *before the Queen, performed by certain of the young Nobility. Lord* Rich *aſſaſſinated: and another. Remarks of ſome Perſons of Note; dying this Year. Sir* Nicolas Bacon, *Lord Keeper. The Lady* Mary Grey. *The Lord* Henry Seymour. *Books now ſet forth. The Holy Bible; The* Geneva *Edition. Biſhop* Jewel'*s Defence in* Latin. *Mr.* Fox'*s Good-Friday Sermon at* Paul'*s Croſs.* View *of Antichriſt. A Book againſt* the outward Apparel and miniſtring Garments. *A* Diſplay *of Popiſh Practices. The* Way *of Life.* Guicciardin'*s Hiſtory. Books printed in* Germany; *in a Letter to the Biſhop of* Ely.

The Q. viſits ſome of her Nobility at their Country Seats.

THIS Summer the Queen took her Progreſs into *Suffolk* and *Norfolk*. But firſt in the Month of *May* ſhe took her Pleaſure abroad to the Lord *Compton*'s Houſe at *Totenham*: And thence to the Lord Treaſurer's at *Theobalds*. Where ſhe tarried three or four Days. From thence ſhe went to Mr. *Barret*'s Houſe. But where that was, I cannot aſſign: ſomewhat as it ſeems in the Way to *Wanſted*, in *Waltham* Foreſt, which was the Earl of *Leiceſter*'s Seat: Where ſhe continued five or ſix Days. In *July* we find her at *Hunſdon*; and the Lord Treaſurer now at his Houſe at *Theobalds*, where he had entertained her Majeſty a Month or two before. And thence he wrote to Mr. *Randolph*, Chamberlain of the *Exchequer*, and Maſter of the Poſts, ſometime Ambaſſador to *Ruſſia* and *Scotland*, to ſignify to him, that ſhe would have the Ambaſſador of *Scotland* to come to *Hunſdon* on the *Thurſday*, and the next Day to Mr. *Sadleir*'s Houſe in *Hertfordſhire*, where ſhe would be. And that conſidering the high Way from *London* was by his Houſe, there at *Theobalds*, and that they muſt have a reſting Place for Dinner-time, he prayed *Randolph*, in his Name, to make that Ambaſſador an offer to dine with him there. Where alſo he [the Treaſurer]

The Scots *Ambaſſador invited to* Theobalds.

ſhould

ANNO 1578.

ſhould be the gladder to ſee him, and he the Opportunity to ſee his Houſe, according as he had ſaid he had a Deſire to ſee. [For a Fame went of my Lord's ſplendid Buildings here.] 'Though there were nothing, as 'that Lord modeſtly told him, worth his deſire, conſidering his foreign 'Travails; although percaſe, added he, you may ſee as much to con- 'tent you as in *Moſcovia*, [that barbarous Country.] With no other I 'will offer any Compariſon. He told him further, 'That my Lord of '*Hunſdon* would alſo meet with him there at Dinner. And that the 'Queen's Majeſty was privy, and well liking of this his Invitation. And 'as the Ambaſſador ſhould aſſent, ſo to ſend him Word.' This was dated at *Theobalds*, the 21ſt of *July*, at Night, 1578.

The Q. at Audely End.

The Queen had been ſome Days before at *Havering* in *Eſſex*, one of the Royal Seats; and remained there ſeveral Days. And after one or two Removes ſhe came to *Audely End*. Where the Univerſity of *Cambridge* waited upon her, with Speeches and Diſputations made before her, as we ſhall hear by and by. Thence ſhe intended to proceed in her Progreſs to *Suffolk*, to the Houſe of the Maſter of the Rolls. And if ſhe went not further, which was not preſently concluded upon (as the Lord *Burghley* writ to the Vicechancellor) then ſhe would return by *Cambridge*, by Mr. *Hyndes*, by *Somerſham*, by Mr. *Crumwells*, and ſo by Juſtice *Dyers*, and the Lord S. *John*'s: And ſo through *Buckinghamſhire*, towards *Windſor*: As it was by the Lord *Burghley* ſignified to the Vicechancellor of *Cambridge*; that ſo the Univerſity might be prepared to receive her Majeſty if ſhe came that Way.

The Univerſity intends to wait upon the Q. there.

But now before we go further in this Progreſs, to relate ſomething concerning the Univerſities waiting upon the Queen while ſhe was at *Audely End*, which was in the latter End of *July*. Dr. *Howland*, Maſter of S. *John*'s, and Vicechancellor, had ſent his Letter to the Lord *Burghley* their Chancellor, with notice of their Purpoſe in that reſpect; and likewiſe to give them his Advice and Inſtructions therein. 'That 'they intended to wait upon her Majeſty, with the Heads of the Col- 'leges: and to have in readineſs ſome Diſputants upon two moral 'Queſtions. The one whereof was,

An Clementia magis ſit laudanda in Principe, quàm Severitas.
The Second, *De Fortuna & Fato.*

When they intended alſo to preſent the Queen with a Book well bound. But what that Book was, I find not: Perhaps ſome curious Edition of the Bible.

L. Burghley's *Inſtructions to the Vicechancellor. Rev.* T.B. *Th. B.*

'In Anſwer, their high Chancellor heartily thanked them; and that 'he liked well of their Purpoſe of preſenting themſelves unto her Ma- 'jeſty at *Audley End*. And that of the two Queſtions he liked better 'the Firſt. And that the Second might yield many Reaſons imperti- 'nent for Chriſtian Ears, if it were not circumſpectly uſed. But yet 'he left the further Conſideration thereof to themſelves. That the 'Preſent to her Majeſty he allowed of. But that they muſt have regard, 'that the Book had no ſavour of Spyke, which commonly Book-bin- 'ders did ſeek to add, to make their Books ſavour well. But that her 'Majeſty could not abide ſuch a ſtrong Scent. That they ſhould do 'well to provide for the Earl of *Leiceſter*, the Lord Chamberlain, and 'the Earl of *Oxford*, ſome Gloves, with a few Verſes in a Paper joyned

'to

ANNO
1578.

'to them, proper to every of their Degrees : So that in number they 'exceeded not above eight Verſes. That for himſelf he could ſpare 'them : So that others might have them. And that if Mr. Vicechamberlain might have a Pair with ſome Verſes, it ſhould do well, to conciliate his Goodwil, being a Lover of learned Men.' This was dated from the Court at *Havering*, *July* 15.

His Orders for their waiting upon the Q.

It was not before the 25th of *July*, that the Lord *Burghley* could inform the Vicechancellor, when the Queen was certainly to come to *Audely End*, *viz.* the next Day. And forthwith ordering him, that his Servans ſhould bring a Letter from him, as Vicechancellor, and from ſome of the Heads of the Colleges; joyntly directed to the Earl of *Leiceſter*, as their Steward, and to him [Lord *Burghley*] as their Chancellor: Therein requiring thoſe ſaid Lords to direct them [the Heads] at what Time, and in what Order they ſhould think meet, that they of the Univerſity ſhould come. And that his particular Opinion was, that he thought fitteſt for them all, to preſent themſelves in their long black Gownes. And as for the Matter of the Oration to be uttered by their Orator, he knew it muſt be *Demonſtrativo genere*, mingled with Thanks and Praiſe to Almighty God, for his long Bleſſings, delivered to the whole Realm by her Majeſties Government; and particularly to the two Univerſities; which were kept by her, as by a Nurſe, in Quietneſs to be nouriſhed in Piety, and all other Learning; free from all outward Troubles, as Rebellions, and ſuch other innumerable Calamities, as other Countries were then ſubject unto. And ſo to the End, with Thanks to her Majeſty, and Requeſt to continue her Favour. This Entertainment of the Queen by Speeches, *&c.* was ſoon after ſet forth in Print, in a Book by *Gabr. Harvey.*

The Q. at Norwich. *The* Dutch *Congregation there wait upon her.*

The Queen in her Progreſs, being come in the Month of *Auguſt*, as far as the City of *Norwich*, among the Welcomes that were there given her, the *Dutch* Congregation there waited upon her: and one of their Miniſters, (whoſe Name was *Herman Modet*) made a *Latin* Speech to her, in grateful Acknowledgment of the Favours ſhewed them, and the Freedom of their Religion, and Profeſſion of the Goſpel they enjoyed by her. And in the Speech he preſented her with a Repreſentation of *Joſeph*, ſhewing his Affliction and Impriſonment: and afterwards his great Preferment. And then he aptly applyed *Joſeph*'s Hiſtory to Queen *Elizabeth*'s Sufferings and Advancement.

This Hiſtory was artfully engraven on a Cup, which he, in the Name of that Church, humbly preſented her, being Silver, and gilt, and a Caſe, having the Picture of *Joſeph* upon it; and this Tetraſtic:

Innocuum Pietas ad Regia Sceptra Joſephum,
Ex manibus fratrum, Carnificiſq; rapit.
Carcere & inſidiis ſic te, Regina, tuorum
Ereptum duxit culmina ad iſta Deus.

Round the Cup (worth 50 *l.*) was this Inſcription, *Sereniſſimæ* Angliæ *Reginæ*, ELIZABETHÆ, *Eccleſiæ* Belgicæ Nordovici, *ob religionem exulantes, hoc Monumentum, & Pietatis & Poſteritatis ergô, Conſecrabant*, Ann. *ſalut Humanæ*, 1578. Within the Cup was the Figure of a Ser-

ANNO 1578.

a Serpent in a round Poſture, and a Dove in the middle; and theſe Words, *Prudens ut Serpens, ſimplex ut Columba.*

When the Miniſter that made the Speech gave the Cup to the Queen, ſhe ſaid, *Grato recipio animo, ſed quid ita eſtis obliti veſtrûm, ~~ut mihi~~ aliquid de veſtra Paupertate offeratis, quæ nullius indigeo.* She then received from the foreign Churches here 30 *l.* Sterling, *viz.* 10 *l.* from the *Walſche* [Waloons] and 20 *l.* from the *Dutch.*

There was written at that time, and publiſhed a large and particular Account of the Queen's ſplendid Entertainment there, with the Speeches, Verſes, Shews and Triumphs accompanying it: Which is tranſcribed in the Additions to *Hollingſhed*'s Chronicle; as likewiſe the reſt of her Progreſs, through *Suffolk* and *Norfolk.*

Some Meſſengers cheat the Q. They are Sentenced in the Star-Chamber.

The Queen had been groſly wronged by ſome of her Servants. Which now being found out, a good Piece of Juſtice was done upon them in the Month of *February* at the ſitting of the Lords in the *Star-Chamber.* Where four Meſſengers were examined, namely, ſuch as were daily ſent on Errands from the Court; who were found, by counterfeiting the Hands of the Lord Chamberlain and the Secretary, to have deceived the Queen of above 3000 *l.* within ſix Years, they and their Confederates. Whereupon their Sentence was to ſtand on the Pillory at *Weſtminſter*, at the Court Gates, and in *Cheapſide*, on certain Days appointed. And then to have their Ears cut off.

Magic practiſed againſt the Queen. Caſaub. *Credul.* p. 93. Bodin. *Dæmon.*

Certain wickedly diſpoſed Perſons this Year practiſed Magic againſt her Majeſty Queen *Elizabeth*, to take away her Life. This I take from *Meric Caſaubon*, D.D. (the Son of the great *Iſaac* of that Name) in his Book of *Credulity and Incredulity:* Which he had from the Credit of *Bodin*, in the Preface to his *Dæmonology.* Who relateth there, that three Waxen Images were framed; whereof one was of the Queen, and the two other of two Perſons, neareſt her, (perhaps the Lord Treaſurer *Burghley*, and the Lord High Steward, the Earl of *Leiceſter*) which were found in the Houſe of a Prieſt near *Iſlington*, (who was a Magician, and ſo reputed) in order to take away their Lives. Which he repeateth again in his Second Book: and more particularly, that it was in the Year 1578. And that the *Engliſh* Ambaſſador, and many *Frenchmen* did divulge it, and report it. And that the Buſineſs was then under trial, and not yet perfectly known.

Chap. 8.

A Conjurer falls down dead ſuddenly. Stow'*s Ann.*

Divers ſuch Dealers in Magic and Conjuration ſeem to have been about theſe times. Such another was this Year diſcovered in *Southwark*, as *Stow* hath recorded. Who, being vehemently ſuſpected for a Conjurer, was convented before the ordinary Judge there, in St. *Saviour*'s Church: and being accordingly preſent, leaning his Head on a Pew, ſuddenly fell down dead, with ſome little rattling in his Throat. There were found about him, under his Cloaths, five Books of Conjuration, and, among other Things, the Reſemblance of a Man in Tin, having three Dice in his Hand, and this Writing, *Chance Dice fortunately*: beſides divers Papers of ſuch like Matters. When the Judge declared this as a moſt remarkable Judgment of God before them all that were preſent, upon this Practicer of that wicked Art.

The Q. vexed with the Pain of her Teeth.

Whether it were the Effect of this Magic, or proceeded from ſome natural Cauſe, but the Queen was in ſome part of this Year under exceſſive Anguiſh by pains of her Teeth: Inſomuch, that ſhe took no reſt for divers Nights, and endured very great torment Night and Day.

ANNO 1578.

An Outlandiſh Phyſician's Advice. MSS. Cecilian.

There was now in *England* an Outlandiſh Phyſician, called *Fenot*, that happened to be then at Court. To whom ſome Lords of the Council applyed themſelves; requiring and commanding him to give his Advice in this Extremity for the Queen's Eaſe. In obedience whereunto that learned Phyſician wrote a long Letter in *Latin* unto them, dated the Calends of *December*. Wherein firſt, he ſhewed, 'How dangerous a Thing it was for him to give his Judgment,' *Cum tot clariſſimi doctiſſimíq; viri, qui continuò Regiæ Majeſtati Servitio adſtant, de hoc affectu ambigant, & plenè inſtructi non ſunt: imò inter ſe diſſentiant; quomodo ego, qui puſillo ſum ingenio, qui Regiam Majeſtatem nunquam allocutus ſum*, &c. But at length he gives his Advice to uſe ſeveral Things. But after all, if they proved ineffectual, and the Tooth was hollow and decayed, then he adviſed that it might be drawn out. Proceeding in theſe Words: *Sin minus, cogitet ſua Majeſtas, an expediat dentem etiam cum aliquanto dolore extrahere, quam tot noctes inſomnes agere, & tot tantáq; tormenta & incommoda noctu diéq; pati* ——— *Quod ſi ferrum exhorreſcat, optimum eſſe remedium novi, ſi in dentis cavitate ſuccus* Chelidonii *majoris indatur, & cerâ obturetur, ne in partes ſanas elabi poſſit. Parvo in tempore efficit, ut Dens citra dolorem digitis extrahi poſſit. Idem facit & radix ejus, ſi Denti ſæpius affricetur.*

Life of Archbp. Grindal.

Dr. Julio *the* Italian *Phyſician endeavours to obtain a Parſonage Leaſe of the Q.*

There was now belonging to the Court another Phyſicion of Fame, that was an *Italian*, named Dr. *Julio Borgarucci*, of whom mention hath been made elſewhere: a great Favourite of the Earl of *Leiceſter*, (and of whom Stories go, that he made great Uſe of for Feats of poiſoning.) This *Italian* Doctor had ſome Perſons, (whether the Queen's Wards or Henchmen, I know not) committed to his Charge, for inſtructing them in Learning and in the Language. This Man was a Suitor to the Queen now for ſome Advantage and Benefit in regard of his Pains and Labour, and for his further Encouragement therein. That which he deſired of the Queen was, the Reverſion of the Parſonage of *Middlewich*. Concerning the State whereof ſhe had referred the Declaration to her Treaſurer; and bad him ſpeak to him; that ſhe, having the Particulars, and underſtanding the true Value reported by him [the Lord Treaſurer] unto her, ſhe might accordingly diſpoſe of it to him. This cauſed him to betake himſelf to his Lordſhip by way of Letter: 'Moſt humbly beſeeching his Honour for convenient Expedition, as ſhould ſeem beſt to his Wiſdom: and that his Lordſhip would favourably uſe him, as well in favouring his Suit, as in rating of the Leaſe, which he demanded in Reverſion for ſo many Years as ſhould ſeem to her Majeſties Goodneſs and Favour to beſtow on him. And in conſideration, that in all that Time he had ſerved her Majeſty, he had not had any kind of Recompence: albeit he was, he ſaid, well ſatisfied only with her Highneſs good and gracious Countenance; and was contented to give over another Suit, wherein Mr. *Robert Bowes* was concerned. And alſo, for that it had pleaſed her Highneſs to grant the ſame Parſonage before now, unto one of the Guard, called *Kell*. And there was ſtill fourteen Years to come. And to which Pleas he added, for that he had often been at great Charges to fulfill her Highneſs Commandments, and never asked any Reward. And therefore hoped in this ſmall Suit her Majeſty would of her Goodneſs, in granting him the ſame, encourage him to take the more Pains in his Studies; and to be the more careful and diligent for ſuch as were committed to his

‘ Charge. Concluding, ‘ That he ſhould think himſelf from time to ‘ time, moſt beholden to his Lordſhip, and be bound to pray for him, ‘ and ready to ſerve him with a faithful Heart.’ Writ from his Chamber the 21ſt of *February*, 1579. [*anno ineunte.*]

Shews *at* Shrovetide *before the Q.*

At *Shrovetide*, according as it ſeemed cuſtomary at that Seaſon, were *Shews* preſented at Court before her Majeſty at Night. The chiefeſt was a Device preſented by the Perſons of the Earl of *Oxford*, the Earl of *Surrey*, the Lords *Thomas Hayworth*, [*Howard*] and *Windſour*. But the Device (as the Lord *Talbot* wrote to the Earl his Father) was prettier than it had hap to be performed. [The young Noblemen, it ſeems, did not ſo well acquit their Parts.] But the beſt of it, added that Lord, and I think the beſt liked, was two rich Jewels, which were preſented to her Majeſty by the two Earls.

Violence offered in the Street to the L. Rich.

Aſſaſſinations were not unheard of in theſe Days. One or two ſuch baſe Acts of Malice and Violence were attempted againſt Perſons of Quality, in one Day, as the Lord *Talbot* in his Court-News writ to the Earl his Father in *February*. That as the Lord *Rich* was riding in the Streets, one *Windham* that ſtood at a Door, ſhot a Dagg [or Piſtol] at him. Which was like to have ſlain him. But that God ſo provided for that Lord, that this *Windham*, having appointed his Servant that Morning to Charge the Dagg with two Bullets, the Fellow doubting he meant ſome miſchief with it, charged it only with Powder and Paper, and no Bullet. And ſo his Lordſhip's Life was thereby ſaved. *Windham* was preſently ſeized by that Lord's Men: and being brought before the Council, confeſſed his Intent. But the Cauſe of this Quarrel, he that wrote the News knew not. He was committed to the *Tower*.

And to Sir J. Conwey.

The ſame Day alſo, as Sir *John Conwey* was going in the Streets, Mr. *Lodowic Grevil* came ſuddenly upon him, and ſtruck him on the Head with a great Cudgel, and felled him; and being down, ſtruck at him with a Sword; and, but for one of Sir *John Conwey*'s Men, who warded the Blow, he had cut off his Legs. Yet did he hurt him on both his Shins. The Council alſo ſent for the ſaid *Grevil*, and committed him to the *Marſhalſea*.

I ſhall take notice in the next Place, of ſome Perſons of Quality that died this Year.

Sir Nicolas Bacon *dies. His Poſterity.*

Off. Herald.

This Year put an End to the Life of Sir *Nicolas Bacon*, Kt. Lord-Keeper. A Man that merited ſingularly well of this Kingdom, and of the Religion: Having continued the Space of twenty Years Keeper of the Great Seal, and one of her Majeſties Privy Council. He departed at his Houſe near *Charing Croſs*, on *Friday* the 20th of *February*. And was buried in the Cathedral Church of St. *Paul*'s, on *Monday* the 9th of *March*. He married to his firſt Wife *Jane*, Daughter of —— *Fernely*, Eſq; And by her had Iſſue, Sir *Nicolas Bacon*, his eldeſt Son, *Nathaniel* 2d Son, *Edward* 3d. Daughters, *Elizabeth*, married to Sir *Robert Doyle*; and afterwards to Sir *Henry Nevil*, Kt. And *Anne*, married to Sir *Henry Woodhouſe*. To his Second Wife he married *Anne*, Daughter to Sir *Anthony Cook*, Kt. and by her had Iſſue *Anthony*, 4th Son, and *Francis* his 5th Son, the great learned Viſcount St. *Albans*. His Executors were Sir *Nicolas Bacon*, and *Nathaniel Bacon*, his Sons. His ſole Overſeer was, Sir *William Cecyl*, Kt. Lord *Burghley*. The

ANNO 1578.

Inſcription upon his Tomb, as it is ſet down by *Abraham Fleming*, began thus:

> *Hic* NICOLAUM *me* BACONUM *conditum,*
> *Exiſtima illum, tamdiu* Britannici
> *Regni ſecundum Columen, Exitium malis,*
> *Bonis Aſylum. Cæca quem non extulit*
> *Ad hunc Honorem Sors; ſed Æquitas, Fides,*
> *Doctrina, Pietas, unica & Prudentia,* &c.

The whole may be read in *Stow's Survey*, among the Monumental Inſcriptions in St. *Paul*'s Church.

Lady Mary Gray *dies.*

Her laſt Will.

This Year died I ſuppoſe (for this Year her Will is dated) the Lady *Mary Gray*, one of the Daughters of *Henry* Duke of *Suffolk*, and Siſter to *Jane*, ſometime unfortunate Queen of *England*, married (ſomewhat inferior to her Blood) to *Keyes*, Sergeant Porter. By her Will ſhe is ſaid to be of the Pariſh of St. *Botulph* without *Alderſgate*, Widow; of whole Mind, and of good and perfect Remembrance. Theſe were ſome of the Contents of her ſaid Will and Legacies. 'Touching my Soul I commit the ſame to the Mercy of God Almighty, my Saviour and Redeemer: By whoſe Death and Paſſion only, without any other ways or means, I truſt to be ſaved; under whoſe true Church I profeſs my ſelf unto the whole World, to die an humble and true repentant Perſon, for my Sins committed. And as for my Body, I commit the ſame to be buried where the Queen's Majeſty ſhall think moſt meet and convenient ——— I give and bequeath unto my very good Lady and Grandmother, the Dutcheſs of *Suffolk* her Grace, one pair of Bracelets of Gold, with a Jankſtone in each Bracelet: which Bracelet were my Ladies Grace my late Mothers: Or elſe my Jewel of Unicorns Horn: whichſoever liketh her Grace beſt to take. And which ſhe refuſeth, to my Lady *Suſan*, Counteſs of *Kent*. To the Counteſs of *Lincoln*, a Girdle of Goldſmith's Work, ſet with Pearles, and Buttons of Gold. To my very good Lady and Siſter, my Lady of *Bartie*, and to Mr. *Peregrine Bartie*, her Husband, my beſt gilt Cup and beſt Saltſeller.' She gave Legacies alſo to my Lady *Stafford*, my Lady *Arundel*, Lady *Margaret Nevil*, Lady *Throgmorton*, Mrs. *Blanch a Parr*, her Couſin; Mrs. *Duport*, her Goſſip; Mrs. *Morriſon*, *Mary Merrick*, her God-daughters. Her Couſin *Edm. Hill*, and *Tho. Deport*, Eſquires; her Executors.

Sir Hen. Seymer *dies.*

Sir *Henry Seymer*, Kt. died at his Houſe in *Wincheſter*, the 5th of *April*, this Year. And the Lady *Barbara* his Wife, Daughter to *Morgan Wolfe*, died alſo there, in the ſame Houſe the 11th of the ſame Month. He had Iſſue by her *Elizabeth* and *Jane*. *Edward Seymour*, Earl of *Hertford*, was his Executor.

Now to take notice of ſome of the Books that came forth this Year, ſuch chiefly relating to Religion.

The Holy Bible printed.

Firſt of all, the Holy Bible, printed by *Barker*, the Queen's Printer. This ſacred Book in the great Volume having been but ſparingly printed before, was now rarely to be met with. Which Edition may deſerve ſome particular Account to be given of it. It ſeems to have been a new Edition of that Bible; which was tranſlated and ſet forth by the *Engliſh*

Divines, Exiles at *Geneva*. It hath many Notes in the Margin. I ſaw it in *Holborn* Houſe, *Anno* 1711. among the Books of the late learned Dr. *John Moor*, Lord Biſhop of *Ely*. And then took theſe Notes of it. It is intitled, *The Bible tranſlated according to the* Hebrew *and* Greek; *and conferred with the beſt Tranſlations in divers Languages: With moſt profitable Annotations upon all the hard Places. And other things of great Importance, as may appear in the Epiſtle to the Reader.* Whereto is added the Pſalter of the common Tranſlation, agreeing with the Book of Common Prayer. And then is this ſuitable Text of Scripture added, *Joſ.* i. 8. *Let not this Book of the Lord depart out of thy Mouth, but meditate therein Day and Night*, &c. In the next Leaf is the Epiſtle: *To the diligent and Chriſtian Reader, Grace, Mercy, and Peace, through Chriſt Jeſus.* Beginning with a pious and thankful Remembrance of the late Miſeries here under a Popiſh Government, [*viz.* that of Queen *Mary*] and of the happy Deliverance of the People of the Land, and the preſent free Profeſſion of the Goſpel: In theſe Words. 'Beſides the manifold and continual Benefits which Almighty God beſtoweth upon us, both Corporal and Spiritual, we are eſpecially bound, dear Brethren, to give him Thanks without ceaſing, for his great Grace, and Mercies: in that it hath pleaſed him to call us unto this marvellous Light of his Goſpel, and mercifully to regard us after ſo horrible Backſliding and falling away from Chriſt to Antichriſt, from Light to Darkneſs, from the living God to dumb and dead Idols; and after that ſo cruel Murther of God's Saints, as, alas! hath been amongſt us; we are not altogether caſt off, as moſt evident Signs and Tokens of God's ſpecial Love and Favour, *&c.*

The Preface.

And then theſe Divines proceed to give ſome Account of their Undertaking: 'We thought we could not beſtow our Labour and Study in nothing which could be more acceptable to God, and comfortable to his Church, than in the tranſlating of the Holy Scripture into our native Tongue. The which thing, albeit that divers heretofore have endeavoured to atchieve, yet conſidering the Infancy of thoſe times, and imperfect Knowledge of the Tongues, in reſpect of this ripe Age and clear Light which God hath now revealed; the Tranſlations required greatly to be peruſed and reformed. Not that we vindicate any thing to our ſelves above the leaſt of our Brethren. For God knows with what fear and trembling we have been for the ſpace of two Years and more, Day and Night occupied therein: but being earneſtly deſired, and by divers, whoſe Learning and Godlineſs we reverence, exhorted, and alſo encouraged by the ready Wills of ſuch, whoſe Hearts God likewiſe touched, not to ſpare any Charge, for the Furtherance of ſuch a Benefit and Favour of God towards his Church, *&c.* We undertook this great and wonderful Work with all Reverence as in the Preſence of God——Which now God, according to his Divine Providence and Mercy hath directed to a happy and moſt proſperous End. And this we may with good Conſcience proteſt, that we have in every Point and Word, according to the Meaſure of the Knowledge, which it hath pleaſed God to give us, faithfully rendred the Text: and in all hard Places moſt ſincerely expounded the ſame. For God is our Witneſs that we have, by all means endeavoured to ſet forth the Purity of the Word, and right Senſe of the Holy Ghoſt, for the edifying of the Brethren in Faith and Charity.

This is the Proteſtation, and this is the Account thoſe reverend and learned Profeſſors of Religion make for this Tranſlation, which we call the *Geneva Bible*; and of the Marginal Notes added to it, where Difficulties occurred in the Text. There is alſo added in this Edition Archbiſhop *Cranmer's* Prologue to the *Engliſh* Tranſlation of the Bible in his Time.

Bp. Jewel's *Vindication ſet forth in* Latin; By W. Whitaker.

Now came forth in *Quarto*, Biſhop *Jewel's* Vindication of his *Apology of the Church of* England, againſt the Cavils of *Harding* and other Papiſts: Tranſlated into *Latin* by *William Whitaker*, afterwards the Queen's Profeſſor of Divinity in the Univerſity of *Cambridge*. It bore this Title: JOANNIS JUELLI Sariſburien. *in* Anglia *nuper Epiſcopi, adverſus* Tho. Hardingum, *Volumen alterum. In quo viginti ſeptem quæſtiones, & ſcripturis, & omnium Conciliorum ac Patrum monimentis, quæcunq; ſexcentis a nato Chriſto annis antiquiora ſunt, diſcepantur atq; explicantur. Ex* Anglicano *converſum in Latinum à* Gulielmo Whitakero, *Coll. Stæ* Trinitatis *apud* Cantabrienſes *Socio*. It was by the ſaid *Whitaker* dedicated to *Grindal* Archbiſhop of *Canterbury*, *Sandes* Archbiſhop of *York*, *Ælmer* Biſhop of *London*, *Whitgift* Biſhop of *Worceſter*, *Freke* Biſhop of *Norwich*, and *Alexander Nowel* Dean of St. *Paul's*. For the Reaſon of his Dedication, he addreſſed himſelf to them in theſe Words:

JUELLUM omnes, &c. ' You all loved *JEWEL* dearly, while he was alive, and you will not ceaſe as long as you live to remember him with a moſt dear Remembrance, now he is dead. He added, ' That he would not inſiſt to ſhew for what Cauſes, to them eſpecially he dedicated theſe his Labours. That would require a long Narration, and not neceſſary. Nor would he tell, for what Cauſes, (and thoſe great) he was bound to every one of them. But that he ſhould look upon it as a great Favour, if he ſhould underſtand, that his Work were approved by ſuch as they. Nor did he deſire any greater Reward for his Labour, than that he might ſeem to them, not to have ill deſerved of the Church.

Againſt Harding's *Book.*

Harding's Book againſt *Jewel* came forth 1568. being a thick *Quarto*, with a Title ſcurrilous enough: *viz. A Detection of ſundry foul Errors, Lyes, Slaunders, Corruptions, and other falſe Dealings touching Doctrine, and other Matters; Uttered and practiſed by* M. Jewel; *in a Book lately by him ſet forth, Intitled,* A Defence of the Apology, *&c.* By *Thomas Harding*, D. D. *Lovanii* apud *Johann. Foulerum*, 1568.

Mr. Fox *preaches at* Paul's *Croſs on* Good-Friday.

John Fox, the Martyrologiſt, preached a Sermon at St. *Paul's* Croſs this Year on *Good-Friday*. It was printed divers Years after, *viz.* 1585. (unleſs reprinted that Year.) But appears to have been about this Year preached by a Paſſage in the Prayer. Wherein ſpeaking of Queen *Elizabeth*, he ſaith, that ſhe had then doubled the Reigns of her Brother and Siſter. So that ſhe had reigned twenty Years or upwards, which fell in with this Year, 1578. It was printed in *Twelves*, Intitled, *A Sermon of Chriſt crucified; preached at* Paul's *Croſs on* Good-Friday, *by* John Fox: *Written and Dedicated to all ſuch as labour and are heavy laden in Conſcience: To be read for their ſpiritual Comfort.* It hath a long Preface, *To ſuch as are laden in Conſcience.* The Text was 2 *Cor.* 5. [ver. 20.] Which he thus read, or rather paraphraſed: *Firſt therefore, or, in Chriſt's Name, we come to you, as Meſſengers, even as God himſelf, deſiring*

ſiring you; we pray you for Chriſt ſake, that ye will be reconciled unto God. For him which knew no Sin God hath made to be Sin, that we might be made the Righteouſneſs of God by him. This Tract conſiſteth of two Sermons, or two Parts of a Sermon, enlarged by him more than was ſpoken, to make it a Book the more uſeful to the Readers. In the Concluſion of the firſt, he made a Recapitulation. And then proceeded to Prayer, in theſe Words, '*And now let us pray* as we began, 'making our earneſt Invocation to Almighty God for the univerſal State 'of Chriſts Church, and all other Eſtates and Degrees in Order parti- 'cularly, as Cuſtom and alſo Duty requireth, *&c.*' And then the Lords Prayer concludes all: like as at the End of the ſecond Sermon, or Part, he concludeth with a Prayer. Which was long and excellently worded, and ſomewhat hiſtorical of the State of the Church, Which will be found in the *Appendix*. Whereby we may obſerve ſomething of the Method of Prayer in thoſe Times, and of the Cuſtom of it after Sermon. N°. XIX.

View of Antichriſt, his Laws, &c.

About this Year came forth a bitter Book againſt the preſent Eſtabliſhment of the Church of *England*, charging it with grievous Errors and Superſtitions, and making it Antichriſtian: Wrote by *Anthony Gilbie*, and ſtiled, *A View of Antichriſt, his Laws and Ceremonies in our* Engliſh *Church, unreformed. A clear Glaſs, wherein may be ſeen the dangerous and deſperate Diſeaſes of our* Engliſh *Church, being ready utterly to periſh, unleſs ſhe may ſpeedily have a Corroſive of the wholſome Herbs of God his Word, laid very whot to her Heart, to expulſe thoſe Colds and deadly Infections of Popery: which the attainted Potecaries of Antichriſt have corrupted her withal: elſe long ſhe cannot endure,* &c. 'Wherefore ſhe '[the Church of *England*] pitifully complaineth unto her loving Nurſe 'Mother, who hath next under God nouriſhed and preſerved Life 'among us theſe twenty Years; that ſhe would of her motherly Pity 'once more take View of thoſe perillous Drugs, which theſe unſkilful 'Potecaries yet compel her to keep, *&c.*

This Book is fancifully divided into Three or Four Tables.

The firſt Table, intitled, *The Book of the Generation of Antichriſt, the Pope, the revealed Child of Perdition, and his Succeſſors,* &c. Then the Generation begins, *viz.*

'The Devil begot Darkneſs, *Eph.* 6. Darkneſs begot Ignorance, '*Acts* 17. Ignorance begot Error and his Brethren, 1 *Tim.* 4. Error 'begot Free-will and Self-love, *Eſay* 10. Free-will begot Merits, *Eſ.* 58. 'Merits, Forgetfulneſs of the Grace of God, *Rom.* 10. Forgetfulneſs of 'the Grace of God begot Tranſgreſſion, *Rom.* 2. Tranſgreſſion begot 'Miſtruſt, *Gen.* 5. Miſtruſt begot Satisfaction, *Matth.* 17. Satisfaction 'begot the Sacrifice of the Maſs, *Dan.* 12. *&c.* And ſo after divers Generations, '*Ambition* was begot, *Ezek.* 34. And Ambition begot 'Simony. And Simony begot the POPE, and his Brethren the Car- 'dinals, with all their Succeſſors, Abbots, Priors, Archbiſhops, Lord 'Biſhops, Archdeacons, Deans, Biſhops, Chancellors, Commiſſaries, 'Officials, ſpiritual Doctors and Proctors, with the reſt of that vi- 'perous Brood.' And thus the Author is even with the Biſhops and their Officers.

ANNO 1578.

The Second Table, *Of the diſplaying of the Pope and Popery in our Church of* England.

‘ The Pope of *Rome* writeth himſelf *Father of Fathers*, and the *Head of the Church*.

‘ The Pope of *Lambeth* writeth, *Reverend Father*, *MATTHEW* of *Canterbury*, by the Sufferance of God METROPOLITAN and PRIMATE of all *England*: as much to ſay, as chief Head of the Church of *England*.

[By the mention of this Archbiſhop, it appeareth, that though this Tract was publiſhed but this Year (in the 20th of the Queen) yet that it was compiled ſome Years before, while Archbiſhop *Matthew Parker* was alive. And very likely handed about by the Party more obſcurely, till now at length it got out of the Preſs.]

2. ‘ The Pope of *Rome* doth ſell Sin for Mony; as Whoredom, or ſuch like.

‘ The Pope of *Lambeth* doth the ſame. And that can his Officials and Summoners tell, if they liſt.

‘ 3. The Pope of *Rome* forbiddeth Marriage and Meats. Which St. *Paul* calleth the *Doctrine of Devils*. 1 Tim. 4.

‘ The Pope of *Lambeth* doth the ſame. A falſe Prophet, and a Stranger: which teacheth the Doctrine of Devils. John 10.

‘ 4. The Pope of *Rome* doth command ſuperſtitious Holydays to be kept contrary to the Commandment of God. Exod. 20.

‘ The Pope of *Lambeth* doth the ſame; and compelleth Men to break the Commandment of God, to obſerve Popiſh Traditions.

And ſo in this Tract the Parallel is drawn at good length in divers other Particulars, under Fourteen Articles, between the Pope of *Rome*, and the Pope of *Lambeth*.

The Third Table, *Containing an Hundred Points of Popery remaining: Which deform the* Engliſh *Reformation*.

‘ 1. The Popiſh Names and Offices. The Archbiſhop or Primate of *England*: Whoſe Office ſtandeth not ſo much in Preaching, as in granting of Licences and Diſpenſations, according to the Canon Law.

‘ 2. That he is called *Lords Grace*, or *Gracious Lord*; contrary to the Commandment of Chriſt, *Luke* 22. 25.

‘ 3. That the other Biſhops are called *Lords*: have Domination, and exerciſe Authority over their Brethren; contrary to the Commandment of our Saviour Chriſt, *Matth.* 20. 25. 1 *Pet.* 5. 4.’ And ſo the Writer goes on with many other pretended Points of Popery under the Titles of the Court of *Faculties*, and the *Commiſſaries* Court. This is ſigned by *A. Gilbie*.

The Fourth Table, *Of the bringing in of divers of the Popiſh Corruptions, yet remaining in our* Engliſh *Church*. Under this Table are brought the Conjured Font; Godfathers and Godmothers; Women to baptize Children; Confirmation, or Biſhoping of Children; ſtanding at the Goſpel; the dividing of the Chancel, Bells, Organs, Surplices, Prickſong, and many more: aſſigning under what Popes they were brought in, and in what Year. And this Fourth Table is ſubſcribed by *T. W.* [*Wilcocks* perhaps] as the Author. This calumnious Pamphlet was thought fit to have a Place among the Collections in the Book called, *Part of a Regiſter.*

A Diſcourſe againſt the outward Apparel and miniſtring Garments.

The Second Edition of a Book of the ſame Strain came forth this Year in *Twelves.* It was firſt ſet forth in the Year 1565. by ſuch Miniſters as refuſed wearing the Apparel, preſcribed to be uſed in divine Service; intitled, *A brief Diſcourſe againſt the outward Apparel and miniſtring Garments of the Popiſh Church.* It is ſaid to be printed in 1578. but no Place where, or Perſon by whom: It ſeems, by the Form of the Letter, to have been printed in *Holland.* In this Edition is an Addreſs of the Book, ſpeaking thus to the Reader.

The Pope's Attire, whereof to talk, I know to be but vain:
Wherefore ſome Men that witty are, to read me will diſdain.
But I would wiſh that ſuch Men ſhould with Judgment read me twice,
And mark how great an Evil 'tis, God's Preachers to diſguiſe, &c.

Hiſt. of the Reformation, Vol. I. p. 447. *Some Account of that Book.*

Of this Book I have given ſome Account elſewhere. Yet it will not be amiſs to add ſome other Paſſages, for brevity ſake omitted there.

Whereas it was ſaid in favour of the Apparel, that it was enjoyned for Order and Decency, and for Diſtinction ſake, it was ſhewed, ‘How unneceſſary a thing it was, for the Miniſters to be known from other Men. Which might eaſily appear by that which we read of *Samuel* and other Prophets: of *Peter* and *Paul,* and other holy Men. *Saul* met *Samuel,* and did not know him by his Apparel; but ſaid unto him, *I pray thee tell me, where is the Seers Houſe.* And when the Meſſengers of *Ahaziah* met *Elijah,* they did not by his Apparel know that he was a Prophet. But when they declared to their Maſter, that he was a hairy Man, and one that was girded with a Leathern Girdle, the King knew by that Sign of Auſterity, that it was *Elijah* the *Theſbite.* And that *John Baptiſt* wore not any kind of Garment, whereby he might be known to be a Prophet, but his Apparel was ſuch as was commonly worn in the Wilderneſs, or Foreſt, where his abode was. *Peter* when he followed Chriſt into the High Prieſts Houſe, was not known by his Apparel to be one of Chriſts Diſciples; but by his Speech. That St. *Hierom* did adviſe *Euſtochium* a Virgin; a Garment muſt be neither too cleanly, nor too ſluttiſh; neither notable by any Diverſity. —— That the whole Clergy of *Ravenna,* in the Days of the Emperor *Carolus Calvus,* about the Year 876. writ an Epiſtle to the Emperor, wherein are theſe Words, *Diſcernendi a plebe vel cæteris ſumus, Doctrinâ, non Veſte, Converſatione, non Habitu,* &c. In the *Decrees* alſo, xxi. Cauſ. & 4. Queſt. we read thus, *In priſcis enim temporibus omnis Sacratus Vir, cum mediocri aut vili veſte, converſabatur.* By theſe Places it is manifeſt, that it is nothing neceſſary, neither according to the Example of the firſt Church, that there ſhould be in the outward Apparel of the Miniſters ſuch Difference.

‘That at firſt miniſtring Garments were *Jewiſh.* For the *Jews,* becauſe they were a People given to have a ſenſible God's Service, had many goodly glittering things preſcribed them, to ſtay them from receiving of thoſe Things, that the Heathen Nations, from among whom they came, and that dwelt round about them, had, and did uſe. But none of theſe Garments that *Aaron's* Prieſts wore, did lack their lively Significations, to be fulfilled in Chriſt and his Church. When

‘Chriſt therefore was come and had fulfilled all theſe things that were by thoſe Garments figured, then was there no more uſe of them. But it remained, that the People that ſhould ſerve God under Grace, ſhould not ſerve him in Figures and Shadows, but in Spirit and Truth. Such Parts therefore of the Popes miniſtring Garments, as have been borrowed of the *Jews*, ought not to be received of us.

Again, ‘That ſome parts of the miniſtring Garments were *Heatheniſh*: As the Surplice, the Tunicles, the Cheſible and Cope; and ſome mixed of both: as is the *Albe*, or white Linnen Garment, wherein the Prieſt uſeth to ſay his Maſs. That it appeared by *Gloſſa ordinaria* upon *Ezekiel*, that the *Egyptian* Prieſts uſed a white Linnen Garment in their Sacrifices. The like Matter writeth St. *Hierom* upon the ſame Place. The *Jews* alſo had *Ephod Lineum*, *i. e.* a Linnen Ephod, or Garment, much like to the Popes holy *Albe*. *Platina* in his Book *De Veſtimentis Pontific.* writeth, that *Sylveſter* the firſt, about 320 Years after Chriſt, ordained the Sacrament of Chriſt's Body, ſhould be miniſtred in a white Linnen Garment only; becauſe Chriſt's Body was buried in white Linnen Cloth. Of this Linnen Garment *Durandus*, in his Book, intitled, *Rationale Divinorum*, ſaith, That *of neceſſity it muſt be had in all holy Miniſtration*: And noteth in the ſame Place the Signification of it. And *Polydore Virgil*, *They came from the* Egyptians *by the* Hebrews.

Again, ‘How theſe Garments have been abuſed, is manifeſt to as many as have conſidered the Doings of Idolaters, Sorcerers and Conjurers. For all theſe did nothing without them. The Conjurers and Sorcerers can neither have the Inſtruments that they work with, nor uſe them, when they have them; but they muſt have ſome help of ſome of theſe things. Their *Aaron's Rod* wherewith they work wonders, cannot be had without much help of theſe things. Their *Aqua Luſtralis*, the conjured Water, (without which no Circle can be made to keep out the Devil) can in no wiſe be made without a *Surplice* or *Albe*. The Devils can neither be called up, nor bound when they be called up, nor yet conjured down again, without a *hallowed Stole*. If there were no more in us therefore, but a Deſire not to ſeem to be Idolaters, Sorcerers or Conjurers, it were enough to move us to refuſe to admit the miniſtring Garments of the Popes Church. But there is more to move us.

The Judgment of M. Bucer.

Afterwards ſome of our learned Reformers are alledged. Firſt, *Martin Bucer*: Who, being required to write his Judgment what he thought meet to be done in this Caſe; anſwered, That he could be content to ſuffer ſome great Pain in his own Body, upon Condition that theſe Things were utterly taken away. And in ſuch caſe as we are now, he willeth, that in no Caſe they ſhould be received. As did moſt plainly appear in that which he writ upon the 18th Chapter of St. *Matthew*, *Woe to the World becauſe of Offences*. Where he ſaith, That no Man will earneſtly ſtrive to maintain theſe ſuperſtitious Ceremonies, but ſuch as be, either open Enemies to Chriſt, or elſe Backſliders from Chriſt. And from *Cambridge* he writ to a moſt dear Friend of his beyond the Seas, writ the 12. *January* 1550. *Quod me mones de puritate Rituum, Scito, hic neminem extraneum de his Rebus rogari. Tamen ex nobis, ubi poſſumus,* officio noſtro *non deſumus, ſcriptis, & coram. Ac imprimis, ut plebibus Chriſti, de veris Paſtoribus conſulatur: Deinde etiam, de puritate puriſſimâ, & Doctrinæ & Rituum.* Which Words are cited by *Theodore Beza*, in his Anſwer to the Calumniations of *Francis Baldwin*. And in the ſame Epiſtle he ſaith, *Sunt qui humaniſſimâ Sapientiâ, & evaneſcentibus Cogitationibus velint fermento Antichriſti conglutinare Deum & Belial.*

‘ Here is, as the Writer of this Tract proceeds, the Judgment of ‘ *Bucer*, concerning the retaining of Ceremonies, plainly ſet forth, ‘ ſpeaking expreſly of this Church of *England*. And this he [this ‘ Author] ſaith, he mentioneth the rather, becauſe it was ſaid by ſome, ‘ that this Father is againſt us.

Bucer*'s Controverſy with* Alaſco *about the Habits*, Annal. p.172.

[What that very Reverend and Learned publick Profeſſor of Divinity in *Cambridge*, thought indeed, and held of this Controverſy, may be fully ſeen in that Argument between him and *A Laſco* in the Time of King *Edward* VI. ſet down at large in the *Annals* of the Reformation, under the Year 1564. Wherein he hath theſe Words, *Eccleſiæ in quibus viget Chriſti puriſſima & prædicatio & Fides*, &c. *Thoſe Churches, wherein the moſt pure Preaching and Faith of Chriſt obtains, and a manifeſt and moſt earneſt Deteſtation of all Antichriſts appeareth*, &c. *may piouſly, holily, and truly to the Glory of Chriſt, uſe Garments, however like to thoſe of* Aaron, *and the ſame in Matter, Shape and Colour, with the Papiſtical.* And again, *Antichriſtus non poteſt*, &c. i. e. *Antichriſt cannot, by any Abuſe of his Party, ſo defile, either theſe Garments, or any work of God, that the godly, caſting off all Abuſe thereof, may not alſo uſe them to pious Significations and Admonitions; and ſo ſerve to ſet forth the Glory of God.*]

P. Martyr.

He proceedeth then to ſhew the Mind of *Peter Martyr*, the learned Profeſſor of the other Univerſity. Whoſe Judgment, he ſaith, was often asked, ‘ Who did more than once in his Writings, call them *Reliquias* ‘ *Amorrhæorum.*’ And although he did in ſome Caſe think, that they might be born with for a Seaſon, yet in our Caſe he would not have them ſuffered to remain in the Church of Chriſt.

Bp. Ridley.

Further, ‘ That Dr. *Ridley*, when at his degrading, Dr. *Brokes* per‘ſuaded him to put on the Surplice with the reſt of the Maſſing Gar‘ments, he utterly refuſed to do ſo, ſaying, *Truly if it came on me*, ‘ (meaning the Surplice) *it ſhall be againſt my Will.* And when they ‘ were put on him, he did vehemently inveigh againſt the Biſhop of ‘ *Rome*, calling him *Antichriſt*; and all that Apparel, fooliſh and abomi‘nable. Hereby it appeared what Eſtimation that worthy Martyr had ‘ of the Popiſh Garments at the time of his Death : albeit in the Days ‘ of King *Edward* he did ſtoutly maintain them againſt Biſhop *Hooper*.

Bp. Jewel.

‘ Biſhop *Jewel* in his Reply to *Harding*, p. 442. hath theſe Words: ‘ *Verily in the Houſe of God, that thing is hurtful that doth no good.* ‘ *All the Ceremonies of the Church ought to be clear and lively, and able* ‘ *to edify*. But in caſe they want all theſe Properties, as undoubtedly ‘ they do, then by this Mans Judgment we may well reject them.

A Prayer at the End of this Tract.

At the Concluſion of this Tract, there is a Prayer compoſed for the Occaſion : wherein are theſe Words. ‘ Are not the Relicks of *Romiſh* ‘ Idolatry ſtoutly retained ? Are we not bereaved of ſome of our Pa‘ſtors ; who by Word and Example ſought to free thy Flock from ‘ thoſe Offences ? Ah ! good Lord, theſe are now by Power put down ‘ from Paſtoral Care. They are forbid to feed us : their Voice we can‘not hear. This is our great Diſcomfort : this is the Joy and Triumph of ‘ Antichriſt his Limbs, our Enemies. Yea, and that is more heavy, Encreaſe

ANNO 1578.

‘ of this Miſery is of ſome threatned, of the wicked hoped for, and of us ‘ feared, as thy juſt Judgments againſt us for our Sins.’ In the End of this Prayer is brought in the Lord's Prayer, and the Creed, after this Manner: ‘ In thy Name, O Chriſt, our Captain, we aſk theſe things, ‘ and pray unto thee, O Heavenly Father, ſaying, *Our Father*, &c. And then, ‘ O Lord, increaſe our Faith, whereof we make Confeſſion, ‘ *I believe in God*, &c. And then, this Sentence, *Ariſe, O Lord, and* ‘ *let thine Enemies be confounded*.

And this is the Sum of that Book, which I have been the larger in ſetting down, to ſupply what was omitted before in my *Annals*: being a Book drawn up by a joint Combination and Aſſiſtance, Study and Pains of the learnedeſt of that ſort of incompliant Miniſters, chiefly of *London*.

Diſplay of Popiſh Practices.

Other Books of Religious Subjects printed this Year, being thought uſeful Books for *Engliſh* Readers, were tranſlated out of other Languages, as many were in theſe Days. One of theſe was intitled, *A Diſplay of Popiſh Practices*; publiſhed in *Quarto*, in a black Letter: being a Piece of *Theodore Beza*, in Vindication of *Calvin*'s Doctrine of *Predeſtination*. Which ſome Perſon nameleſs had writ againſt, and endeavoured to confute. It was tranſlated out of *Latin* into *Engliſh*, by *William Hopkinſon*, Preacher of the Goſpel. Which Tranſlator gave it this Title, *An evident Diſplay of Popiſh Practices, or patched Pelagianiſm: wherein is mightily cleared the ſovereign Truth of Gods eternal Predeſtination; the ſtayed Ground-work of our aſſured Safety*. He dedicated it to *Elmer* Biſhop of *London*: humbly recommending it to his Honours Protection: ‘ Whoſe Zeal for the Lord's Family he had eftſones experienced to his ‘ great Comfort, in the time of his being within his Juriſdiction in ‘ *Lincolnſhire*.

Anſwering a Book againſt Calvin's *Doctrine of Predeſtination.*

The Preface of that Writer againſt *Calvin*'s Doctrine began thus, according to this Tranſlation. ‘ Thy Doctrine, *John Calvin* (a Man ‘ much renowned in all the World) hath many Favourers; but therewithal the ſame in like manner hath many Adverſaries. But I, who ‘ wiſh there may be one Doctrine, as there is one Truth, and all to ‘ conſent thereunto, if it may be, have thought convenient to admoniſh ‘ thee familiarly of thoſe things, which are uſually boaſted againſt this ‘ Doctrine; that if they be falſe, thou wouldeſt refute them: and ſend ‘ thy Refutation to us, that we may the rather withſtand them; and ‘ do it with ſuch Proof, as the People may underſtand. There be ‘ many things wherein many diſſent from thee. But for the preſent ‘ he ſaid, he would deal with him, of the Argument of *Deſtiny*, or ‘ *Predeſtination*. Becauſe both this Article moved much Controverſy ‘ in the Church, which they wiſhed might be ſuppreſt; and alſo that ‘ his [*Calvin*] Reaſon in this Argument, ſeemed to be ſuch as could not ‘ be refelled by thoſe Books which hitherto he had publiſhed.

The Articles which this Writer had gathered out of *Calvin*'s Books, (which *Beza* calleth *Slanders*, and anſwereth diſtinctly) were ſuch as theſe.

‘ I. The firſt Article, that is the firſt Slander. God in the bare and ‘ alone Determination of his Will, hath created the greateſt Part of the ‘ World to Perdition.

'II. The Second Slander: God hath not only predeſtinate *Adam* 'to Damnation, but to the Cauſes of Damnation. Whoſe Fall he did 'not only foreſee, but would it with an eternal and ſecret Decree; and 'ordained, that he ſhould fall. Which that it might come to paſs in his 'Time, he appointed an Apple the Cauſe of his Fall.

'III. The Sins that are committed are done, not only by his Suffe'rance, but alſo by his Will. For it is frivolous to aſſign a Difference 'between the Sufferance and Will of God.

'IV. All the wicked Acts that Man committeth are the good and 'juſt Works of God.

'V. No Adultery, Theft or Murther is committed, but the Will of 'God cometh in betwixt. *Inſtitut.* chap. 24. *Diſtinct.* 44.

'VI. That the Scripture manifeſtly witneſſeth, that wicked Acts are 'aſſigned to God; not only willing, but the Author thereof.

'VII. Whatſoever Men do, when they Sin, they do it by the Will 'of God. For becauſe the Will of God oft times ſtriveth with his 'Commandment.

'VIII. The hardning of *Pharao*, and moreover his frowardneſs of 'Mind and Rebellion, was the Work of God. And that by the Te'ſtimony of *Moſes*, who aſcribeth to God the whole Rebellion of '*Pharao*.

'IX. The Will of God is the chief Cauſe of the hardning of 'Men.

Other Articles atttibuted by this Writer to *Calvin* were, 'That Satan 'was a Lyar by the Power of God. That God giveth Will to them 'that work Wickedneſs: yea, he miniſtreth wicked and unhoneſt Affe'ctions, not only by Sufferance, but effectually: And that for his own 'Glory. The wicked in their Wickedneſs do rather God's Work than 'their own. We Sin of Neceſſity by the Senſe of God, when we Sin 'of our own, or at adventure. Laſtly, Thoſe things which Men com'mit by their own wicked Inclination, the ſame alſo proceedeth of the 'Will of God.

Calvin *and his Doctrine wronged and miſrepreſented*

Theſe uncharitable Conſequences, and odious Inſinuations from the Doctrine of *Predeſtination* and the Will of Man, as ſtated by *Calvin*, highly provoked the Church of *Geneva*. Inſomuch that *Beza*, the chief Miniſter there, anſwered every one of thoſe Articles with ſome Sharpneſs: calling them all downright Slanders, Calumnies and Lies: and him Sycophant, and in one place, Devil. *Wilt thou, Devil, never leave thy Slander?* And by his Learning confuting the Adverſaries Arguments: and appealing frequently to *Calvin*'s own Writings: wherein theſe dangerous Doctrines were utterly diſallowed and diſcovered by him. And finally, concludes that this Man's Doctrine is patched together of the Doctrines of *Papiſts*, *Anabaptiſts*, *Servetus* and *Pelagius*. The Tranſlation of this Book, he that employed himſelf in the doing of it, did think would be of great Uſe to *Engliſh* Readers, his Countrymen; eſpecially thoſe that wandred in the Way of Ignorance, and took part with the wicked Cauſe, for lack of helps.

The Way of Life.

Now came forth likewiſe a Book of Practical Religion in *Quarto*, tranſlated alſo out of *Latin* into *Engliſh*, called *The Way of Life*: Written by a Divine of Fame in the Kingdom of *Denmark*: Being *a*

ANNO 1578.

Chriſtian and Catholick Inſtitution ; comprizing principal Points of Chriſtian Religion ; which are neceſſary to be known of all Men.

Gratulatio Waldenonſis.

Gratulatio Waldenenſis was ſet forth this Year by *Gabriel Harvey.* It was a Deſcription of the Queen's Reception of the Univerſity of *Cambridge* at *Audley End,* in the Precincts of the Town of *Walden* in *Eſſex.* Printed in *Latin* by *Henry Binneman :* in four Books. The Title of the firſt Book, *Gabrielis Harveii* Χαῖρε*: Vel Gratulationis Valdinenſis Liber primus. Ad magnificentiſſimam Principem, & Auguſtiſſimam Reginam* ELIZABETHAM Audleianis *Ædibus regificè exceptam.* The Second Book, to the Earl of *Leiceſter.* The Third, to Lord *Burghley.* The Fourth, to the Earl of *Oxford,* Sir *Chriſtopher Hatton,* and Sir *Philip Sydney.*

The Hiſtory of the Wars in Italy *in* Engliſh, *writ by* Guicciardin.

And to conclude, This Year alſo was printed in a fair *Folio* the Hiſtory of the excellent *Italian* Hiſtorian, *Guicciardine ;* tranſlated into *Engliſh* by *Geffrey Fenton:* Containing the Wars of *Italy* and other Parts, continued for many Years under ſundry Kings and Princes: Wherein much Hiſtory of Religion is interſperſed ; and of Stirs occaſioned by the Pope. The Editor dedicated this his Tranſlation to Q. *Elizabeth.* In his Epiſtle he took notice, ' Of her great Skill in Hiſtory : wherein ' ſhe far, above all other Princes, had a moſt ſingular Inſight and ' Judgment. And concerning State and Government, [which that Book ' chiefly treated of] God had expreſſed in the Perſon of her Majeſty, a ' moſt rare and divine Example to all other Kings of the Earth, for ' Matter of Policy and ſound Adminiſtration. All Law of Reaſon, of ' Equity, and of other Impreſſion whatſoever, did challenge to appro' priate the Addreſs of the Work to her. In whom, for her inſpired ' Science and Spirit to judge of Monuments and Events of things ; ' and for the Felicity of her Government in Seaſons ſo perillous and con' ſpiring, all Kings and Kingdoms and Nations round about her, roſe up ' to reverence, in her Form of governing, that Property of Wiſdom and ' Virtue ; which, it ſeems, God had reſtrained to her Majeſty only, ' without participation to any of them. And in that regard they held ' her, as he added, the ſacred and fixed Star. Which Light God would ' not have put out ; though the Devices of Men on all Sides were buſy ' to draw Clouds and dark Vails to obſcure it, *&c.* And again, ' That ' God had raiſed and eſtabliſhed her Majeſty a Sovereign Prince of ſeve' ral Nations and Languages: and with the Fruits of a firm and con' tinued Peace, had plentifully enriched the People of her Dominions ; ' reſtored Religion and the Church of Chriſt, to dwell anew among us ; ' made her Strength awful to all her Neighbours ; and laſtly, had erected ' her Seat upon a high Hill or Sanctuary, and put into her Hands the ' Ballance of Power and Juſtice, to peaze and counterpeaze at her Will ' the Actions and Counſels of all the Chriſtian Kingdoms of her Time.' This I thought worthy the extracting from the grave Writer ; who lived in, and was an Obſerver of theſe very Times: To ſhew what Honour and Reputation ſhe had by this time of her Reign attained to among her Subjects, and through the Chriſtian World, for her great Wiſdom, Learning, Favour and Protection of true Religion, and Abilities in Government, and awful Reſpect among the Princes of the Earth.

Q. Elizabeth's *Skill in Hiſtory and Government.*

Books of Religion ſet forth abroad in Germany.

For what Books of Note of religious Subjects were publiſhed abroad, I tranſcribe a Paragraph of the famous *Helvetian* Divine, *Rodolphus Gualtar,* in an Epiſtle to *Cox* Biſhop of *Ely : Ego his Nundinis* [Franco

ANNO 1578.

furtenſibus] *nihil in lucem dedi præter Sermones* Germanicos X. *de Pane vitæ*, Jeſu Chriſti, *& ejus verâ manducatione; ex* Joannis *Sexto Cap. Quos ſi aliquando* Latinos *fecero, ad te mittam.* Julius *ſe mittere dixit* Benedicti Talmanni *Libellum, quo novum illud & portentoſum de* Ubiquitate *Corporis Chriſti dogma, egregiè confutatur. Sub prelo eſt Liber doctiſſimus de orthodoxo conſenſu Eccleſiæ veteris in negotio cœnæ Domini.*

The Sum of which Words was, his mention of Three Books: One was, Ten Sermons of his concerning the *Bread of Life, Jeſus Chriſt,* and *the true eating of him*; from St. *John*, Chap. vi. Another, *A Confutation of the new and monſtrous Doctrine of the Ubiquity of the Body of Chriſt:* By *Benedict Talman.* A Third, *Of the Orthodox Conſent of the antient Church in the Buſineſs of the Lord's Supper:* being a very learned Book.

CHAP. XV.

ANNO 1579.

The Queen's Match with the French *King's Brother; Concerted. Provoked by a Seditious Book againſt it. Iſſueth out a Proclamation: The Sum thereof.* Stubbs *the Author puniſhed; Remains Priſoner in the* Tower. *His Petition. A Nobleman (thought to be Sir* Philip Sydney *) writes to the Queen, upon the Parliament's Suits to her to marry. The Earl of* Leiceſter *under Diſlike with the Queen about this* French Match. *His Proteſtation, and offer of Exile.*

The French *Match concerted earneſtly.*

THIS Year 1579. the *French* Match with Q. *Elizabeth* was earneſtly concerted. Which ſome of her wiſe Stateſmen thought neceſſary, for the Security of the Kingdom: that there might be an Heir of the Queen's Body to inherit the Crown: Though the Difference of Religion, (*Monſieur* being a Papiſt) did create a great Fear and Diſturbance in moſt Men's Minds. So that both Biſhops and Preachers, as well as the Generality of her Subjects, diſlike it utterly.

The Archbp. of York's *Advice of it to the Earl of* Shrewsbury.

The Queen thought fit to caſt forth ſome Expreſſions to *Sandys*, Archbiſhop of *York*, about this Affair. And he in his Correſpondence with the Earl of *Shrewſbury*, thus wrote from *London*, *March* 5. how Matters then went: *viz,* 'That things were very uncertain: And that 'he had omitted writing to him; becauſe theſe uncertain Times could 'bring forth no Certainties. That the *French* Matter had been long on 'ſleep, and ſeemed as dead, but was now revived again. That *Monſieur* of late had writ moſt kind Letters, claiming Promiſe, and 'yielding to all Conditions. That the King had ſent a treating Meſſage 'by his Legyard Ambaſſador here. That the E. of *Leiceſter*, *Hatton* and '*Walſingham* had very earneſtly moved her Majeſty to go forward with 'this Marriage, as her moſt Safety. That hereupon Letters were ſent

ANNO 1579.

‘by Poſt, as well to *Monſieur*, as to *Semyer*. [Who was here laſt Year courting the Queen.] And the Anſwer was given to the Ambaſſador here to his Satisfaction. So that, as the Archbiſhop proceeded, it was looked for that both *Semyer* and other *French* Commiſſioners ſhould be here before *Eaſter*, to make up a Concluſion. But what would be the End, added the Archbiſhop, or to what Effect this will come, God knew, and not Man. Yet, as he ſubjoyned, it was but a few Days paſt, her Majeſty caſt out Speeches to him tending that way. But that if theſe Commiſſioners came, the Parliament would hold; if they came not, it was like they would be prorogued until *Michaelmas*.

The French Ambaſſador arrived.

But before he concluded his Letter, he writ the News. That at that very time he underſtood the *French* Ambaſſador, and the reſt of the *French* Gentlemen were arrived, to ſolicit this great Affair: who were courted by the chief Men of the Court. And the Earl of *Leieeſter* treated them at his Houſe at *Wanſted*: he and his Company dining with him there. And it being now reſolved, that *Monſieur D' Anjou*, the King's Brother, ſhould come over to wait upon the Queen in way of Courtſhip, the Council was exceeding buſy, in preparing and ordering Matters for his reception, in order to carry on the Treaty. This was the Archbiſhop's News.

The Counſellors earneſt in Council upon his coming.

‘The Lord *Gilbert Talbot* wrote to the ſaid Earl, his Father, That the Earl of *Leiceſter* and the Lord Treaſurer, though ſcarcely free of a Fit of the Gout, (which, as the ſaid Lord *Gilbert* merrily wrote, the Lord Treaſurer was not then at Leiſure to entertain) for five Days together, in the Beginning of *April*, had ſat in Privy Council, from eight of the Clock in the Morning, till Dinner time: and preſently after Dinner, and an Hour's Conference with her Majeſty, to Council again: and ſo till Supper time. And all this, as far as he could learn, was about the Matter of *Monſieurs* coming, his Entertainment here, and what Demands were to be made unto him in the Treaty of Marriage, and ſuch like. And laſtly, he aſſured the Earl, That it was verily thought by a great Sort of wiſe Men, that the Marriage would come to paſs. Yet that nevertheleſs there were divers others, like S. *Thomas* of *Inde*, who would not believe till he had ſeen and felt. That is was ſaid, that *Monſieur* would certainly be here in *May* next: and that he was with the King his Brother in the Beginning of the laſt Week, and concluded with him of all his Determinations of this Matter, with his good Conſent; and great Commendations to her Majeſty on his Brothers Part. Further, that it was ſaid he would be accompanied with two or three Dukes, and ſome Earles, and an hundred other Gentlemen beſides, of great and honourable Account.

The Preachers preach againſt this Marriage.

But the Preachers were not ſparing to ſhew their Diſlike thereof: taking occaſion in their Sermons from their Texts to vent what Dangers were like to enſue, if this Match ſhould take effect. ‘The Preachers, as that Lord *Talbot* added in his Letter, are ſomewhat too buſy to apply their Sermons to tend covertly againſt this Marriage: many of them inveighing greatly thereat. So that but the Week before this Letter was writ, her Majeſty hearing thereof, her expreſs Command was, that none ſhould hereafter preach upon any ſuch Text as the 'like might be inferred.' This above was writ by the ſaid Lord *Talbot*, *April* the 4th.

This Marriage Matter cools.

Yet it was but the Month after, the Matter grew cooler: and, as the ſaid Lord wrote in another Letter, dated *May* the 15th, the ſecret Opinion then was, that *Monſieur*'s coming, and eſpecially his Marriage, was grown very cold. And that *Semyer* was like ſhortly to go over again. He added, that he knew a Man that would take a Thouſand Pounds in *London*, to be bound to pay double ſo much, when he [that *Frenchman*] married the Queen's Majeſty. This was then the Court Talk. And thus this weighty Matter wavered. Yet ſoon after *Monſieur* came privately over; and viſited the Queen at *Greenwich*.

Monſieur's *Articles for the Marriage.*

I have met with an Original Paper, containing the *Articles* propounded on the Part of *Monſieur*, when he was here, in order to his Marriage; to be granted by the Queen and the Lords of her Council: With their Anſwers to each Article. It is digeſted into two Columns: the Articles in the one, and the Anſwers on the other. Which, becauſe I do not find them mentioned at all by any of our Hiſtorians, I ſhall communicate and preſerve in the *Appendix*; eſpecially being ſuch a conſiderable Part of Queen *Elizabeth*'s Hiſtory: and of ſuch Remark, to ſhew the prudent Warineſs with which her Stateſmen proceeded in ſo weighty a Matter; on which the Queen's and whole Kingdom's future Welfare ſo much depended: and Religion chiefly; with a Defference of all to the Parliament. Theſe Articles were preſented, *June 16.* and the Anſwers to each the very next Day after. The Articles bore this Title: *Articuli propoſiti pro parte & nomine Illuſtriſſ. Ducis* Andegavenſis, *&c.* That is, *Articles propounded on the Part and in the Name of the moſt Illuſtrious Duke of* Anjou, *only Brother of the King of* France; *To the moſt ſerene Queen of* England: *Concerning, and upon a Marriage between her Majeſty, and the foreſaid Dukes Highneſs.*

Numb. XVIII.

The Firſt Article was concerning the Rites and Ceremonies to be uſed at the Celebration of the Marriage: that they might be ſuch as from all Antiquity were wont to be uſed in the Marriage of Kings and Princes. The Second, That all the Dukes Attendants and Domeſticks might have the free Uſe of the Catholick *Roman* Religion in the Kingdom of *England*. The Third, That after the Conſummation of the Marriage, the ſaid Duke ſhould be crowned King of *England* with all the uſual Ceremonies. The Fourth, That all Donations and Grants of Offices, Rewards, *&c.* ſhould go mutually in both their Names. Further, That Letters Patents ſhould go as well in his Name, as in the Queen's: Alſo, to have for the maintaining of his Royal Family yearly, 60000 *l.* Sterling: And for Aſſurance thereof, to have the Dutchies of *Lancaſter* and *York*, during his Life. Further, That the ſaid Duke ſhall give and aſſign to her Majeſty 50000 Crowns, *de ſoliel Pro Dote*; to be taken from his Dutchy of *Anjou*: That in caſe of the Queen's Death, he ſhould have the Education of the Children. Theſe are ſome of the Articles. The Anſwer generally given ſet on the other Column oppoſite, was, to refer the Conſideration and Determination of theſe Propoſals to a Colloquy, and to her Parliament. But I refer the Reader to the whole in the *Appendix*, as far as legible, the Rats having impaired ſeveral Words in the Paper, where the Blanks are.

ANNO 1579.

A Proclamation occaſioned by Slanders publiſhed againſt Monſieur.

But how the Nation generally ſtood affected to this Marriage, may appear from a bold Book printed, the Author whereof was *John Stubbs* of *Lincolns-Inn.* Which gave an ill and rude Character of the Brother of a great Prince; with whom the Queen was not minded to break. Which Book came forth, while he was here in his Courtſhip. This with other offenſive Matters, cauſed her to ſet forth a long Proclamation in the Month of *September*, againſt the ſlanderous Speeches and Books about the Duke of *Anjou*, and the Queen's Marriage with him. Which though it be ſomewhat long, yet having ſo much of the Hiſtory of that Juncture, and of the State of Religion, and the Tranſactions in that Match, may deſerve (the Sum of it) to be here inſerted: eſpecially the Contents thereof being but briefly and imperfectly mentioned in *Camden*'s Hiſtory.

Annal. Eliz. *p.* 269.

She began with the Acknowledgment of God's wonderful Goodneſs to her: 'That ſhe had ſo good Proof of God's ſingular Goodneſs in the continual Preſervation of her, from his firſt ſetting her in the Throne, as his choſen Servant, to reign as ſhe had done from the Beginning, in reſtoring and maintaining the Truth of Chriſtian Religion, and of a long and univerſal Peace in her Dominions, againſt all Attempts of foreign Enemies and Conſpiracies of Rebels: Governing her Eſtate in that ſort, as her Realm was, and had been always free from outward Hoſtility and War, made and denounced by any foreign Prince: Being oftner ſued unto by the greater Sort for Friendſhip and Alliance, than ever irritated by any Meſſages of War, or Unkindneſs; A rare thing to be found in the Reign of any of her Progenitors. And therewith alſo having proof of the univerſal Love, Liking and Favour of her People. As for all theſe ſhe daily acknowledged her Debt, greater to Almighty God than ſhe was able in Thankfulneſs to expreſs; and yet had no cauſe, through her ſtedfaſt Hopes in God, to miſtruſt the continuance of theſe his Graces towards her: Of which Benefits, ſo largely beſtowed upon her, ſhe would have been loth to have on her behalf made any mention, but that ſhe would not have the Malice of ſome leud, diſordered Perſons, by Sufferance thereof, to work any evil Effect, either to irritate unjuſtly any foreign Prince, being in good Amity with her, to think themſelves for honourable Dealing, to be unhonourably uſed, by Word or Deed, in her Dominions; or to alienate the Love and Eſtimation which her People have of her, for her godly, chriſtian and peaceable Government.

A leud Seditious Book.

'And that therefore being lately informed of a leud Seditious Book, of late raſhly compiled, and ſecretly printed, and after ſeditiouſly diſperſed into ſundry Corners of the Realm: and that conſidering it manifeſtly contained, under a Pretence of diſſuading her away from Marriage with the Duke of *Anjou*, the *French* King's Brother, a heap of Slanders and Reproaches of the ſaid Prince, bolſtred up with manifeſt Lies, and deceitful Speeches of him; and therewith alſo maliciouſly and rebelliouſly ſtirring up all Eſtates of her Majeſties Subjects, to fear their own utter Ruin, and a Change of Government: But eſpecially, to imprint a preſent Fear in the zealous Sort [the *Puritans*] of the Alteration of Chriſtian Religion by her Majeſties Marriage; with many other falſe Suggeſtions, to move a general Murmuring and Diſliking in her loving People concerning her Majeſties Actions in

‘ this behalf. Wherein though the wiſer Sort, being acquainted by long proof with her Majeſties honourable and direct Proceedings, both in Government Politick, and in conſtant Maintenance of Chriſtian true Religion, in Times of no ſmall dangerous Storms, riſing from *Rome* and their Adherents, (from which her own Perſon had not been free) and that for no other Cauſe, but for the Maintenance of the true Chriſtian Religion: Yet leſt the ſimpler Sort and Multitude, being naturally affected towards her Majeſty and her Safety, might be abuſed by the fair Title of the Book, and the Hypocriſy of the Author, as as well in abuſing Texts and Examples of Scripture, perverted from their true Senſe; and interlacing of flattering Gloſſes towards her, to cover the reſt of the manifeſt Depraving of her Majeſty, and her Actions to her People:

Duke of Anjou *vindicated.*

‘ Therefore her Majeſty, continuing her Intention in the good Government of her Subjects in their due Obedience, moſt earneſtly willeth them, and every of them, to underſtand, that firſt, ſhe cannot but deteſt greatly, and condemn ſuch a ſeditious Author, with his Fardle of falſe Reports, Suggeſtions and manifeſt Lies, forged againſt a Prince of a Royal Blood, as *Monſieur*, the *French* King's Brother is; and ſuch one as was well known to her Majeſty even by the Confeſſion of the *French* Proteſtants, (who cannot but attribute all the good they have got to be by his means) to have of long time entirely loved and honoured her; and as ne'er could be challenged to have had any ill meaning to her Majeſties godly and peaceable Government: Neither yet to have deſerved in his Behaviour at home the Malice of any of the Subjects of *France* in any part, diſſenting in Religion, by any his Cruelty, Deceit, or other unhonourable Act or Attempt. Which Devices be full ſtrange to his Diſpoſition. Yea, ſuch a Prince, as againſt whoſe courteous Nature and liberal Heart, no Man, after this envious Wretch, had once the Face to avouch a Gainſay; as in whom ſhe never could hear the wiſe and earneſt Proteſtants to have noted a Vice; and ſuch a one alſo, as never in any Demand required any jot to be changed in the Laws, neither in Religion, or other Matter whatſoever: Of which her Majeſty aſſured all her Subjects of her Word; which yet was never ſpotted.

The Q. looks upon her ſelf as touched in Honour by this Libeller.

‘ And therefore whatſoever the ſeditious Libeller had ſought by theſe malicious Reports of Hear-ſays uncertain, of vain Gueſſings and Supposals, to perſuade others, her Majeſty, who ought beſt to underſtand by the true Information of her own faithful Miniſters; and had juſt Cauſe of long time, by many good Means, to try and examine the Actions and Intentions of the ſaid Prince; did of her own Knowledge declare the ſaid Reports to be falſe and malicious, forged againſt manifeſt Troth. Whereby her Majeſty is to be highly touched in Honour, in that a Prince of ſuch Eſtate and Degree, having born towards her of long time a faithful and honourable Good-will, ſhould in this deſpightful Sort upon his Adventure to come ſo private as he did, to ſee her Majeſty, not without his own peril by Seas, and otherwiſe, immediately, by their Printing and Libelling be reproved, taxed, and ſo falſely his Actions condemned, without ſpecial Fact, truly or probably uttered againſt him.

ANNO 1579.

Vindication and Commendation of the French *Miniſter.*

‘And having not ſpared the Prince, and the Maſter, yet could not theſe Libellers imagine their Luſt in their Malice fully ſupplied, without diſperſing vile, diſhoneſt, railing Speeches and Taunts againſt his principal Miniſter and Ambaſſador, attending here for his Maſters honourable Affairs. In whom there hath not been found at any time, in all his Negotiations here with her Majeſty, or her Council in publick, or in any other familiar Behaviour with Noblemen or Gentlemen, any juſt Argument or manifeſt Token of any evil Condition, as wherewith he is charged. But contrariwiſe in this Gentleman, (being alſo born of good Parentage) there hath appeared ſingular Wiſdom, Modeſty and great Temperance in all his Embaſſy; to the Allowance of the Wiſdom of his Lord and Maſter, in making choice of ſuch a Servant. Who alſo hath ſo diſcreetly governed all his Company and Train, (which was a great Number of Gentlemen, and of good Calling) as it hath never been ſeen in this Realm, that half ſuch a Number of Strangers have been ſo orderly kept ſo long a time together, from common Miſhaps that fall out full oft among our own Nation. Which wiſe Government hath juſtly given more Cauſe of Honour than Spot of any Diſgrace. So as if theſe kind of barbarous Depravings of all Men's Actions (though they be never ſo good, honourable and kind, and not without their own Peril teſtified) ſhould be permitted, it mought be doubted, that it ſhould breed a common Loathing of the *Engliſh* Nation to all other Nations of *Chriſtendom.*

The pretended Dangers by her Majeſties Marriage anſwered.

‘And as for the reſt of the Contents of the ſaid leud Book, tending to open to her Subjects ſuch fearful Dangers to her Majeſties Perſon, to the Cauſe of Religion, to the whole Eſtate of the Realm, and ſo forth; and all, only by her Majeſties Marriage; her Majeſty cannot but greatly miſlike: Yea, and mervail, that when ſhe hath had ſo many Solicitations, Requeſts, yea, Prayers of her People in common continually, of her Eſtates in every Parliament aſſembled almoſt, importunately; to diſpoſe her ſelf to Marriage; as the only Remedy to avoid all the Perils now threatned by this ſeditious Writing; and namely, to avoid all our greater Civil Wars and Bloodſheds, as between the Houſes of *York* and *Lancaſter* are lamentably recorded, for the Crown: Now nevertheleſs all the ſame Calamities and Miſchiefs, thought meet by publick Advices to be avoided only by her Marriage, are by theſe malicious Gueſſings, and as it were ſanatical Divination, threatned to fall upon the Realm contrariwiſe, by her Majeſties Marriage. A ſtrange and a contrary Effect propounded out of one ſelf Cauſe.

Some ſecret monſtrous Innovation intended by the Libels.

‘And yet it was to be eſpecially noted, that nothing was once touched in all theſe ſeditious Libels, (though they pretended great Care for the Church, the Crown and Commonwealth) how by any other good Proviſion, (if her Majeſty ſhould not marry) theſe ſo great Perils might be avoided, when God ſhould call her from hence. A Matter that might in ſome part have qualified the reſt of the raſh Diſcourſers, by ſhewing thereby ſome ſincerity of good Meaning to her Majeſty and the Realm. For lack whereof it did manifeſtly appear, that the only Scope whereof was, under plauſible Shew to diſtinguiſh her Majeſties Credit with her good People, and ſet all at Liberty, for ſome monſtrous ſecret Innovation, without any Care or Memory of Proviſion of Surety for her Majeſties Perſon, or for peaceable Succeſſion, either with her Marriage, or without her Marriage.

'Neither was there once, in any one Sentence of this Libel, any ſo much as a Suppoſal touched of any motherly or princely Care to be in her Majeſty, to provide, that if God ſhould move her Majeſty to marry, in what ſort the ſame might be honourable to her Majeſty, profitable to the State of the Realm, and not hurtful to the Continuance of the peaceable Government of the ſame, both in State of Religion and Policy.

The Queen's Appeal for her Care of Religion and Peace.

'Of all which Matters, eſpecially concerning the State of Religion, and Continuance of common Peace in her Dominions, ſhe needed not by Words to expreſs her princely Care in her publick Actions. For that the Effects thereof did plentifully give Teſtimony. And ſo ſhe found her good Subjects thankful to her for the ſame. And yet however the crooked Nature of the ſeditious Libeller would not imagine any ſuch princely Care in her Majeſty, nor of any Duty in any Counſillor as he pretendeth to be in himſelf. Yet was there never any Treaty or Colloquy in her Majeſties Time, wherein there was not ſpecial Care and Proviſion, with her Majeſties good liking, propounded by her Counſillors to withſtand and avoid by God's Permiſſion and Favour, the Perils ſo often repeated in the foreſaid Book. Neither was there any thing of moment, that might concern the Crown, or the Nation, or the Realm, that was ever demanded by this Prince, or is otherwiſe, than ſhould be found meet to be confirmed in Parliament, as in former Treaties of like Marriage have been.

The Q. why ſo offended againſt this Libel.

'So that her Majeſty had no ſmall Cauſe to be in this ſort grievouſly offended with ſuch a leud Denuntiation to the People, by ſo common a falſe Libel, like as by a Trump of Sedition, ſecretly ſounding in every Subject's Ear, both of the manifeſt Lack of her Majeſties princely Care, if ſhe ſhould mind to marry: and alſo of the undutiful Offices, and unnatural Intentions of her Counſillors, both againſt God, Queen, Realm and People.

The Book to be eſteemed as a traiterous Device to diſcredit the Q.

'And therefore upon theſe Conſiderations, and eſpecially to arreign between her and her Subjects, that Devotion of Love which hitherto by God's Goodneſs ſhe hath poſſeſt; her Pleaſure and Commandment was, that no Perſon, which had regard to her Honour, ſhould eſteem of the ſaid ſeditious Book, or the Maintainers or Spreaders thereof, otherwiſe than of a traiterous Device, to diſcredit her Majeſty, both with other Princes, and with her good Subjects; and to prepare their Minds to Sedition: Offering to every moſt meaneſt Perſon of Judgment, by theſe kind of popular Libels, Authority to argue and determine in every blind Corner, at their ſeveral Wills, and of the Affairs of publick Eſtate: A Thing moſt pernicious in any State.

The Book whereſoever found to be deſtroyed.

'And therefore her Majeſty willed and ſtraitly charged, that both the foreſaid Book or Libel, whereſoever they, or any the like might be found, ſhould be deſtroyed in open Sight of ſome publick Officer: and the Favourers or With-holders thereof, to be attached to anſwer according to their Demerits. Given at *Giddie-Hall* in *Eſſex*, the 27th of *September*, in the 21ſt Year of her Majeſties Reign.

This notable Proclamation, (which might be called her Majeſties *Declaration* to all her Subjects) I have ſet down at Length, becauſe our Hiſtorians, neither *Stow* nor *Hollingſhed*, have taken any notice of it: and *Camden* but briefly, as I ſaid before. And the rather, it ap-

ANNO 1579.

pearing hereby, that her Majeſty might openly declare, how much ſhe tendred an Eſteem and good Opinion of her ſelf among her Subjects; and how cautious of giving any Offence to her neighbouring Princes, in order to the preſerving Peace and a good Underſtanding with them. And in ſum, that her People might confide in her Wiſdom, and Care of the true Religion eſtabliſhed, and good Government over them.

The Council writeth to the Archbp. and Biſhops concerning this Book.

It muſt be added, that ſhe cauſed her Privy Council the next Month to write a large Letter to the Archbiſhop and Biſhops, concerning this Book: wherein ſhe together with that Prince was ſo defamed: and to provide that her ſaid Proclamation might be known to all their Clergy: that they might the better know this whole Affair, and vindicate her Majeſty. This Letter of the Council may be read in the Life of Archbiſhop *Grindal*, in the *Appendix*, Numb. XIII. I refer the Reader to other Hiſtorians to relate, how ſoon after the Author, Printer and Publiſher of this offenſive Book were found. The firſt, namely, *Stubbs*; and the laſt, namely, *Page*, having their Right Hands chopt off, according to a former Statute.

Stubbs *in the* Tower *petitions for his Liberty.*

Nor was all his Puniſhment over; for after this dreadful Execution done upon the Author, he remained in the *Tower*. Whence his next Care was for his Liberty. Here he was in *Auguſt*, 1580. Thence ſoliciting the Lord Treaſurer for the Queen's Favour for his Enlargement, and that in regard of his Wife's Sickneſs, and promiſing all faithful Obedience to her for the future. 'That it would pleaſe him to teſtify, that 'as formerly to her Highneſs, ſo hereby now to his Honour, he profeſſed, 'and lay forth a ſore and ſorrowful Heart, thus to have incurred her 'Majeſties great Offence, and judicial Sentence of tranſgreſſing the 'Law. Henceforth vowing that ſhort Remainder of his Life, and that 'ſmall of his poor Service, wholly to her Honour. At leaſt, to pray 'for her long Life, and bleſſed Reign over us.

His Wife's Supplication to the Q. for him.

To which I may add his Wife's humble Supplication to the Queen for his Liberty: Avowing his great Loyalty to her, and how far his Thoughts were of ſtirring any Sedition or Rebellion, when he compiled his Book, frequently recommending her to God in his Prayers, together with his own Endeavour to promote Religion: In theſe Words: 'In 'moſt humble and lamentable wiſe, *&c.* That whereas your ſaid Subject [*J. S.*] by reaſon of the compiling of a certain Pamphlet lately 'printed and diſperſed, hath not only procured unto himſelf the ill Opinion of your Majeſties moſt honourable Council, but alſo hath incurred your Highneſs moſt grievous and fearful Diſpleaſure; notwithſtanding your poor Subjects ſaid Wiſe ſtandeth in good Hope, and moſt 'earneſtly beſeecheth and beggeth of your moſt excellent Majeſty, to 'be good and gracious Lady unto him. And ſo much the rather, becauſe, that albeit as it ſeemeth to your Majeſties wiſe Judgment, and 'in the grave Conſideration of your moſt honourable Council, that the 'ſaid Book ſhould contain Matter not only to withdraw the good Will 'and Opinion of your loving Subjects from your Majeſty, but alſo to 'move and ſtir them to Sedition and Rebellion: Yet from the approved 'Knowledge that your poor Subject's ſaid Wife hath by many Arguments, ſince their intermarrying, of her Husbands loyal Heart towards your Majeſty, by his daily and earneſt mentioning of your 'Majeſty to God in his Prayers, and by his diligent and conſtant Care 'for the promoting of Religion and the Church of God: She dared 'avouch upon her Life, Conſcience and Soul, that her ſaid Huſband's 'Meaning and Intention was therein the Glory and Honour of God; 'next, the Preſervation and Safety of your Royal Perſon, and the pub'lick Weal and Benefit of his Couutry.

Sir Philip Sydney's *Letter to the Q. concerning her Marriage.*

Among the reſt that liked not this intended Royal Match, and feared the ill Conſequences of it, was a very remarkable Perſon in theſe Days, even the brave Sir *Philip Sydney.* Who expreſt it more prudently in addreſſing a ſecret Letter to the Queen her ſelf; whether by her Command, to ſhew his Judgment; or rather proceeding from his own Zeal for hers, and the whole Kingdoms Happineſs. Which Letter falling into the Hands of the Lord Treaſurer's Secretary, *Mich. Hickes,* Eſq; he took an *Epitome* of it in writing. Which I tranſcribed from that Secretaries own Pen. And gladly retrieve theſe Remains, as a curious Piece of that extraordinary Man, in the *Appendix.* It contains many brief, but bright Sentences, ſhewing his mature Judgment, his Wiſdom in Counſil, his Skill in Politicks, his Acquaintance with the *Roman* Hiſtory, his Knowledge of foreign States and Kingdoms, and Obſervations thence; his Apprehenſion of the great Danger from Papiſts; his Concern for the Proteſtant Intereſt abroad, (of whom ſhe was the only Protectreſs) as well as the Religion at home: the little or no Advantage ſhe was like to receive from *France:* her Perſonal Danger in caſe of a Concluſion of this Marriage with *Monſieur:* and how dear ſhe was to her own People. So that in ſhort, this Letter abounding with ſuch cloſe Application of Arguments, ſeemed to have ſwayed the Queen to decline this Motion.

[Numb. XIX.]

To give a *Specimen* of ſome of theſe Sentences.

'Too vehement a Refuge for ſo ſmall Cauſe of Fear.

'Nothing can be added to your Eſtate, being already an abſolute 'born, and accordingly reſpected, Princeſs.

'What Hope to recompence ſo hazardous an Adventure, as to alter 'ſo well a maintained and approved Trade.

'As the *Iriſh* are wont to ſay, what need have they to die, that are 'rich and fair? So what need have you to change the Courſe of your 'Eſtate, ſettled in ſuch a Calm?

'Such change in Bodies natural, dangerous, much more in Politick.

'To ſo healthful a Body to apply ſo unſavoury a Medicine.

'I will not ſhew ſo much Malice, as to object the Doubts of the 'Unhealthfulneſs of the whole Race.

'The Proteſtants your chief, if not your ſole Strength.

'You marry a *Frenchman,* and a Papiſt; the Son of the very *Jezabel* 'of our Age: although ſome fine Wits excuſe it.' But I leave this and a great deal more to be read in the *Appendix.* But for the whole Letter, to thoſe that are minded to read it, recourſe may be had to the *Cabbala, ſive Scrinia ſacra,* where I find it.

Cabal p. 363.

The Papiſts at this Time very jolly.

It is certain the Popiſh Party here in *England* were very jolly at this Time: and probably on the fair Proſpect of this Match. Inſomuch that the Earl of *Leiceſter,* now at *Kenelworth,* his Seat, wrote to the Lord Treaſurer, in the Month of *October,* in theſe Words: 'I do aſſure your 'Lordſhip, ſince Queen *Mary*'s Time, the Papiſts were never in that 'Jollity they be at this preſent in this Country. 'I have had ſome Proof

ANNO 1579.

‘ upon a Caſe ſomewhat notorious, even at my coming hither. Which I ‘ will more largely acquaint you with at my Return. God of his ‘ Mercy and Goodneſs defend her Majeſty from all their Devices. But, ‘ my Lord, they be here, and in more Places here, upon their Tiptoes. ‘ I proteſt afore God, I write this ſimply and plainly to your Lordſhip, ‘ as manifeſt Cauſe doth enforce. Therefore they were in time to be ‘ lookt unto.’ To which I may add, that *Fitz Morice* and the Earl of *Deſmond* alſo in *Ireland* broke out into Rebellion there this Year. The former had been with the Pope, and obtained a conſecrated Banner from him; and Letters of Recommendation to the *Spaniard.* And alſo Authority of a Legate was granted to *Saunders*, the Jeſuit.

The Q. will not allow Monſieur *the Exerciſe of the* Roman *Religion.*

Yet the Queen in theſe Tranſactions with that *French* Prince, took care for the Security of Religion in her Realm; abſolutely refuſing to allow to that Prince the Exerciſe of the *Roman* Religion here; the Laws of the Kingdom not permitting it, and the Dangers otherwiſe likely to enſue to the peaceable State of her Subjects, conſidered. Take ſome ſhort Account of this Matter from a Letter of *Malveſier*, the *French* Ambaſſador, among the Papers of the *Cotton* Library: Giving this Account of his Communication with the Queen. He wrote, ‘ That ſhe ‘ had told him, that ſhe would maintain the Religion that ſhe was ‘ Crowned in; and that ſhe was baptized in: and would ſuppreſs the ‘ Papiſtical Religion, that it ſhould not grow. But that ſhe would root ‘ out *Puritaniſm*, and the Favourers thereof. And that ſhe had rather be ‘ the laſt of her Line without Marriage, than *Monſieur* ſhould innovate ‘ or alter any thing in her Reformed Church. Which might ſuffice in ‘ her Reſolution to content her Subjects without further Diſputation of ‘ that which appertained; and to them [the Ambaſſadors] to be Cariers of [to *France.*]

Malveſier's *Letter.* Titus B. 2.

A Letter to the Q. about her Marriage.

I meet with a notable Paper, being a private Letter of ſome Noblemen, giving his Advice to the Queen concerning Mariage; when it was propounded by way of humble Addreſs to her divers Years paſt. And though it were ſo long ago, yet being a Letter to her Majeſty, and having ſo many remarkable Paſſages in it of this Argument, let me have Leave to preſerve a Memorial of it here. It was thus only endorſed by Secretary *Cecyll*'s Hand, *The Queen's Marriage*, February 10. 1562. It was writ in or ſoon after Parliament-time by ſome antient Perſonage of Eminency, Wiſdom and Experience; and that had lately both written to her, and diſcourſed with her of this Affair by word of Mouth. The main Drift whereof was to perſuade her, for the Peace and Quiet, and ſafe State of her Kingdoms, to marry. That there might be an Heir to ſucceed her, thereby to ſtop the Parliaments urging for an Entail to the Crown. For the Letter was occaſioned by a Suit in that Parliament moved to the Queen for her Marriage; and alſo for an Entail by Heir to be nominated of the Succeſſion to the Crown, in caſe of her leaving the World without Heir. ‘ That the Matter he ſhould write to her ‘ Majeſty about, did import to the Contentation and Quiet of her own ‘ Mind, and to the perpetual Tranquility and Peace of the Realm, ‘ being perfected in a right Courſe; or to the contrary, if by private ‘ Affection managed, it were otherwiſe finiſhed than it ought. That the ‘ greateſt Matter that he or any Man alive at that Day could remember, ‘ was now brought into Deliberation. And that therefore as well the ‘ Parliaments Motion, as her Majeſties Anſwer, required a ſerious Con-

The Contents thereof. Cott. *Library.*

'ſideration. That concerning the Succeſſion he himſelf had heard King *Henry* the Eighth ſay, that the greateſt Ancorhold to this Crown after *Henry* I. took root in a Female, *Mawde*, that King's Heir.' And then proceeding in a long Diſcourſe of the Pedigree of the Kings of *England*, he ſpake againſt entailing of the Crown to be done by the Queen, (which ſome then propounded) and that ſhe ſhould name her Succeſſor: To which he ſaid, 'That ſtill the Succeſſion to this Crown was to their own Children, or Brethren, or Siſters Children: and ſo left it to the next right Heir.

He took occaſion to mention the Government of the Realm of *Frauce* that appointed the Crown to the Heir Male only, excluding the Females. And ſo it ſeems ſome liked to be done here. Whereupon he ſhewed, 'How after by Diſheriſon of a Female never Realm had ſuffered more Calamity.

'That if her Majeſty would know wherein the Right of Succeſſion was by the Law of the Land, he adviſed her to call together her Judges, Barons of the *Exchequer*, her Serjeants, Atturneys General of the *Dutchy* and of the *Wards*: and in her own Perſon to adjure them to declare it unto her under their Hands, in whom by the Laws of the Land the Right reſted. And to keep ſecret to themſelves their Opinion therein, but only reveal it to her Majeſty. And that then ſhe might cloſe or diſcover the ſame, as Time ſhould require.

In fine, 'He perſuaded her to be a ſort of Chriſt, a Redeemer and a Saviour unto us: And to take upon her Marriage: to bring forth Princely Children. And then ſhe ſhould not need to fear the Entail. Then ſhould her Majeſty be quiet, and we happy.' But I refer the Reader to the whole Letter, (whereof this is but a very imperfect Scantling) recommending it ſelf to us, both in reſpect of the Dignity of the Writer, and the Curiouſneſs of the Subject. It will be found in the *Appendix*.

N°. XX.

The Earl of Leiceſter *in Diſlike with the Q. about the* French *Match.*

And here for a Concluſion of this Subject, I ſhall relate a Paſſage of the Earl of *Leiceſter*. Who, however he carried it at this Juncture, and aſſiſted at the Council in this weighty Affair, and entertained the *French* Ambaſſador, yet fell at this Time in great Diſlike with the Queen. Probably the Cauſe was (what *Camden* writes) his Carriage towards *Simier* the *French* Ambaſſador, and his Endeavour to bring him in diſguſt with her. Which Diſpleaſure of her Majeſty (whether this, or any thing elſe was the Cauſe) gave occaſion to theſe Words in a private Letter of his to the Lord Treaſurer, 'That it grieved him the more, having ſo faithfully, carefully and chargeably ſerved her Majeſty this twenty Years. And then called him, [the Lord Treaſurer] to witneſs, that in all his Services, he had been a direct Servant unto her, her Eſtate and Crown. And that he had not more ſought his own particular Profit, than her Honour.

His Offer of Exile.

And whereas he had lain under great Blame in the Thoughts and Opinion of divers in the Nation for his ſuppoſed Oppoſition of the Queen's Marriage, now for his clearing in this Matter, or to attone for his Judgment, that went contrary to the Judgment of all the reſt, 'He offered as he writ, for the avoiding of ſuch Blame as he bare generally then in the Realm, his own Exile; that he might not be ſuſpected a Hinderer of that Matter, which all the World deſired, and were Suitors for.

ANNO 1579.

CHAP. XVI.

Sandys, *Archbiſhop of* York, *troubled for Dilapidations by the Biſhop of* London. *The Archbiſhop's Letter to che Secretary hereupon. The Biſhop of* London *moves for a Commiſſion for Enquiry into the Dilapidations. And why? Reaſons offered by the Archbiſhop for qualifying the Sentence. Difference between this Archbiſhop, and the Earl of* Huntington, *and the Dean of* York. *Motions for Reconcilement with the Earl, and tht Dean. The Archbiſhop's Letter about it. The Dean's Vindication of himſelf. The Archbiſhop's Sermon at* York, *on the* 17th *of* November.

The Bp. of London *contends with the Archbp. of* York *about Dilapidations.*

NOW to come nearer to the Eccleſiaſtical Affairs. And firſt, I ſhall remark a few things concerning ſome of our Biſhops.

Sandys late Biſhop of *London,* tranſlated to the See of *York,* was ſucceeded by *Ælmer*, Archdeacon of *Lincoln*. Between whom, (learned, worthy and excellent Men both, and Exiles for Religion) grew unhappily a Conteſt about Dilapidations, which continued hot to this Year. In the Paper-Office there is a whole Packet concerning this Law-Suit between Biſhop *Ælmer*, and the two Archbiſhops, *viz. Sandys* and his Predeceſſor *Grindal*. Which continued till the Year 1584. Of theſe Dilapidations two Views were taken, one in the Year 1577. and the other in 1580. The Charges brought in for Repairs at both Views, and ſomething of this Controverſy, hath been ſhewn elſewhere. But what related to the Archbiſhop further, I proceed to ſhew. Underſtanding, that the Biſhop of *London* had applyed to Secretary *Walſingham*, to aſſiſt and befriend him to the Queen, for granting out a Commiſſion for the Dilapidations, the Archbiſhop addreſſed a Letter, *April* 20. to the ſaid Secretary; importing:

Life of Bp. Aylm. *p.* 27. *and* 73.

The Archbp. writes to the Secretary hereupon.

'That he had learned, that the ſaid Biſhop laboured to make him a Means unto her Majeſty for procuring a Commiſſion againſt him for Dilapidations at *London*. 'Truly, as he began, he offereth me great wrong, and requiteth my Friendſhip toward him with great Ingratitude: Aſſerting, that he found thoſe Houſes in marvellous great Ruin: and no ſhew of any Reparation done therein in his Predeceſſors Time. That he neither required, neither received one Farthing for Dilapidations of him. And that in the ſix Years he lived there, he beſtowed in Reparation a ſufficient Portion of Mony for his Time; he verily thought, more than in twenty Years before. And that if his Succeſſor did his Part as well, there would be no Cauſe for thoſe that came after to complain.

He added, 'How he forwarded what he could his new Succeſſor to that Living; commending him to her Majeſty, while he lay in *London*, he [the Archbiſhop] gave him all friendly Entertainment. That he ‘taſted ſo much of his Good-will, that he promiſed him to require no Dilapidations of him. Which thing he told his Brother, *Miles Sandes*. Who couſelled him to get his [*Ælmers*] Promiſe in writing. Which thing, he ſaid, he omitted, not ſuſpecting his Word. Further, That when he left *London-Houſe*, he gave him many things. He helped to Conſecrate him, when he wanted others of that Province. And that as ſoon as he was made Biſhop, he ſet himſelf againſt him; laboured to diſcredit him: gave further Notes, not only to the Lord Treaſurer, but alſo to her Majeſty againſt him: and by his Means, as he added, hindred him one 1000 *l.* without gaining himſelf one Groat. And, that before his [the Archbiſhops] departing out of *London*, he asked of him one 100 *l.* for Dilapidations; but now he laboured for a great Commiſſion, minding thereby a greater Gain.

And then applying himſelf to the Secretary, uſed theſe Words: ‘Sir, I truſt, you will not be the Means to ſatiſfy his inſatiable Deſire, but rather ſtay his unfriendly Dealing with me. I have ever born you hearty Good-will, and would be glad if I might ſtand you in any ſtead. And as I have at no time given you juſt Offence, ſo I hope to find you my good Friend. As in this Matter, ſo in all other, I will not deſerve your diſliking. For whatſoever ſhall be reported, when I ſhall come to Trial, my Dealings ſhall not be diſcredited.’ He writ this from *Biſhopthorp* by his Servant. To whom he had taken Order to enter into reaſonable Conditions with the Biſhop of *London*, if he would not ſtay for his coming.

The Archbp. of Canterbury *and* York *about Dilapidations.*

And becauſe there would alſo ariſe Matter of Diſpute on the ſame Account between him and the Archbiſhop of *Canterbury*, tranſlated from *York*, he took this Opportunity heartily to pray the Secretary to be a Mean for him, that the Archbiſhop of *Canterbury* might enter into like with him for Dilapidations, as well at *London*, as at *York*: Saying, that there was juſt Cauſe why that Archbiſhop ſhould anſwer him; tho' no Cauſe why he [the Archbiſhop of *York*] ſhould the Biſhop of *London*. And ſo concluded, ‘Hoping he would friend him in his reaſonable Cauſes.’ The two Archbiſhops concluded their Difference by mutually agreeing to put it to the Arbitration of the Lord Treaſurer *Burghley*. But the Biſhop of *London* did not think fit to ſubmit his Matter with the Archbiſhop of *York* to any Reference; his Reaſon will follow.

Bp. of London *deſires a Commiſſion for Delapidations. And why?*

The Secretary, according to the Archbiſhop's Requeſt, kindly interpoſed his good Office between both: and, it ſeems, had acquainted the Queen with it; and, according to her Advice, propounded a Reference to the Biſhop of *London*. He acknowledged himſelf marvellouſly beholden unto the Secretary for his readineſs in this Matter. But that he found it not ſafe either for himſelf or his Executors, to end it any other way than by a Commiſſion: Which was the Reaſon he moved for it; that it might be ended by Law.

The Archbp. to the Secretary to acquaint the Q. with this Matter.

The Archbiſhop the next Month (*viz. June*) heartily thanked the Secretary for his travelling with the Biſhop of *London*: ‘And that he ſhould think himſelf much bound unto him to rid him from ſuch *unreaſonable Dealing*, as he ſtiled it: and that he had Cauſe to complain. Yet he reſpected the Conſiderations by him remembred, and deſired a quiet End, fit for Men of his Calling. He added, that he heard the Biſhop was minded to attempt the Matter himſelf to her Majeſty. And 'ſo purpoſed to wrong him [the Archbiſhop] unwarranted, by telling 'firſt his own Caſe.' For the Prevention of this, he prayed *Walſingham* to acquaint het Majeſty with the Matter, that ſhe might be the more impartially informed by a Friend to them both. He put the Secretary again in mind, that after he was conſecrated, in the Preſence of the Lord Chief Juſtice, he asked him 100 *l.* in full Satisfaction. And now I hear, ſaith he, that he gapeth after Thouſands.

I can add no more of this Controverſy, (which laſted ſome Years after,) but that after a Sentence was given, the Archbiſhop offered theſe Reaſons for qualifying it.

Reaſons for qualifying the Sentence againſt the Archbiſhop.

I. That the Archbiſhop of *York* did not receive one Penny for Dilapidations of his Predeceſſor in *London.*

II. He was ſo far from wilful ſpoiling, or from being in any fault, for any Decays in the Cathedral Church, that it was proved that thoſe Decays had happened by Fire from Heaven. A Caſualty and Misfortune not to charge him, not any way to be imputed to him.

III. He will juſtify by his Oath, that the new Biſhop of *London* a little before his Conſecration, did by expreſs Words deliberately diſcharge him from any Charge of Dilapidations, by promiſing him faithfully, that he would never demand any.

IV. It was proved, that he did beſtow ſuch a convenient Portion upon the Repair of his Houſes and Church, as the Law required. Which he was informed to be, that a Biſhop doth ſatisfy, if he ſhall beſtow ſo much upon the Reparations, as he may conveniently ſpare; and decently maintain and ſupport his Eſtate, according to his Dignity and Calling.

V. That the Proof made by the Biſhop of *London* of the Decays is utterly inſufficient: for that it reacheth only the State of the Houſes and Church, as it was in the Month of *Auguſt*, 1580. being four Years after the Tranſlation of the Archbiſhop from *London* to *York.* Which was in the Month of *March*, 1576.

VI. And where the Biſhop of *London* did rely, by his Counſil, upon certain Canons; whereby they did pretend, that a Biſhop is bound to employ the 4th Part of his Revenue upon the Repair of the Fabric of the Church; the Archbiſhop is ſo well informed in that Point, that theſe Canons be no Laws in *England.* That he is contented to refer the Solution of that Point to any indifferent Man learned in the Law, both in *England*, and in any other Place in *Chriſtendom.*

VII. That the Inequality is great, that the Archbiſhop of *York*, having been Biſhop of *London* but ſix Yerrs, is allotted 800 *l.* And the Archbiſhop of *Canterbury*, having been Biſhop ten Years, to 300 *l.*

VIII. The Commiſſion for the Proceeding is thought to be warranted by Law, wherein Authority of Impriſonment is given, the Matter being particular, between Party and Party, and meer Eccleſiaſtical.

IX. The Sentence unuſual and void; for that it awardeth a kind of Execution in the Body thereof. Where, in all other the Party is called to *ſhew Cauſe.* And if none be ſhewed, then put in Execution.

X. The Statute *An.* 1. *Eliz.* cap. 1. Whereupon the Commiſſion of Delegates is only grounded, uniteth to the Crown no other Juriſdiction, Spiritual or Eccleſiaſtical, than by a Spiritual or Eccleſiaſtical Power hath heretofore been lawfully exerciſed, for the Viſitation of Eccleſiaſtical

ANNO 1579.

States or Perſons. But the Pope by his uſurped Authority had no Juriſdiction to incarcerate *ad inſtantiam Partis:* neither to excommunicate an Archbiſhop; but by himſelf in Perſon, by a General Council or Syuod. Neither had he Authority to appoint Lay Perſons Judges in Eccleſiaſtical Cauſes.

The Form of the Commiſſion Convention. Rymer.

Theſe Objections were made to the Form of the Commiſſion from the Queen for enquiry into Delapidations. For ſo it ran in one two Years before, granted to Biſhop *Freak*, who ſucceeded *Parkhurſt* in the See of *Norwich*, (wherein this Biſhop of *London* was nominated one of the Commiſſioners.) The Words are theſe; *Poteſtatem & Authoritatem noſtras, ad omnia & ſingula præmiſſa exequenda*, &c. *impartimus & concedimus; cum cujuſlibet congruæ & legitimæ Cohercionis Eccleſiaſticæ ſeu ſecularis, etiam* incarcerationis *ſi opus fuerit, exequenda ea quæ in hac parte decreveritis, Poteſtate.*

Difference between the Archbp. of York, *and the* E. *of* Huntington, *and Dean of* York.

This good and peaceable Archbiſhop, as far as I can trace him, had the unhappineſs to fall into other Conteſts. *Whittingham*, the Dean of *Durham* (of whom we have related ſeveral things before) ſtill continued there. Who was befriended by the Earl of *Huntingtom*, and by the Dean of *York*, two of the Commiſſioners appointed for the Viſitation of the Cathedral. This created the Archbiſhop great Diſquietment, by means of their Oppoſition of him in proceeding with the Dean.

His Reſentment.

This Buſineſs ſtuck exceedingly upon his Mind. Inſomuch that he wanted a wiſe Friend at Court to diſcloſe his troubled Thoughts to: And reckoned none ſo proper to break them to, as the Lord Treaſurer. As he abruptly, in the Poſtſcript of a Letter to the ſaid Lord, writ in the Summer at *Biſhoptborp*, ſignified in theſe Words: 'My Heart greatly 'deſireth to ſpeak with your Lordſhip. I have Matter of great Impor'tance, and that toucheth me near, to pray your Lordſhip's Advice in. 'I muſt hang upon your Help.' And this 'tis very probable brought him to *London*. Where we find him this Winter.

Concerning the Earl, (a Man of Virtue and Religion) he earneſtly deſired a Reconciliation might be made between them. Aud for the Dean of *York*, that he might be removed to ſome other Preferment; with whom he ſaw there could be no true Accommodation. Nor could he on his Account, bring his Mind to come to *York* with any comfort. This cauſed him to Pen a Letter to the Lord Treaſurer in the Month of *December*, being then at *London*, and laid up with the Gout, which hindred his coming to him, and from diſcloſing his uneaſy Mind by Word of Mouth.

Endeavour of a Reconciliation between the Archbp. and the E. of Hnntington.

As for the Earl of *Huntingdon*, the Lord Treaſurer had a Purpoſe to make them both Friends: and the ſame good Intention had the Earl of *Leiceſter*. And for that Purpoſe the Earl moved this Matter at the Court, and offered to make the Queen acquainted with it. And ſaid further, that he would come and dine with the Archbiſhop at his Chamber alone; as it ſeemed, for the ſame good End. But there lay ſome ſnare under this pretended Friendſhip. For the good Archbiſhop had no manner of ill Will againſt that Earl, or Purpoſe or Ability, as he ſaid, to do him any ill Office. So that in his ſaid Letter to his Friend in whom he moſt confided (*viz.* the Lord Treaſurer) he uſed theſe Words: 'That he marvelled what it meant. That there was ſome Myſtery in 'it. That he had not a mind, nay, that he could not be hurtful to the

ANNO 1579.

‘Earl of *Huntington*. I friend him, (as he went on) as becomes me: but my Friendſhip can do him no good. And for my part, I utterly diſlike theſe counterfeited Reconciliations; which come from the Lips, and not from the Heart. And thus to enter into a ſudden blind Reconciliation, with making her Majeſty acquainted with it, (being acquainted, although not by him, with the Earls manifold Wrongs done unto him) he feared her Majeſty would not take it in good Part. He knew, he ſaid, the Earl was in great Diſgrace. By theſe Means perhaps, he added, I might bring my ſelf into like Diſgrace: which I would be loth to do.’ And then he proceeded to ſhew, what he thought convenient in this Immergence, ‘That to open this Matter to her Majeſty, he dared to truſt none, [no, not *Leiceſter*] except it were his Lordſhip: whoſe hearty and conſtant Favour towards him he knew; rejoyced in, and gave God Thanks for it. Yet adding, that he dared not to trouble his Lordſhip with ſuch his trifling Matters. Thus telling him his Thinking in this Matter: Notwithſtanding [ready] to alter, and to be adviſed in this Thing, and all others by his Lordſhip's better Wiſdom.

The Archbiſhop had learned by the Earl of *Huntington*'s Man, that the Earl feared, he went about to get him removed from his Office [of Lord Preſident of the *North*;] Concerning which the Archbiſhop makes this Proteſtation in his ſaid Letter: ‘Truly, my Lord, that Thing never entred into my Heart: neither ever heard I any Speech of it. But Suſpicions go for Truths with him.

His Suit for the Removal of the Dean of York. *And why?*

And then concerning his other Adverſary, the Dean of *York*, he applyed to his Lordſhip, ‘That he might ſtill be a Suitor to him, to be a Means unto her Majeſty, that that Dean might be removed and preferred. Giving this Reaſon for it, That as long as two banded together, he ſhould never do good there: neither ever minded he [with any Inclination] to go thither, [to *York*. And therefore when he was in the *North*, always abiding at *Biſhopthorp* or *Southwel*.’] He had not long before ſpoke with her Majeſty at *Greenwich*: when he moved her Highneſs in that Matter. Who anſwered, That at her coming to *London* ſhe would give him Anſwer: And, as he underſtood it, to his Contentation. Then ſhe asked him, Whom he would have Dean there. Whereupon he named Three, but eſpecially D. *Toby Matthew*, as the fitteſt in his Opinion. Of whom her Majeſty liked well. This Relation he made to the Lord Treaſurer. And prayed him to ſtand his good Friend in this Matter. ‘In nothing, ſaid he, can you more pleaſure me. For I cannot live with that Man.’ And then mentioned the Biſhoprick of *Litchfield*, that would ſerve his Turn. But the Dean, as it ſeems, choſe to ſtick where he was, expecting ſome better Biſhoprick in due Time. And continued Dean there all the Time of the Archbiſhop.

In fine, he concluded his Letter, ‘That he had more Matters to move his Lordſhip in: but as he had already tired himſelf with ſcribling, lying in his Bed in miſerable pain, ſo feared he ſhould too much trouble his Lordſhip with the Reading.’ It was dated the 28th of *December*, 1579.

This Favour then the Archbiſhop never obtained; but was fain to live uneaſy, near ſuch an one with whom there was ſuch a Miſunderſtanding. The Dean's next Remove being to the Biſhoprick of *Durham*, 1589. In which Year the Archbiſhop dyed.

The Dean of York's Plea for himſelf.

But that we may not be ſilent concerning the Dean, a very worthy Man, and that well deſerved of the Church; and the Plea that he made for himſelf: in the next Month after the Archbiſhop had thus bemoaned himſelf to the Lord Treaſurer, in reſpect of the Dean's Carriage towards him, the ſaid Dean appealeth to the ſame Lord in his own Defence. Wherein he declared, what Care he always had to behave himſelf with due Reſpect to the Archbiſhop: and how deſirous to live in Peace and a good Underſtanding with him. And yet he could not conceal his ſecret Diſpleaſure againſt the Archbiſhop, by informing his Lordſhip underhand, of the little Regard he had of his Clergy; and hinting what the Archbiſhop had ſaid againſt him [the ſaid Lord] by way of Blame, that he had put him, the Dean, into the Commiſſion for the Viſitation of the Church of *Durham.*

His Letter to the L. Treaſurer.

The Purport of the Dean's Letter was this: ‘ That he was informed, ‘ that my Lords Grace of *York* had complained of him: That his Lord‘ſhip, [the Treaſurer] had ſhewed himſelf his very good Lord, as ‘ always heretofore: for which he gave his moſt hearty Thanks: Being ‘ fully perſuaded that his Honour would not eaſily give Credit to ill ‘ Reports, without proof. For truly he did not know, that his Grace ‘ had any juſt Cauſe againſt him. And therefore did marvel much, ‘ when he heard he had complained of him. That he truſted, he feared ‘ God, and walked within the Compaſs of Laws; ſerving God and her ‘ Majeſty in his Calling in dutiful Manner, without any great Miſlike of ‘ the better and greater Part of the Country where he dwelt.’ And then proceeding to his Behaviour towards the Archbiſhop, he uſeth theſe Words: ‘ Truly, my Lord, (I ſpeak it before God) I have been, ‘ and am, and will be, as deſirous and as careful to pleaſe his Grace, ‘ even for the common Cauſe ſake of Religion, as any Clergyman in ‘ this Province: And will be content to do any thing, *uſq; ad aras*, to ‘ have his Graces Favour. Would to God his Grace made more account ‘ of his Clergy, and of the Preachers of the Goſpel, than he doth; and ‘ ſought indeed the Peace of *Jeruſalem. Oh! how good and joyful a* ‘ *Thing were it, Brethren, to dwell together in Unity!* But God hath a ‘ Work in Hand: His Will be fulfilled; and his Name be bleſſed for ‘ ever.

Then he went on to relate his Life and Converſation in times paſt, *viz.* ‘ That he was in *Cambridge* xxi Years; and was never ſued, never ‘ complained upon unto any Magiſtrate. That he had been in *Yorkſhire* ‘ then almoſt xiii Years; and never ſued, never complained upon for ‘ any Fact. And that if his Honour had not put him in the Commiſſion ‘ to viſit the Church of *Durham* (for which doing you [meaning the ‘ Lord Treaſurer] were blamed openly at *Durham* by my Lord's Grace) ‘ he believed he had not been complained upon at this Time. Yet truly, ‘ as he added, he dealt as uprightly in that Commiſſion, as ever he did ‘ in any thing in his Life. God is my Judge, and they that were pre‘ſent. That there was now no Dean left in the *North* Parts, but him‘ſelf. [For the Dean of *Durham* died this Year.] Would to God I might ‘ not after a Sort ſay with the Prophet, *Derelictus ſum ego ſolus, &* ‘ *quærunt animam meam.* That his Lordſhip had been his ſpecial good

‘Lord always; nay, *Receptus ab imbre, & Latibulum a Vento*, for all injured Perſons to fly unto.

‘And therefore he came to him as to a Sanctuary, under her Majeſty, beſeeching his Lordſhip to be a Mean that he might be not diſcredited, nor condemned without hearing. But that if his Grace would needs ſeek his defacing, (which he hoped he would not *) yet that he would do it charitably, openly, orderly, and in writing; that he might anſwer, and have his lawful Defence. He beſeeched his Lordſhip to pardon him, if he were ſomewhat earneſt; becauſe he had not been acquainted with this kind of Dealing. And ſo praying God to continue his Lordſhip in good Health to the Comfort of many, he took his Leave.’ Dated from *York* the 10th of *January*, 1579. But this ill Will of the Dean ſtill continued divers Years after, ſecretly informing againſt the Archbiſhop.

* *No, he only ſought his Advancement from a Deanry to a Biſhoprick.*

The Archbp. preaches at York *the* 17th *of* November.

All that I can add more of Archbiſhop *Sandys* under this Year, is what follows. On the 17th Day of *November*, the Day of the Queen's Acceſs to the Throne, the Archbiſhop preached at *York* a Sermon on that Occaſion. Where he ſet forth the Praiſe of the Queen, and the Happineſs of her Subjects under her Government. Some Part whereof was after this Manner delivered by him, (which may deſerve a Place in this Hiſtory.)

‘As this Day now Twenty Years fully finiſhed, the Lord in his Mercy remembring us, when we little hoped, and leſs deſerved; delivered us from the State of miſerable Servitude, and gave us our Gracious Sovereign, his own Elect *ELIZABETH* by his Grace, our Gracious Soveraign, the Reſtorer of our Religion and Liberty.

The Abilities and Virtues of the Q. ſet forth by him.

‘If *Learniug* and Wiſdom be ſo neceſſarily requiſite in a Governor, how great is the Goodneſs of Almighty God to usward, who hath ſo plentifully beſtowed this Gift of Knowledge and Wiſdom upon our Sovereign, not far inferior to *Mithridates* for diverſity of Languages: but far ſurmounting all *Engliſh* Princes in Learning, Knowledge and Underſtanding? Which rare and excellent Gift dwelleth not in her Royal Breaſt alone; but it is beautified and accompanied with ſundry other moſt ſingular Graces. She is the very Patroneſs of true Religion; rightly termed *The Defender of the Faith*: One, that before all other things ſeeketh the Kingdom of God. If the Threatnings of Men could have terrified her, or their Allurement enticed her, or any crafty Perſuaſions had prevailed; ſhe had revolted long e'er this: So fiercely by great Potentates her Conſtancy had been aſſaulted. But God hath ſtrengthned his Royal Handmaid. The Fear of God hath put to flight the Fear of Men. Her religious Heart is accepted of the Lord: And glorious alſo is it in the Eyes of Men.

‘A Prince ſo zealous for God's Houſe: ſo firmly ſettled In his Truth, that ſhe hath conſtantly determined, and oftentimes vowed, rather to ſuffer all Torments, than one jot in Matter of Religion. She is not fraudulent, nor treacherous, but dealeth juſtly and truly, in Word and Deed, with all Men: Promiſeth and performeth. Herein her Majeſty paſſeth all Princes. And therefore in Credit ſhe is far before others. And her great Deſire is, that all Men placed in Authority under her ſhould deal truly, judge righteouſly, and give to every Man his own according to Juſtice. Matching always with Juſtice Mercy.

Merciful.

‘ Which two are ſo linked and coupled together, that they may not be ‘ ſevered. ——— No Prince of this Realm, inclining ſo much to ‘ Mercy, did ever leſs hinder the Courſe of Juſtice than her Highneſs ‘ hath done. Such as are placed in judicial Rooms muſt needs confeſs. ‘ Of Nature a Prince moſt merciful: in Judgment upright and juſt. ‘ A Prince void of all Corruption: a hater of Bribes: Free in beſtowing; in taking cloſe-handed. One, that hath learned, and doth ‘ practiſe our Saviour’s Leſſon, *It is more bleſſed to give than to receive.* ‘ A right *Samuel*, that cannot be charged with indirect Dealing. A ‘ Prince mild as *Moſes*, juſt as *Samuel*, peaceful as *Solomon*, zealous as ‘ *David*.

‘ Neither ſpeak I this in Flattery, (which thing be far from me) ‘ but in an upright Conſcience: Not of Gueſs, but of Knowledge: ‘ Not ſeeking my ſelf, but the Glory of God. That being put in mind ‘ of your Happineſs, you may praiſe God for his Mercy, and glorify ‘ him in his gracious Gifts.’ This Character of that excellent Queen may the rather be depended upon, both becauſe of the Preacher’s Proteſtation againſt Flattery, and ſpeaking from his own perſonal Knowledge and Experience: having long known the Queen, and well acquainted with the Court, and her Proceedings.

The happy Government of the Queen.

To the which I may add the Account he gave his Auditors of the Queen, in another Sermon in *York*, preached on the ſame Anniverſary Day: in theſe Words, ‘ If any Church, any People, any Nation in the ‘ World have cauſe to praiſe the Lord for their Prince, this Land hath ‘ more than any, in reſpect of the wonderful Bleſſings, wherewith God ‘ by the Miniſtry of his Handmaid [Queen *ELIZABETH*] hath ‘ enriched us, far beyond all that we are poſſibly able to conceive, *&c.* ‘ Look upon other Princes at this Day. Some are drawn with the ‘ poiſoned Cup of that Harlot, whoſe venom her Highneſs doth abhor. ‘ Some have embrued themſelves in Blood: wherewith her Majeſty did ‘ never yet ſtain the Tip of her Finger. When they tumble in Wars, ‘ ſhe ſitteth in Peace. When they break Oaths and Covenants, ſhe ‘ keepeth Promiſe. Therefore God hath bleſſed the Work of her ‘ Hands. She found this Realm in War; ſhe hath eſtabliſhed it in ‘ Peace. She found it in Debt; which ſhe hath diſcharged. She hath ‘ changed Droſs into Silver and Gold. She hath by living within ‘ Compaſs, and ſparing waſtful Expences, without preſſing the People, ‘ or ſeeking more than ordinary and uſeful Tribute, furniſhed this Land ‘ with ſo great a Navy, with ſtore of Armour and warlike Munition, ‘ both for Defence and Offence, as *England* never had in former Times. ‘ This I ſpeak, not of Flattery, (it was never my Fault) but rather ‘ in Sincerity, teſtifying the Truth. That ſeeing your Happineſs, you ‘ may be thankful.

This Archbp. gave no Advouſon, nor admitted any Reſignation.

This Archbiſhop ſhewed his conſcientious Diſcharge of his Epiſcopal Office, and how immoveable he was in his Reſolution for the well Governing of his Church; by this one Inſtance that happened this Year, while he was in ſuch a Dependance upon the ſaid Lord Treaſurer his Friend. That Lord had moved him to grant the Promiſe of the next Advouſon of a Prebend in *Southwel*, upon his Chaplain Mr. *Mountford*. Which Requeſt he modeſtly refuſed to grant, that he might keep a good Purpoſe that he had made, in order to the preferring none but worthy Men; and that none might obtain Preferment under him by any ſini-

Anno 1579. ſter Ways and Means. Which Purpoſe was, never to grant an Advouſon before it actually fell void; nor ever to take a Reſignation. According to which Reſolution, when that Lord had ſent to him (as abovesaid) for the Favour of ſuch a Grant, he returned him this honeſt Anſwer, 'That he might command him in what he could. But the 'Truth was, he had never in his Life given any Advouſon of any Pre'bend. That he had given his Word to the contrary: which he might 'not, he ſaid, recede from. Neither had he at any Time admitted of 'Reſignation. For that they proceded of unlawful Pactions. Again, 'he added in further Excuſe to his Lordſhip, that he had many 'learned Chaplains, which wholly depended upon him: and as yet it 'had not been his hap to reward them with any Living. And that 'when an Eccleſiaſtical Living fell in his Gift, he ſhould be thought un'thankful, if he ſhould not prefer them before others. Neither did 'they ſerve him, but in hope of ſome Requital. And then applying further to that Lord, 'I know, ſaid he, that in Honour and Wiſ'dom your Lordſhip will conſider thereof.

But that it might not fare the worſe with his Lordſhip's Chaplain, whom he had minded to gratify, the Archbiſhop ſubjoyned, That he learned, that Dr. *Chaderton* ſhould be made Biſhop of *Cheſter*, who had a Prebend in the Church of *York*. And that upon his Preferment it was in her Majeſties Donation: Which, if it were not granted, his Lordſhip might for a Word obtain it.

CHAP.

ANNO 1579.

CHAP. XVII.

Cox *Biſhop of* Ely *defends the See againſt a Leaſe for* Hatton-Garden. *The Lord* North'*s Actions againſt him. Labours to reſign his Biſhoprick. His Letters thereupon; and Requeſts. The Biſhop of* Norwich *declines a Remove to* Ely. *His honeſt Letter on that Occaſion. By the Lord Treaſurer's Interceſſion, the Queen grants the Biſhop of* Ely *Leave to reſign Sectaries of the* Family of Love *in* Norwich *Dioceſe. The Biſhop of* Norwich *prevents a Change of ſome Lands belonging to his Church. The Biſhop of* Peterborough *endeavours to eaſe a heavy Tax laid upon the poorer Sort there, for draining a Common. The Biſhop of* London *takes a Seditious Printer, named* Carter. Chattham *Hoſpital in danger by pretence of Concealment. The Biſhop of* Rocheſter *ſtirs in its behalf. His Notes upon the Book, called,* The Goſpel of the Kingdom. *The Biſhop of* Lincoln'*s Letter upon the Queen's Thoughts of removing him to* Norwich. *The Vicar of* Cuckfield, *vitious: The Biſhop of* Chicheſter *required to deprive him.*

COX the learned, well deſerving, and now very antient Biſhop of *Ely*, was Fellow Biſhop and Fellow Confeſſor with the former: and his Life mixed with continual Troubles and Cares, as the others was, as hath been ſhewn in the former Chapter.

The Bp. of Ely'*s Law Suit about* Hatton-Garden.

This Biſhop was now in *Chancery*, for the preſerving the Revenues of his See, about the Leaſe made by *Goodrick* his Predeceſſor, of *Hatton Garden*. It was a long and chargeable Suit, (as himſelf expreſt it to the Lord Treaſurer) that the See of *Ely* ſhould not be ſpoiled by Biſhop *Goodrick*'s Leaſe. By which Leaſe, as Biſhop *Cox* added, he meant nothing leſs than the Spoil of the Biſhoprick. Her Majeſty being moved diverſely by the Lord Treaſurer, by Mr. *Hatton*, and by him, the preſent Biſhop, had ſent to the late Lord Keeper, that the Matter ſhould be heard only in her honourable Court of *Chancery*. And thus far he [the Lord Keeper] had proceeded, *viz.* he heard the Complaint: He ſent forth Commiſſioners. The Witneſſes had been examined and certified: Publication was orderly made; and the Day of Hearing was appointed that Term. And hereupon it was his Requeſt to the Lord Treaſurer, (and the rather becauſe her Majeſty was a Party therein) that if need required, he would vouchſafe to move the Lord Keeper in the Matter: That (whereof he doubted not) Equity and Juſtice might prevail. And ſo like a Father of the Church he concluded with his Prayer: 'That the Lord *Jeſus* would ſend him long Life, that he

ANNO 1579.

'might be able to prevail eſpecially on God's Cauſe, and in faithful 'Travel towards her Majeſty, and fruitful Dealing towards the whole 'Realm.' This was dated from his Houſe at *Doddington*, *April* the 26. 1579.

A Decree for Bp. Goodrick's *Leaſe.*

A pretty while after, in the Month of *October*, the Buſineſs of *Goodrick*'s Leaſe wanted nothing, but the Lord Chancellor's Decree to be finiſhed. The good Biſhop moves his ſaid Friend, the Lord *Burghley*, to put the Chancellor in mind to do it. Which now hung only upon a Decree to be made by him: who, he knew, was well bent, he ſaid, to the Juſtice of the Cauſe.

L. North's *Action againſt the Bp. for felling Wood.*

Still this grave Biſhop of *Ely* was vexed with the old Conteſt of the Lord *North* with him. Which he called, *The cruel and malicious Dealing of* Lawrence Johnſon, *and the Lord* North. Which laſt had entred two or three Actions againſt him for felling of Wood; and charged him with 1800 *l.* which if it ſhould take Place, ſaid the Biſhop, would make me not worth 18 *d.* This he alſo opened in a Letter to his Friend, the abovesaid Lord: and that Mr. *Gouldwel* had the doing of the Matter, and could inform his Lordſhip at large. That that Lord was upon him laſt Summer, and prevailed nothing; and that the Lord Chief Juſtice underſtood the Cauſe at full. And yet the Lord *North*, as the Biſhop added, pretended great Friendſhip. But what his dealing was, by reaſon of ſome of the honourable Council's Letters, he [the Biſhop] had rather the Bearer ſhould open the whole Matter unto his Lordſhip, than himſelf. Becauſe there had been, as he ſaid, ſome myſtical Devices therein. Which Bearer he deſired his Lordſhip to hear, and to give Credit to, and his beſt Advice therein.

Deſires Leave of the Q. to reſign his Biſhoprick.

In the midſt of theſe his Troubles, too heavy for his Years, and all underwent for the preſerving of the Revenues of his Biſhoprick, he earneſtly begged of the Queen her Liberty to be granted to him to reſign; and hoped her Majeſty would alſo give him a reaſonable Time to depart, and a fit Penſion for his Life, and *Doddington* Houſe, the worſt of five belonging to his See.

A Purſevant comes to the Bp. of Norwich *to come up to Court.*

This Requeſt he made in the latter Part of the Year: but had many Months before ſignified his Inclination to reſign. When on a ſudden he was ſurprized with the News of a Purſevant ſent down to the Biſhop of *Norwich*, requiring him to come up to Court, in Order to be made Biſhop of *Ely*. The whole Matters, and what the Biſhop's Thoughts and Deſires were upon this Occaſion, take from himſelf in his own Words, imparted in his Letter to the Lord Treaſurer.

The Bp. of Ely's *Letter thereupon.*

'Right Honourable, ſuch News as I ſuddenly heard of late, I muſt 'needs impart unto you: That a Purſevant came by my Lord *North*'s, 'and told him, that he was going to the Biſhop of *Norwich* to require 'him to repair to the Court; for that he was appointed to be Biſhop of '*Ely*. Sir, no Man is better acquainted with this Matter than your 'Lordſhip. I was, and yet am very deſirous to be delivered from my 'Charge; for that my Age and Weakneſs and Imbecillity of Senſes 'move me thereunto. And not otherwiſe than it ſhall ſtand with her 'Majeſties Pleaſure and Diſcretion: I doubt not but her Majeſty will 'have very good Conſideration of me; to appoint ſuch a Time as 'ſhall ſeem moſt meet to her gracious Wiſdom. And then that I may 'reſign with ſuch a Penſion out of the Biſhoprick, as her Honourable

'Judgment ſhall think convenient for the little Time that I have to 'live. And that her Majeſty will cauſe that I may enjoy the leaſt Houſe 'that the Biſhop hath here in theſe Parts, of five Houſes. Which is '*Dodington* Houſe: which I have preſerved from great Ruin. And 'Thirdly, for that Biſhop *Thirlby*, being Biſhop ſix Years, never came 'into his Dioceſe; whom, notwithſtanding I could not move to grant 'me one Penny of Dilapidations; though the Suit thereof, and the 'Implements of the See, coſt me much Money in Suit. Which was a 'Thouſand Marks: But all in vain. And I conſtrained to repair all 'Decays of all his Houſes, after I came to them. I am therefore to 'become humble Suitor to her Majeſty, that whereas my Succeſſor 'ſhall find his Houſes in good Repair; and I content notwithſtanding 'to yield unto him an 100 *l.* or the Value thereof, ſhe would vouchſafe 'to move my Succeſſor in this reaſonable Requeſt. *Hæc tibi,* '*quaſi anchoræ firmiſſimæ.*' This was dated from *Dodington*, the 29th of *April*, 1579.

The Bp. of Norwich *refuſes the Biſhoprick of* Ely. *And why.*

But this came to nothing, the Uprightneſs of *Freak*, the Biſhop of *Norwich*, not ſuffering him to comply with Terms that he ſuſpected (not without Ground) would be put upon him, in giving his Conſent, for the withdrawing certain of the Benefits and Revenues of that rich Biſhoprick from it. For thus in a Month or two after, he intimated his Mind and Reſolution to the Lord Treaſurer. 'That whereas he heard 'there was Speech in Court of his being tranſlated to *Ely*, if the preſent 'Biſhop did reſign, he doubted, that there would be a Curtailing that 'good Biſhoprick. And that therefore he writ to his Lordſhip, that if 'he were removed thither, he requeſted that he might have the Benefice 'with ſuch Conditions, as neither the Commodity of the ſame, 'nor his good Name might be impeached thereby. Of which two things, 'he ſaid, he had ſpecial Regard. And the rather (uſing theſe Words) 'becauſe I have hitherto come freely unto my Promotions: and would 'be loth now in mine old Age to become infamous, and condemned 'of the World, as ſome of my Friends are at this preſent.' This was writ in the Month of *June*.

The Q. gives Leave to the Bp. of Ely *to reſign.*

Again, in the latter End of the Year, in the Month of *December*, the Lord Treaſurer had obtained Leave of the Queen for the foreſaid Biſhop of *Ely* to reſign, with Conſideration of his other Requeſts to be granted him. Whereupon he humbly thanked her Majeſty for her great Benevolence towards him: And withal ſent up his Petitions to the ſaid Lord to peruſe. He mentioned on this Occaſion, 'How well his Lordſhip 'underſtood, how he had been handled in the Biſhoprick almoſt for 'Twenty Years. That the keeping of *Somerſham*, one Part of the 'Lands of the Biſhoprick, created him ſome Trouble. That the * Hawking 'after his Mannors were a Pleaſure to ſome, [meaning as it ſeems 'the Lord *North* and others.] That his Lordſhip knew how great a Sum 'of Money it coſt him, the troubleſome bringing of that Buſineſs before 'the Queen. Other leſs Matters he paſt over. Then he came to Biſhop '*Goodrick's* Leaſe, which one, with the Countenance of a great 'many of the Court, endeavoured to invert. That it ſcarcely had yet 'come to an End in the *Chancery*: Nor that it was like ever to obtain, 'unleſs her Majeſty, as ſhe had formerly commanded to bring it into 'the *Chancery*, ſo now according to her Equity and Clemency, would

* Maneriorum Aucupationes.

'command the ſaid Leaſe to be altogether annulled and cancelled: 'ſince Equity and Goodneſs required it: and that the Lord Chancellor 'knew it well enough.

'That the Queen's Majeſty did ſo candidly receive his Letters, ſuch 'as they were, being the Signification of his own dutiful Mind, he 'confeſſed, he owed much to her Majeſty: Yea, for innumerable other 'of her Benefits. But eſpecially for her great Good-will to him, in 'conſideration of his Age and Weakneſs, to deliver him from the Burthen 'of the Biſhoprick; and to beſtow it upon another. And that if it 'pleaſed her Majeſty, he refuſed not the Biſhop of *Norwich* for his Suc'ceſſor.' This Letter was written by the Biſhop in his elegant *Latin* Stile: and having divers Mattets in it, relating to himſelf and this Buſineſs, (whereof this above is but an imperfect Account) I have preſerved it in the *Appendix*. Nº. XXI.

And then he ſet down his Requeſts upon his Reſignation, with his own Hand ſubſcribed: *Viz.*

The Biſhop's Petitions, to be granted, when he ſhould reſign.

'*Imprimis*, He required a Penſion during his Liſe, (in reſpect of 'the Three noble Princes whom he had ſerved) out of the Biſhoprick 'of *Ely*, as it ſhall pleaſe her Majeſty to ſet down.

'*Secondly*, Becauſe he hath never a Houſe of his own, he deſireth 'for the Time of his Liſe to have the Manour of *Donnington* 'for the Rent in the Queen's Books, with the Manor-Houſe and the 'Parks; with all Fruits and Commodities thereunto belonging, during his 'Liſe, and one Year after, to him and his Aſſignes.

'*Thirdly*, The Biſhop that now is, had no Dilapidations of Biſhop '*Thirleby*: although *Thirleby* received 500*l.* of Biſhop *Goodrick*'s Exe'cutors: And yet he leſt his Houſes, Bridges, Loads, Rivers, Cauſeys 'and Banks in great Ruin and Decay. And alſo he ſpoiled the See of 'the Implements of a Thouſand Marks, which King *Edward* III. leſt 'unto it. And yet the ſaid *Thirleby* was bound by Oath to leave it to 'the See. For the Recovery whereof, the Biſhop that now is, ſpent a 'Thouſand Marks in Suit, and obtained nothing: by reaſon Biſhop '*Thirleby* died in Priſon.

'*Fourthly*, And becauſe he never had any Penny for Dilapidations of 'Biſhop *Thirleby*, his Predeceſſor; who in all that time of his Biſhop'rick, never beſtowed any thing upon his Houſes, Banks, Bridges, 'Drains or Cauſeys; ſo that he was forced at his firſt Entry to beſtow 'fourteen Score Pounds upon *Walderſey* Bank, for the Preſervation of 'the whole Country: Beſides other things left in great Decay, to his 'great Coſt. Yet neverthelcſs he is content to allow his Succeſſor one 'Hundred Pounds in Implements which he hath made needſul for every 'Houſe.

'*Item*, That the Penſion may be paid quarterly, in the Manſion-Houſe 'at *Donnington*. Subſcribed,

Richard Ely.

There was another Paper of Requeſts ſent up by the Biſhop in *February*, that is, two Months after, of the ſame Subſtance, only with ſome Additions: As mentioning his great Expences lately in the Suit of *Brakin* for the great Leaſe of all the Demaines, for his Maintenance of the Suit. On theſe Reaſons he deſired to be ſet free from all kind of Dilapidations. He required to have his half Years Rent, due to him at *Lady-day* next: and all other Rents and Debts whatſoever that were due to him before his Reſignation. That a Penſion of 200 *l.* may be paid him quarterly by even Parcels, at the Manor-Houſe at *Donnington*, out of the Soken of *Somerſham*, and the Manor of *Haddenham*. And that in his old Days he might be freed from all Taxes and Subſidies, and ſetting forth of Men in time of War, and all Incumbrances that the Country might lay upon him. And alſo to have the Uſe of his Parks and Grounds unto *May-day*; and to have free Egreſs and Regreſs unto all the Houſes of the Biſhoprick, and Paſtures belonging thereto, for the avoiding of his Stuff and Cattel. And finally, deſires that his Succeſſor would allow, and think well of all his Grants, as he would his Succeſſor ſhould do by him. Wherein he hopeth he hath done nothing prejudicial to the State of the See.

His Addreſs to the Queen.

In this Month of *February*, I find an Addreſs of his immediately to the Queen for his Licence of Reſignation. Which ran in theſe Words from his elegant Pen: Which ſhe ſeemed to expect, *viz.*

Diu Patri tuo magnificentiſſimo obſequium præbui, & Fratri tuo pientiſſimo, aliquamdiu operam dedi. Deniq. tuæ Majeſtati multis jam annis Epiſcopali officio ſedulò inſervivi, Auguſtiſſima Regina. Tandem verò hujus muneris pertæſus Libertatem aliquam mihi vindicari, & quaſi rude donari, meo jure poſtulo. Idq; ob juſtiſſimas cauſas: nimirum propter memoriæ imbecillitatem & virium labefactationem, & ætatem octagenariam jam incumbentem. Deniq; quod hinc ſacro officio conſcientia mea ſatis reſpondere non valet. Hujus infirmitatis indulgentiſſimè miſerta pro eximia tua Clementia ab iſta Functione me liberum fieri a tua Majeſtate ſpero: aliumq; & pientiorem, & omnibus modis ad id aptiorem ſufficiendum: qui huic Functioni omnibus modis piè, conſcientiæq; puritate, reſpondere poſſit & velit: juxta Divi Pauli *regulam,* Finis præcepti eſt Charitas, in corde puro, & Conſcientia bona, & fide non ficta..

Atq; hæc eſt prima, & maxima Majeſtatis tuæ Cura, ut quicúnq: in regno tuo officia gerunt, ſive Eccleſiaſtica ſive ſecularia, hanc D. Pauli *regulam accuratè atq; ſolicitè ſervent. Hanc Libertatis meæ procurationem humiliter peto; non ut prudentiæ tuæ præjudicare velim, ſed quod prudentiæ tuæ optimum eſſe judicabitur, id mihi optimum eſſe judicabo. Libentius tamen miſſionem a tuâ Clementiâ ex animo contenderem. Dominus noſter* Jeſus *Chriſtus, pro ſolitâ ſuâ Clementiâ Majeſtatem tuam multis annis & corporis ſanitate & animi pietate, beare; & ab hoſtium doloſitate tueri dignetur. Ex Inſula* Elienſi *viceſimo quarto* Februarii.

It proceeded now ſo far, that two Forms were ready drawn, *February*, 1579. *Pro Reſignatione Epatus.* Eliens. I. *Scedula Reſignationis*: to be none before a Publick Notary. II. *Tenor Inſtrumenti conficiendi ſuper Reſignationem Epatus.* Yet I find in *June* following, 1580. the Buſineſs was not fully compleated, though in effect, and to all appearance it ſeems to have been, by a Letter the Biſhop then writ to his Correſpondent and Friend, the Lord *Burghley*: at the Concluſion thereof ſubſcribing himſelf *Richardus Coxus.* But whatever was the Impediment, (whether it were that *Freak*, or any other the Queen intended to put into his Place, liked not of the Terms of the Reſignation, and perhaps other Terms propounded to the diminiſhing of the Revenues) but the old

Cox *ſtill remains Bp. to his Death.*

old Biſhop held this Biſhoprick to his Death; which was in the Year, 1581.

The Family *of* Love *in the Dioceſe of* Norwich.

Concerning *Freak*, Biſhop of *Norwich*, beſides what I have obſerved of him before, this alſo that follows may be remarked. The Sect, called the *Family of Love*, appeared much in this Biſhop's Dioceſe. The Biſhop had been diligent in ſearching after them, and endeavouring by Puniſhments, as well as other gentler Methods, to reclaim them. Some of them were by his Order impriſoned. But the Reports of divers of theſe Sectaries appearing in *Suffolk*, came to Court: Inſomuch that the Lords of the Council ſent Letters to the Biſhop to take Care for the ſuppreſſing of them: and to certify what he had done therein. But though this Information came to the Lords, the Biſhop had not yet heard of their ſpreading there. But ſome of them in *Norwich* and *Bury* were put into Priſon. And therefore, as he writ to the Lord *Burghley*, he thought the Information given was but *Officioſa quædam ſedulitas*, of ſome, cunningly to accuſe him of Negligence in his Function. Yet, it was well known on the other Hand, that he had been thought to have dealt very ſeverely and hardly with thoſe of that Sect, for detaining them ſo long in Priſon. And therefore as well towards them as any other that ſhould be ſuſpected to be of that *Family*, he promiſed effectually to execute the ſaid Letters in his Viſitation approaching: and to certify accordingly. This he writ to the Lord Treaſurer from *Ludham*, the 4th of *June*, 1579.

The Biſhop's Diligence to ſuppreſs it.

A Miniſter one of this Family.

Some of theſe were of the Clergy, and had Livings. One of them vehemently ſo ſuſpected, was Incumbent of *Sprowton*; and deprivable in many other reſpects. The Biſhop craved it of the Queen for Mr. *Mapleſden*, his Son in Law, Archdeacon of *Suffolk*; the Right of Preſentation being in one *Felton*, her Majeſties Ward.

The Bp. of Norwich *his Care for his Church.*

This Year happened another Inſtance of the Paternal Care of this Biſhop, in reſpect of his Church of *Norwich*. One Mr. *Pooly* had brought the Dean and Chapter of that Cathedral to be willing to make a Change of certain of his Lands with that Church for ſome of theirs: And thereunto they had conſented. Which would have been the Spoil of that Church. But the Biſhop ſeaſonably ſtopt it from proceeding any further: having diſſuaded them from it. Some time after the ſame Gentleman attempted to procure the ſame Lands (being One Hundred Pounds of old Rent yearly) for her Majeſty in Fee-farm: having by ſecret Reward (as the Biſhop had learned) obtained the Good-will of the Dean and the greater Part of the Prebends. *Who being poor* (as the Biſhop writ to the Lord Treaſurer, whom he acquainted with the Matter) *would eaſily bite at ſo ſweet a Bait.* ‘Wherefore he [the Biſhop] for his own Part, as he added, being the Head of that Church, and moved, in reſpect of his Paſtoral Charge thereof, to prevent the Danger of ſo great and utter Decay of the ſame, like to enſue the compaſſing of the Suit in hand; his only refuge, he ſaid, in this Caſe, was unto his Lordſhip, (*Whom this Age and Time did acknowledge to be the chief Patron and Stay, next under her Majeſty, unto the Church of* England) moſt humbly beſeeching his good Lordſhip, (if this Practice in hand were not ſo far paſt, as it was irrecoverable) that his Honour would put to his helping Hand to hold up this particular Church, like to fall down, if it were not ſupported by his Aſſiſtance. Adding further, that this Matter might be ſtayed by his Lordſhip Mediation

ANNO 1579.

‘ diation unto her Majeſty, in the behalf of the poor Church. Wherein
‘ no doubt, he ſhould do God good Service in preſerving his Temple;
‘ and deſerve worthy Commendation of Poſterity in that Place by this
‘ Deed; himſelf being laſtly, to be moſt bound unto his Honour for
‘ the ſame, as in many other reſpects he was.’ This was dated from *Ludham*, the 7th of *Auguſt*, 1579.

The Biſhop ſequeſters one Laurence *a Preacher.*

There was one *Lawrence*, a Preacher, Incumbent of ſome Pariſh in *Suffolk*, whom this Biſhop of *Norwich* had ſuſpended. The Reaſon whereof was his Refuſal to comply in his Miniſtration with the Rites and Uſages of the Church required. And this he did, not only in diſcharge of his Paternal Care, but alſo in obedience to certain Letters ſent to him from the Court, to ſuffer none to preach and officiate in the Church, but ſuch as ſhould conform themſelves to the Rules and Practice preſcribed in the Church of *England*. Theſe Letters ſeem to have been ſent to him, and other Biſhops, in whoſe Dioceſes eſpecially the *Puritan* Preachers moſt abounded. But one Mr. *Calthorp*, a Gentleman of ſome Quality in the County, a Favourer of *Lawrence*, endeavoured to get him reſtored by a Command to the ſaid Biſhop from Court; and eſpecially by a Letter to him from the Lord Treaſurer; who, he knew, had a great Influence with all the Biſhops. Upon his Solicitation therefore, to ſatisfy the Importunity of that Gentleman, backed with the good Character he gave of him, he wrote to the Biſhop in the behalf of *Lawrence*. But how the Caſe more particularly now ſtood between the Biſhop and this Preacher, take from the Pen of the Biſhop himſelf to *Calthorp*, upon his receiving the ſaid Letter of that Lord.

His Letter, ſhewing the Reaſon.

‘ That whereas he had writ to him [the Biſhop] in behalf of *Lawrence*,
‘ and had alſo procured the Lord Treaſurer's Letters to the ſame Effect;
‘ he let him underſtand, that he had not ſequeſtred Mr. *Lawrence* from
‘ preaching by vertue of Letters of the Lords of her Majeſties Privy
‘ Council only; but alſo by vertue of certain Letters from her Majeſty;
‘ wherein he was ſtrictly charged to ſuffer none, but ſuch only to preach,
‘ as were allowed of into the Miniſtry; and conformable in all manner
‘ of Rites and Ceremonies eſtabliſhed in the Church of *England*. And
‘ therefore that he dared not attempt to do it. And that whereas it had
‘ pleaſed his very good Lord, the Lord Treaſurer, to write unto him for
‘ the ſame Purpoſe, he required to give him Leave firſt, before he granted
‘ his Requeſt, to make Anſwer unto the Lord Treaſurer's Letter; and
‘ make known unto him the Cauſe of his Proceedings, and Manner of
‘ Doing. And then if it ſhould pleaſe that Lord to command him, he
‘ ſaid, he would do it.

‘ In the mean Seaſon he muſt pray him to content himſelf. For that
‘ he might not upon every Motion made, tranſgreſs her Majeſties Com-
‘ mandment: although he bore, as he added, as good Will to Mr.
‘ *Lawrence* as he, or any Man within that Country. And ſo he took his
‘ Leave of him in Chriſt.’ It was dated from *Ludham*, the 12th of *March*, 1579.

Upon this Letter of the Biſhop's, *Calthorp* diſpatches another Letter to the Treaſurer, deſiring earneſtly to find out ſome way to reſtore them their Preacher: Mentioning the great Need of him there: and ſo good

ANNO 1579.

a Man, as for whoſe Meetneſs, he would dare to undertake, the chief of Credit in that Shire ſhould fully certify his Honour.

The Bp. of Peterborough*'s Kindneſs to the Inhabitants.*

Let us now turn to another Biſhop; *viz. Scambler*, Biſhop of *Peterborough*. This may be remarked in Commendation of his Care and Compaſſion for the poorer Inhabitants of *Peterborough*: On whom lay a heavy Tax, the Drain of *Clow's Croſs*, a Common that was to be drained for Cattel. The Benefit indeed great; but the Burthen of the Charge laid upon the poorer Sort, intolerable; even to their undoing. Theſe applied themſelves to the Biſhop, making very heavy Complaints unto him, and begging that a greater Share of the Charge might be laid upon the richer Men: who received the Benefit as much, or more than they, as they ſet forth their Caſe to him. The good Biſhop ſet himſelf to ſhew the Part of a tender and kind Paſtor in their Caſe: and preſently thought of applying himſelf to the Lord Treaſurer. Who having ſome Eſtate there, if he could prevail with him, to begin and to be an Example, he concluded, the reſt would ſooner follow. But hear the Biſhop's Letter: Therein pleading with his Lordſhip, ‘That he would find out means to eaſe theſe poor People: Informing him that they were ſo ſore ſurcharged above their Neighbours, and above their Abilities; that he was in a great Care, and penſive to hear their juſt Moans of Complaints. And of himſelf, adding, that he could do nothing to redreſs it. That he was therefore forced on God's behalf and for Conſcience ſake, as ſtood with his Calling, to become an humble Suppliant in their behalf. That in this Suit he excluded not the Furtherance of the good Work purpoſed: for he greatly deſired the going forward of the ſame. But his Suit tended to the Procurement of ſome Equality, and due Proportion of the Levy: That according to the Rate of the Benefit that every Man was to receive by the Drain, ſo every Man might bear charge ratably. For that it ſtood with good Law and Conſcience ſo to be. And that the Rich of their Abundance of Wealth, which out of the Commons received abundant Commodity, might not go eaſily away, and the Poor bear the Burthen. That their Commodity in the *Soke* was to have *Eye-Fenn* drained. No other thing was greatly for them to account of, but that. If the ſame were dryven ſuddenly, it would be ſeen who were worthy to bear the chief Burthen.

His Letter to the L. Treaſurer in their behalf.

‘That if the poor Man of the ſmall Store of Cattel that he hath, be fain to ſell the moſt or chief Part, then had his Purſe made the *Fenn* good for the Rich; and remained himſelf by that Means diſabled to enjoy the thing that he had paid for.’ The good Biſhop went on pleading further for them, in this Manner.

‘That if the Artificer or the Labourer, which had very few and many of them no Cattel; ſhould at their great Charge, contribute to this thing deeply, which ſhould chiefly redound to the Benefit of the rich Husbandman, or rather to his Landlord, whoſe Inheritance was many ways bettered; which might bring in better Services, Fines and Rents; in his Opinion, he ſaid, it was not ſo well, as if they bare charge according to the Fruit that they ſhould reap.

He proceeded thus. ‘It is a heavy Burthen, my good Lord, for the poor Pariſh of *Peterborough*, to pay this Tax, as it is laid. For if the Subſidy Books were viewed, it would appear, he doubted not, that they were charged, not with a Subſidy or Subſidies, but more than 'their whole Subſtances, that in thoſe Books were ſpecified. And yet 'he knew they were rated as high as their Neighbours. And that great 'Pity were, that they ſhould be higher ſet in this Book. The Premiſſes 'conſidered, that if it might pleaſe his Honour and his Son, to bring 'in among them of the *Soke*, without trouble of other Countries, 'ſome proportionable Charge, which he thought, and was aſſured his 'grave and charitable Perſuaſion might bring to paſs, if he then in Per'ſon entred into that Action, and Perſuaſion with the Gentlemen, and 'wealthieſt of the *Soke*, as they repaired unto him; he thought then 'with eaſe reaſonable, the whole *Soken* bearing together, might perform 'that Charge that upon the *Soke* was laid. And ſo the Work go forward: 'which otherwiſe the Neceſſity of the ſurcharged might be a Trouble 'and Impediment unto.

And then concluding: 'This Cauſe I right humbly commend unto 'your Honour: Who if you did know the Truth fully, I am ſure 'would ſee Redreſs without my Requeſts, even for the Pity of the 'Poor, that God hath planted in your Heart, and for the rueful Mone 'that poor Men do make, whoſe Voices the Lord heareth. To whoſe 'everlaſting Mercy, and continual Favour in this World, and in the 'World to come, I betake your Honour with my hearty Prayers.' Dated from *Peterborough* the 7th of *Auguſt*, 1579. Subſcribing himſelf,

Your Honours at Command in the Lord,

EDMUND PETRIBURG.

A printing Preſs diſcovered by the Bp. of London.

Elmer Biſhop of *London* had now found out a Popiſh Printing-Preſs in *London*, and one *Carter* the Printer: and had put him into the *Gate-Houſe*. He had printed ſeveral Books againſt the Queen and the State of the Church eſtabliſhed; and againſt the Queen's Stateſmen; particularly the Lord Treaſurer *Burghley*, and the late Lord-Keeper *Bacon*. The Biſhop commended the Examination of this Printer to the ſaid Lord Treaſurer, and to deal with him according to his Wiſdom; as his Letter imported: Which was, as enſueth:

A Book called, The Innocency of the *Scotch* Queen.

'Right Honourable and my ſingular good Lord. I have found out a 'Preſs of printing, with one *Carter*, a very leud Fellow. Who hath 'been divers Times before in Priſon, for printing of leud Pamphlets. 'But now in Search of his Houſe, among other naughty Papiſtical 'Books, we have found one in *French*, intitled, *The Innocency of the* 'Scottiſh *Queen*, a very dangerous Book. Wherein he calleth her, '*the Heir Apparent of this Crown*. He inveigheth againſt the Execution 'of the Duke of *Norfolk*; defendeth the Rebellion in the *North*; and 'diſcourſeth againſt you, and the late Lord Keeper. I doubt not, but 'that your Lordſhip hath ſeen it. Nevertheleſs, I thought good to ſig'nify thus much unto your Lordſhip, that you may deal with the Fel'low, who is now near you, (in the *Gate-houſe*) as to your Wiſdom 'ſhall ſeem good. I can get nothing of him: for he did deny to anſwer 'upon his Oath. When your Lordſhip ſhall be at any Leiſure to deal in 'the Matter, I will ſend to you the Wardens, [of the *Stationers* Com'pany] who will inform you further of another Book, which is abroad; 'wherein her Majeſty is touched; and of certain other new Forms

‘ which he [*Carter*] hath made, and will not confeſs them. Thus with my humble Duty unto your Lordſhip, I take my Leave from my Houſe at *London*, by *Paul's*, this xxxth of *December*,

Your Lordſhips humbly to Command,

JOHN LONDON.

Carter *the Printer executed.* Stow's *Annal.*

How this Man got off now, I know not, (ſurely by the Mildneſs of the Government) but it was his Fate to come to a ſhameful End. For four or five Years after, he was tried, caſt, and executed as a Traytor for printing a Book, called, *A Treatiſe of Schiſme.*

The Bp. of Rocheſter *interpoſeth for* Chattham *Hoſpital.*

Young, Maſter of *Pembroke-Hall* in *Cambridge*, and Biſhop of *Rocheſter*, now worthily concerned in a Matter of Charity, ſolicited in behalf of *Chattham* Hoſpital within his Dioceſe, againſt ſome *Concealers*, as they were called; endeavouring to ſwallow up ſome Revenues belonging to that Houſe, upon the Pretence of *Concealment*. And the Matter being brought into the *Exchequer*, the good Biſhop betakes himſelf to the Lord Treaſurer, (the common Patron of the Biſhops, and all others in diſtreſs) in a Letter dated in *October*: Importing, ‘That he was adviſed by ſome of his Church of *Rocheſter*, that there was a Suit in the *Exchequer* attempted againſt the poor Hoſpital of *Chattham* in his Dioceſe, to the utter ſpoil and undoing of certain poor Lazars, and other poor aged and impotent Perſons, there reſiant at this preſent: and not only of them, but of a great Number of other ſuch like, as might ſtand in need of the like Relief in that Place in time to come. He added, That he could not but in moſt humble wiſe by theſe few Lines, crave his Honours good Favour towards the ſaid poor People and Hoſpital. Whereby that Extremity which was meant towards them, might be avoided: And the good Relieve towards that poor miſerable People which were then there, and which might be hereafter, (as it was at the Beginning well meant) continued. The Biſhop had heard, that the ſaid poor Hoſpital had been heretofore eftſoons aſſailed: but, as he tells that Lord, notwithſtanding hitherto, by the Biſhops of this See, and the Dean and Chapter (who, as his Honour ſhould be made privy) had great Evidence to ſhew for the ſaid Hoſpital, it had been preſerved. And that their aſſured Truſt was, that his good Lordſhip, according to his accuſtomed Goodneſs towards all ſuch Erections and Foundations, would ſtand good Lord, ſo far forth as Juſtice would permit to the ſame poor People, and to them. So ſhould they of the Hoſpital, and themſelves [of that ſaid Church] both think themſelves bound to pray unto God continually for the Continuance of his Lordſhip's good Eſtate.’ Dated from *Bromelie*, the xxth of *October*. Subſcribing,

His Honour moſt humbly to command,

JOHN ROFFENS.

The Bp. of Rocheſter's *Notes upon* H. N's *Book, called,* The Goſpel of the Kingdom.

This Biſhop of *Rocheſter* ſome time before, when *H. N's* Book, called, *Evangelium Regni*, i. e. *The Goſpel of the Kingdom*, found ſo much Countenance here in this Land (and had ſo many that ran into this Sect, called *The Family of Love*) writ ſome brief Notes upon that Book, put into *Latin*. Which will give us ſome Account of that admired Enthuſiaſtical Book.

'As the *Latin* is mean, ſo is the Stile or Manner of Writing dark and 'obſcure in many Places. And although the Author had not ſet to his 'Name, yet it ſhould ſeem to be ſome Friars doing, or ſome other that 'favoured the Church of *Rome*.

'The greateſt Part of the Book is nothing, but a brief Diſcourſe, 'either a Rehearſal of the Story of the Bible; as appeareth from the '5th Chapter, to the 27th and 28th Chapters. And his Collection is 'none other, but ſuch as any meanly learned may gather by diligent 'reading of the Scriptures.

'The Author doth much pretend to the Holy Ghoſt, and intitleth his 'Book, *An Epiſtle written from the Holy Ghoſt*. Which is to be ſuſpect 'of high Revelations; dangerous to deceive the ſimple.

'In treating of *Antichriſt* in the 28th Chapter, he teacheth no certain 'Doctrine, who he is, and where to be found; that we may know 'him, and beware of his Doctrine: But it ſeemeth altogether doubtful: 'inſomuch, that the Note in the Margin ſaith, *O! that this Antichriſt* '*were known*. Whereas, if the Author would have dealt plainly, and 'according to the Scriptures, he might eaſily have ſhewed, that *Rome* 'is the Seat of Antichriſt. And that the Succeſſion of Popes, and 'that Body and Kingdom is the very Antichriſt, mentioned and de'ſcribed in the 2 *Theſſal.* 2. *Apocal.* 13, 17, *&c.*

'In Chapp. 31, 32. the Author *H. N.* bewrayeth himſelf to be a 'Papiſt. Firſt, becauſe he calleth the Church of *Rome*, *The Commu*'*nion of all Chriſtians*: Whereas it is but a particular Church, fallen 'away from the univerſal Church of Chriſt. Secondly, Although he 'ſeemeth to confeſs, that the Church of *Rome* hath not that Perfection 'of Religion, which it had in times paſt (which the Papiſts do and muſt 'grant) yet he ſeemeth to allow, and ſpeak reverently of all Popiſh 'Orders, as they be now.

'The Pope he calleth the *Chief Anointed*, the *Chief Biſhop*, the 'Chap. 31. '*High Prieſt*: Who hath his being in the moſt holy Sanctuary of true 'and perfect Holineſs, moſt holy Father. Next unto him he placeth 'the *Cardinals*: Whom he calleth moſt holy and famous. And he 'ſaith, that they are next the moſt antienteſt and holy Father, the Pope, 'in moſt holy Religion and Underſtanding. Next unto Cardinals he 'reckoneth *Biſhops*: Whom he calleth *Chief Prieſts*. After Biſhops he 'nameth *Curats*, *Deacons*, &c. After thoſe he maketh mention of '*Monks*: Whom he commendeth as Men addicted to Holineſs, and ſe'parated from the World, and all carnal Deſires.

'But moſt plainly the Author ſhews himſelf a Friend to the Church 'of *Rome*: Saying, that many, through Contention and Diſcord, did 'caſt off the Church of *Rome*; and did blaſpheme her with her Mini'ſteries: and of their own Brains pretending the Scriptures, have 'brought other Miniſteries of Religion. They ſpoke much of the 'Word of God. Who doubteth, that this is the Voice and Judgment of 'Papiſts againſt Proteſtants and true Chriſtians.

'The reſt of the Book from the 34th Chapter unto the End, is of 'the Calling of the *Gentiles*, and of the Grace of God offered to the 'World in the laſt Age of the World. Which ſeemeth to be the beſt 'Part of that Book.

‘ Thus have you a Taſt of this Book, gathered as the Time would ſerve. Whereby it appeareth to be no ſuch precious Piece of Work, as of ſome it is ſuppoſed to be. Such fair Shews and glorious Titles may ſoon deceive the Simple, to have ſuch Books in more Adoration, than the Holy Scriptures. But we have *Moſes* and the Prophets; let us hear them, and judge all others by them.

‘ We are ſure that the Holy Scriptures were written by the (*Spirit of Love and Truth*) the Holy Ghoſt: And contain all true and neceſſary and ſufficient Doctrine for our Salvation. Let us not hold upon Men. *Prove all things. Hold that which is good. Believe not every Spirit: but prove the Spirits.*

Eph. v. 21.
1 John iv. 1.

Theſe good Notes of the Biſhop of *Rocheſter* fell into the Hands of ſome of this *Family of Love.* And they made the beſt Reply they could to each Paragraph. And this, *William Wilkinſon* of the Dioceſe of *Ely* (who wrote a Confutation of ſome of their Articles) publiſhed this Year with his own Book; as we ſhall read by and by. Yet I cannot but ſet down the Concluſion of this *Lovely* Author's Reply, ſuitable to their pretended Principles. ‘ Therefore ſave labour for making any further Reply hereunto, leſt you do but loſe your Travel herein. For Chriſt with his *holy Ones* [thoſe of the *Family*] will not now, in this ſame Day of their *Love,* (like as do the Princes of the Earth, whoſe Kingdom is of this World) ſet up and maintain his Kingdom with Contention and Diſcord, but with Peaceableneſs, Loving-kindneſs and Long-ſuffering.

The Q's Intention of removing the Bp. of Lincoln *to* Norwich.

Concerning *Cooper,* Biſhop of *Lincoln,* a learned, good and diligent Prelate, I have alſo a Remark to make. The Queen intending a Remove of the Biſhop of *Norwich* to *Ely,* as was above ſhewn, thought of this Biſhop to ſucceed him there. But this Motion was not agreeable to the Biſhop of *Lincolm*'s Mind, when he was made acquainted with it. For indeed, he knew, that would have been but of little Advantage, and more Expence to him; the Revenue of that Biſhoprick being little more; and the Care of the Dioceſe in reſpect of the Largeneſs of it, little leſs; and alſo, the Trouble by reaſon of the wayward People there to the eſtabliſhed Orders of the Church, much more. Therefore in Anſwer to the Lord Treaſurer, who had ſent him a Letter, importing the Queen's ſaid Purpoſe, he gave this diſcreet, modeſt and wiſe Anſwer.

Which that Bp. declines to accept. And why.

‘ That he had received Letters from his Honour, touching her Majeſties gracious Diſpoſition to remove him from *Lincoln* to *Norwich.* That it had pleaſed God by her Majeſties Goodneſs, to ſet him in Place and Calling, far above his Deſerts or Worthineſs. For neither was there in him, (as he humbly proceeded in his Letter) any thing worthy ſuch value of Learning, nor any Ability, ſufficient to diſcharge ſo great a Burthen. Only this I may ſay (that I may uſe his own pious Words) in the Fear of God, that whatſoever is in me, either in Body or in Mind, with God's gracious Aſſiſtance, I have bequeathed to the Service of his Church, and Benefit of my Country, when and where it ſhall ſeem convenient, not to my ſelf but to them, whom he hath placed in Authority to rule me.

'But that if the Judgment might reſt in himſelf, he had no deſire to 'remove: and he truſted God's Grace would ſo aſſiſt him, as he ſhould 'never ambitiouſly ſeek and labour for removing, though it might 'turn greatly to his worldly Benefit. That in this Caſe that now he 'writ of, were he never ſo deſirous for any Reſpect to remove, he ſaw 'nothing that could incline him thereunto. The Greatneſs of the 'Charge, and Number of Churches would be either little or nothing 'diminiſhed. The Troubleſomneſs and the Danger of the Dioceſe far 'greater, than where he was then, as late Experience had declared. 'The Credit of the Place nothing more: the Benefit of the Living no 'whit amended: the Charges of the Alteration very great; as his 'Wiſdom well knew; neither by his own Poverty able to be ſuſtained, 'nor by the Benefit of the Living to be recompenced.

'Wherefore he heartily deſired his Honour ſo to deal in this Caſe, as 'her Majeſty might graciouſly ſpare him, and ſuffer him to be where 'he was, rather than to be tranſlated. And thus he ceaſed, deſiring God 'long to preſerve his Honour to his Glory.' Dated from *Lincoln*, the viiith of *June*, 1579.

The Bp of Chicheſter *required to deprive the Vicar of* Cuckfield.

Curteſs, or *Coorteſs*, Biſhop of *Chicheſter*, was called upon by ſome at this Time, to deprive the Vicar of *Cuckfield* in his Dioceſe, a very vile and vitious Man, and to place a more worthy and ſufficient Man in his room; and charging the Biſhop himſelf, as it ſeems, with ſome Neglect in his Office and Care of his Dioceſe, in permitting ſuch a Miniſter to officiate in the Pariſh; wherein the Number of the Communicants were Eight Hundred, and the Inhabitants well affected to Religion, and the Living ſufficient for a learned Preacher. But as for the Paſtor he was informed againſt, 'That he was no better than *Idolum*; 'void of all Learning and Diſcretion: a Prophaner of the Sacrament, 'a Depraver of Preachers, a Scoffer at ſinging of Pſalmes, a common 'Alehouſe Hunter, accuſed of Incontinency, a Maintainer of Strumpet's 'Cauſes, a Seeker to Witches, a Drunkard, a Quarreller and Fighter; 'convicted for a common Barretor; infected with a loathſome and con'tagious Diſeaſe: his Talk was of Ribaldry: *Conſignatus in natura*, 'and a Contemner of her Majeſties Laws and Juſtice.' A hideous Character indeed of a Clergyman, if there were not ſome Malice at the Bottom.

His Crimes. Pap. Office.

The Bp. to the Treaſurer concerning this Man's Education.

The Tidings of his Behaviour came to Court; as his Accuſation was brought into the Eccleſiaſtical Commiſſion. Inſomuch, that the Lord Treaſurer had wrote to the Biſhop concerning the ill Account he had heard of this Man; done perhaps out of Reſpect to the Biſhop, whoſe Son, or Relation at leaſt, he was: (his Name being *Edmund Coorteſs*) having been charged, (as he told the Biſhop he had been informed) both with Inſufficiency of Learning, and alſo with evil Demeanor. To which the Biſhop in Anſwer, in reſpect of his Sufficiency, writ, That he was Ordained by the Biſhop of *Ely*: and that Dr. *Whitgift* was then the *Poſitor* [Poſer.] And that he had been a Student at St. *John*'s College.

This Vicar had been ſummoned before the Commiſſioners Eccleſiaſtical; and as yet no Sentence had paſſed againſt him: but remained ſtill in his Place. Whereat ſeveral Perſons, his Pariſhioners and Gentlemen there

ANNO 1579.

there, reſorted unto the ſaid Lord Treaſurer, for the Removal of ſo ſcandalous a Perſon. That Lord was moved upon theſe Complaints to ſend again to the Biſhop, to ſuffer him to abide no longer in his Living; ſince he had been blamed for that Neglect.

His Caſe lay before the Eccleſiaſtical Commiſſioners.

To whom he gave this Anſwer, ‘ That his Cauſes had been heard ‘ before Archbiſhop *Parker*, and Biſhop *Sandes*, and divers others, and ‘ yet the Cauſe depended before the High Commiſſioners in St. *Paul's*: ‘ and that from thence an inferior Judge could not well call the ſame. ‘ And therefore, that he feared ſome Men rather ſought to alienate that ‘ honourable loving Affection, which they knew, or heard his Lordſhip ‘ had born to him of late, to his great Comfort; than for any likelihood of Ability in him [the Biſhop] to perform this Requeſt: ‘ And therefore had preferred this Suit to his Lordſhip. That if it ‘ were through Ignorance, they dealt not in an unknown Matter. That ‘ it was a Love to his Books, Prayers and Preaching, his Juriſdiction, ‘ and the Diſpoſition of other Livings in his Gifts, granted over to ‘ others. And that his only Deſire was to live in quiet. And ſo concluded, that he would not forget in his daily Prayers to recommend his honourable Services to God, his moſt merciful Protection and Direction.’ Dated from *Cheriſworth*, the 30th of *March*, 1579.

CHAP.

ANNO 1579.

CHAP. XVIII.

Parry *falſe: Hath Leave to go abroad, and give Intelligence to the Queen. Returns. His Letters to the Lord Treaſurer: And Proteſtation of Service: Notwithſtanding, privatety reconciled at* Paris. *His earneſt Letters thence, to be employed.* The Family of Love *increaſe. Some Account of the firſt Riſe of this Sect here. Some of them in* Colcheſter *in Queen* Mary's *Reign.* Free-Will Men. Chriſtopher Vitelli *comes from* Delph *to* Colcheſter. Crinel's *Confeſſion concerning him and his Doctrine.* Henry Nicolas, *the Founder of the* Family of Love, *his Doctrines.* Libertines. *Their Speculations. A Book writ againſt them.* Puritans. *One of them Expoſtulates with the* L. Burghley. *And that he ſhould uſe more Liberty of Speech with the Queen. The Queen calls in her Commiſſioners for* Concealments. *Proclamations for the Length of Swords, Bucklers,* &c. *Againſt carrying and ſhooting in Guns,* &c. *Nor where the Queen's Reſidence ſhould be. No Coats or Doublets of Defence to be worn: Nor Pocket Daggs ſuffered. Proclamations about Apparel. Letters from the Privy Council for keeping* Lent.

Parry *hath Leave to be a Spy abroad for the Queen.*

AS for the State of *Religion* now, I meet this Year with ſome Letters of *William Parry*: Who had privately reconciled himſelf to the Church of *Rome*, and was a ſworn Servant to the Pope and his Cauſe; and undertook for that Purpoſe no leſs a Villany than to kill Queen *Elizabeth*; having the Encouragement of the Pope, and one of the Cardinals, to execute the ſame. For which barbarous Deſign he ſuffered the Death of a Traitor in the Year 1584. This Man had earneſtly requeſted (and that with ſolemn Proteſtations of his Zeal to the Queen's Service) of the Lord Treaſurer *Burghley*, to travel abroad to do the Queen Service, as a Spy and private Intelligencer in the Popiſh Countries. Which, he being a ſubtle, quick Man, and of good Parts, the Queen had yielded unto. And ſome Years before this, both from *Rome* and *Siena*, he had advertiſed the Treaſurer of ſuch Matters as he had heard and ſeen in thoſe Parts.

Returns home. His Proteſtations to the L. Treaſurer.

And now this Man being come home, writ to that Lord, that he was returned; and weary with his long Journey, deferred his Attendance upon his Honour till his coming to Court; and, (with glorious Words) that he would humbly wait upon the ſame, being moſt deſirous to live and die in his good Favour, upon hope to be able to do his Lordſhip ſome good Service, [ſuch] as he never intended to do or offer to any before that time: pretending ſome ſpecial Matter, whatever it was.

Goes privately abroad.

Writes to the Treaſurer in Excuſe.

Thus far he carried all things ſmooth, (but ſcarcely ſincere) till after his going abroad again into *France*; (which was ſoon after) privately, and without the Knowledge of any. And being at *Paris*, (where he was reconciled) he ſtill pretended all Sincerity and faithful Obſervance towards the Treaſurer. And this Year, 1579. *January* 15. he excuſed his Departure ſo ſuddenly and ſecretly. Writing, ‘That his Departure out of *England* might in reaſon leave Cauſe of Offence behind him; his Neceſſity and his Demeanor on that ſide might, and he truſted would, in part crave Pardon for him. The rather, if it might pleaſe his Lordſhip for his dutiful Mind, and privy good Will born, (though not diſcovered) unto his Lordſhip, to receive him into his Lordſhip's good Favour and Protection. And that having not, ſince the Death of his very good Lord and Maſter, the Earl of *Pembroke*, ſerved or followed any beſides her Majeſty (whoſe faithful poor Servant and Subject he would ever be) he hoped his Lordſhip would not reject his humble Suit; grounded upon no greater Warrant than his deſire to deſerve well of him by ſuch Service as he ſhould be able to do him hereafter.’ And concludes, the better to conceal his Treachery, and obtain his End, (*viz.* a good Salary to maintain him abroad in the Pope's Service) ‘My good Lord, pardon my plain Nature, if I am at any time leſs ceremonious than your Greatneſs or my Duty do require. And be aſſured to find in me all Plainneſs and Truth: [this damnable Hypocrite hoping with this Clauſe to impoſe upon the Treaſurer.] Adding, ‘That if it might ſtand with his good Pleaſure to bind him to ſuch Obſervations [there at *Paris*] that might do him Service, he would do his Duty, and endeavour to ſatisfy his Lordſhip's Expectation. That in the mean time, and always he would not fail dutifully to pray to God to bleſs him with long, happy and healthful Years.

Writes to the ſaid Lord, for Service and Employment abroad.

And this crafty Man ſo artfully concealed his Falſhood, that it ſeems this great Stateſman diſcovered it not: *Parry* from time to time ſending him Letters of Intelligence from abroad: but ſerving in Truth the Popiſh Intereſt all the while. Thus I meet with another Letter of his writ the next Year, 1580. Therein endeavouring much to get Employment under that Lord. And in another he writ, ‘That he was emboldned, as he did in his laſt, to lay before him his Service: the Service of ſuch an one as ſtudied daily, how, and in what ſort he might beſt, and moſt acceptably diſcover his readineſs to honour and ſerve him.’ Divers other Letters he ſent to that Lord in Hypocriſy; ſoliciting for Service, pretending great Loyalty, and Ambition of doing Service to the Queen; but in truth to ſerve the Ends of the Pope, and thoſe that were of that Church, and ſworn Enemies to her and her Kingdom. The further Relation whereof I ſhall reſerve to the next Year.

Papiſts impriſoned.

The Queen and Government were however watchful againſt Papiſts, as well they might, to prevent Dangers from them: Who were very buſy to deſtroy her, and ſeize her Kingdoms, as well as to overthrow the Reformed Religion eſtabliſhed. There were alſo great Numbers of ſuch diſaffected in the Kingdom. Which may be conjectured at by the Numbers of ſuch as were at this Time in Durance, in the Priſons in *London*, *Southwark* and *Weſtminſter*; as in the *Tower*, in the *Fleet*, in the *Marſhalſea*, in the *King's-Bench*, in the *White-Lion*, in *Newgate*, in the *Counter*, and the *Gate-Houſe*; likewiſe in the Cuſtody of the Biſhops of *Ely* and *Rocheſter:* And many more in the Priſons of the ſeveral Counties. A Liſt whereof may be ſeen in the *Appendix*, taken from a Paper of State.

N°. XXI.

The Family of Love *increaſe.*

The Sect of the *Family of Love* (as they affected to call themſelves) began now mightily to take Place with many in this Kingdom. They were eſpecially obſerved to be in the Counties of *Norfolk* and *Suffolk.* Some that were the chief Leaders, the Biſhop of *Norwich* took up and laid in Priſon both in *Norwich* and *Bury.* Which notwithſtanding, the Report of their Increaſe in thoſe Parts had cauſed the Lords of the Council to write to the Biſhop for the ſuppreſſing of them; as we have ſhewn before.

The firſt Riſe of the Sect here in England.

The Sect, and the Followers thereof prevailing now and ſome Years before, it may be worth relating ſomewhat of their Hiſtory: which I ſhall take from Writings and Books of thoſe Time. 'The antient and famous City of *Colcheſter* was, in the troubleſome Times of Queen *Mary*'s Perſecution, a ſweet and comfortable Mother of the Bodies, and a tender Nurſe of the Souls of God's Children, (as I tranſcribe from a Book printed this Year in *Confutation* of this *Family.*) 'And was at that time the more frequented, becauſe it afforded many zealous and godly Martyrs: Who continually with their Blood watered thoſe Seeds, which by the Preachers of the Word had been ſown moſt plentifully in the Hearts of Chriſtians in the Days of good King *Edward.* This Town for the earneſt Profeſſion of the Goſpel, became like unto the City upon a Hill; and as a Candle upon a Candleſtick, gave Light to all thoſe, who for the Comfort of their Conſciences came to confer there, from divers Places of the Realm. And repairing to common Inns, had by Night their Chriſtian Exerciſes. Which in other Places could not be gotten.' For Proof whereof he refers the Reader to that which was truly reported by Mr. *Fox*, in his Book of *Acts and Monuments.* That at the *King's-Head* in *Colcheſter*, and at other Inns in the ſaid Town, the afflicted Chriſtians had ſet Places appointed by themſelves to meet at. 'Where leſt Satan ſhould be thought to be idle, *&c.* he ſtirred up divers ſchiſmatical Spirits: Which even in the great Trouble of the Church, ſought to be Teachers of that, whereof they had no Underſtanding. And thereby turned the Knowledge of God's Teſtimonies, (which in many of them, though it was ſmall, was ſomewhat) to vain and contentious Jangling. Whereby the dear Saints of God were not a little diſquieted. At ſuch time eſpecially as ſome of them being condemned to Death, looked to taſte of the ſame Cup, which had been in full meaſure poured out upon their Brethren. For not only in the private Aſſembles here did theſe ſwarm, to pervert the right Ways of the Lord, but alſo in divers Priſons in *London*, they kept a continual Hand: where they ſcattered their Heretical Doctrines among ſuch as were committed for the Love of the Goſpel.

Confutation.

Colcheſter.

Edit. the Firſt p. 606.

Infected with Pelagianiſm, Arianiſm *and* Anabaptiſm.

And theſe Perſons were the more dangerous, becauſe they were ſuch as had imbibed Principles of *Pelagianiſm*, *Arianiſm*, and *Anabaptiſm:* and endeavoured to infuſe the ſame into thoſe good Men and Women profeſſing and ſuffering for the Goſpel: as will appear by and by, from their Doctrines.

ANNO 1579.

John Kemp, *and* Henry Hart, Free-will Men *in* Colcheſter.

Some of the chief among them were theſe two: *John Kemp*, and *Henry Hart*. Which two were informed againſt in Queen *Mary*'s Time by one *Thomas Tye*, a Popiſh Prieſt of *Much Bently* in *Eſſex*, near *Colcheſter*. Theſe were thoſe they called *Free-will Men*. For ſo they were termed of the *Predeſtinators*; as the ſaid *Tye* informed the Biſhop of *London*, in whoſe Dioceſe they were. And there were thirteen Articles drawn up, to be obſerved among their Company, that adhered to them. Of this *Henry Hart*, *John Careleſs* the Martyr ſaid, That he had ſhamefully ſeduced, beguiled and deceived many a ſilly Soul by his foul *Pelagian* Opinions, both in the Days of King *Edward* and Queen *Mary*. There were certain Articles of Chriſtian Religion, which *Careleſs* had ſent to *Tymms*, a Priſoner for the Goſpel in the *King's-Bench:* And theſe *Hart* undertook to confute.

Gybſon. *Acts and Mon.* p. 1531.

One *Gybſon* was a Companion of this *Hart:* Who ſought to pervert and turn from the true Doctrine to *Pelagianiſm*, Twelve godly Chriſtians, that were Martyrs.

Kemp.

Kemp was a great Traveller abroad in *Kent*, inſtructing and confirming the Goſpellers: whom *Tye* informed to be of the ſame Sect; but ſlandered him, (coming off perhaps from them) being vindicated by Mr. *Fox*; relating his godly and Chriſtian Doctrine. He was alive even in theſe Times of Queen *Elizabeth*; and a Preacher in the *Iſle of Wight*.

Trew.

Of this Company alſo was one *Trew* of *Kent*. Who albeit before, for the Truths ſake, he loſt his Ears for perſuading the People from going to Maſs, yet afterwards happening in the Company of *Pelagians*, he became a deadly Enemy to *Careleſs*; as appears by *Careleſs*'s Examination, which he with his own Hand penned in Priſon before he dyed; to be ſeen at large in the Book of *Martyrs*.

Theſe Errors were now improved by occaſion of the ſame and other Doctrines, brought over from the very Town, where *H. N.* lived and taught them: although his Sect afterwards obtained here a more *Lovely* Name.

Vitells *comes from* Delph *and ſpreads his Errors in* Colcheſter.

Chriſtopher Vitells, a Joyner by Trade, with his Complices, came out of *Delph* in *Holland*, to *Colcheſter*, in the Reign of Queen *Mary:* and joyned himſelf with the Profeſſors of the Goſpel there: And taught that the Godly have in themſelves Free-will to do good; and could not away with *Predeſtination*. Now concerning this *Vitells*, and the Doctrines he broached, the Confeſſion of one *Henry Crinel*, that was then among the Profeſſors there, and heard his Doctrines, but better inſtructed, will give Account. His Confeſſion was as followeth.

The Confeſſion of H. Crinel, *concerning* Vitells.

'About the Third Year of Queen *Mary*, *Anno* 1555. at *Michelmas*, or 'not much after, I *Henry Crinel* of *Willingham* in the County of *Eſſex*, 'came to the Town of *Colcheſter:* Where I happened into a common 'Inn. The Cauſe of my Repair thither at that time was, that I was 'deſirous to provide, that my Conſcience ſhould not be intangled with 'the Popiſh Pitch. And being there, I met with divers of mine Acquaintance; and alſo with Strangers, who came thither, to confer concerning the Safety of their Conſciences. Where *William Raven* of 'St. *Ives* was: who came thither at that Time with me, and was my 'Bedfellow: having likewiſe fled, being in danger for Religion. There 'we found at our coming thither, one *Chriſtopher Vitells*, a Joyner: who 'ſo far as I could at that time learn, held many ſtrange Opinions; and 'alſo taught divers Points of Doctrine ſcarce ſound, and ſuch as ſeemed

‘ to be before unheard of. The which Joyner, (as he then privily diſſembled, ſo ſince he hath been noted openly for his cunning Wit, and curious Fantaſies) being as it ſeems weary of his Occupation, left the Craft of Joyning, and took unto him a new Trade of Life. So that of a ſimple Scholar, he became a great and learned Schoolmaſter of the Doctrine of a Man who lived, as he ſaid, beyond the Seas, of a holy Life and upright Converſation. This Man he praiſed very much, and reported many wonderful things of his Angelic Behaviour. Who afterwards I underſtood to be one *Henry Nicolas*, a Mercer of *Delph* in *Holland*.

Viz. H. N.

Vitells's *Doctrines.*

‘ The ſpecial Points of Heretical Doctrine, that the ſaid *Joyner* did then and there teach [and learned of the Man aforeſaid] were theſe. Firſt, That Children ought not to be baptized, until they come to Years of Diſcretion. Secondly, He found fault with the Litany, in the Book of Common-Prayer, ſet forth in King *Edward*'s Time; affirming, that it was not the right Service of God. 1. Becauſe it was ſaid, *God the Son, Redeemer of the World.* For, ſaith he, Chriſt is not God. 2. Becauſe it is ſaid, *Have Mercy upon us, miſerable Sinners.* For the godly Sin not, ſaith he. And therefore need they not to uſe that Prayer. Thirdly, He affirmed alſo, that the Pope was not *Antichriſt*. But he which doth not that which God's Law commandeth, neither fulfilleth the requiring thereof, he is *Antichriſt*. And ſo are there many Antichriſts.

‘ Furthermore, at the ſame time one *John Barry*, Servant unto Mr. *Lawrence* of *Barnehall* in *Eſſex*, came to the ſame Inn, to reaſon with the Joyner about the *Divinity* of Chriſt, which *Vitells* denied to be God. And after they had entred Conference, alledged that Place out of *Philippians*, Chap. ii. ver. 5. *Let the ſame Mind be in you, which was in Chriſt Jeſus: Who being in the Form of God, thought it no Robbery to be equal with God.* Yea, quoth *Vitells*, the ſame Mind muſt be in you which was in Chriſt. And there he ſtopt him. Which Words ſo often he repeated, that he put *Barry* to ſilence, and blanked him. So that he had not a Word to ſay; to the great Offence of divers: and eſpecially of two Women Goſpellers, who came with *Barry*, to hear him and *Vitells* confer about this Matter. And to ſay the Truth, *Vitells* babbling did ſo aſtoniſh divers there, preſent and my ſelf alſo, that I was fully minded to go to *Oxford*, to ask counſel of Biſhop *Ridley*, and Mr. *Latymer* concerning that Matter; had I not met with ſome Men, to ſatiſfy my Conſcience in the mean Seaſon.

‘ The which Joyner at that time wandring up and down the Counrry and Towns, to viſit his Diſciples, came to the Town of *Willingham* where I dwell: and ſent for me to come to ſpeak with him at an Alehouſe. But I ſent him word, I would not come at him, nor have to do with him. This is very true: and ſo I teſtify with mine own Hand: By me *Henry Crinel* of *Willingham*.

This *Vitells*, the chief Patriarch and great Doctor of the *Family of Love*, afterwards recanted openly, and upon his Repentance which he ſhewed, had been received into the Church. But the *Family* here denied it: though many then alive could aver it to be true.

ANNO 1579.

H. N's *Doctrines, found in his Book of the* Goſpel of the Kingdom.

Henry Nicolas, the Father of this Sect of the *Family of Love*, wrote a famous Book, called *Evangelium Regni*, mentioned before. Wherein were found theſe Errors, Blaſphemies, and abſurd Doctrines and Aſſeverations. ‘ That the Day of the Lord (by him preached) is the Appearance of our Lord Jeſus Chriſt in the Reſurrection from the Dead. Wherein the Law and the Prophets and all that is written of Chriſt becometh fulfilled, *Eſ*. 26. c. 1. *Cor*. 15. *f*. *Luke* 24. *e*. Further, he ſaith, he is the Angel of the Lord, or Meſſenger before him, for to prepare his Way, *Matth*. 3. *a*. *Matth*. 11. *b*. And to publiſh an everlaſting Evangelie, *Matth*. 24. *Apoc*. 14. unto all Generations, Languages and Peoples, according to theſe Promiſes. He ſaith, the *Family* is the *Reſt* of God from the Beginning, for the People of God; and for all repentant Perſons: And is appeared in the laſt Times, according to the Promiſes.

‘ He permitteth to every Nation what Religion they will; ſo they held with his Hereſy of the *Love*.

‘ He received this Meſſage of his *Evangelie* from the Mouth of God himſelf. He maketh the Day of publiſhing his *Evangelie*, to be the laſt Coming of Chriſt in Judgment, with Thouſands of Saints. The Day of the *Love* is the laſt coming of Chriſt. That the Ceremonial Law is needful to be obſerved. That *our* Baptiſm is but an handful of Water. He denyed the outward Admiſſion of Miniſters. That the *Family* ſhall be in all Perfection everlaſtingly upon Earth: To the End, that God's Will might be done in Earth, as it is done in Heaven. That the *Romiſh* Church hath obediently grounded itſelf on the Services and Ceremonies; which are the Prefiguration of true Chriſtianity and her Services. Condemneth as many, as out of their Knowledge, which they take out of the Scriptures, had brought in certain Services and Ceremonies in any other wiſe and order, than the Church of *Rome* appointed [and they muſt be the *Proteſtants*] as unorderly rejecting and blaſpheming the Catholick Church of *Rome*. That it is meer Lies and Untruth, which the Scripture-learned, through the Knowledge which they get out of the Scriptures, inſtitute, preach and teach. In ſhort, he ſaith, God raiſed him up (which lay altogether dead without Breath and Life) from the Death, anointed him with his godly Being, named himſelf with him; godded him with himſelf.’ Theſe and many more of his wild Sentences and Opinions were collected out of his *Evangelie* or *Goſpel*, by a reverend Author, and ſet down in his Book, *A Confutation of certain Articles* againſt this Sect, which we ſhall give account of by and by.

The Libertines. *Their Doctrines.*

The *Libertines* alſo came under the Denomination of this *Family*, and ſprang from them. The Sum of whoſe looſe Opinions ſet down and gathered from their Books by the abovesaid Writer, take as follows. 1. They affirmed, that the Preaching of the Word was not the ordinary Means to come to the Knowledge of the Word; but by Reaſon. 2. That no Man that is faulty himſelf can preach the Truth to others. 3. Thoſe Preachers which did take in hand to preach the Word of God before Man be regenerated, took the Office of the Holy Ghoſt out of his Hand. 4. Thoſe that were Doctors and Learned, could not preach the Word truly: The Reaſon was, becauſe Chriſt ſaid, *It was hidden from the wiſe aud prudent, and was revealed to ſucklings and babes*. 5. There was no Devil but ſuch as the Painters made. 6. They which have the

Spirit of God know all things. 7. That we ought not to give our Alms to Beggars. For that they lived in the Conſumableneſs. And that there was no Beggar in *Iſrael*. 8. That Marriage was a Sacrament, and wonderful Speculation. 9. That there were Myſteries and great Speculations in the *Maſs*, if they could be attained unto: and that it was a God-Service. 10. Alſo, that the Service that we had taken for a God-Service was not ſo. And in ſo taking it, both they and we were deceived. 11. That *Adam* did not Sin at all. Their Reaſon was, that *Adam* did not Sin, but the Woman. 12. That there was no Man God's Child, but he that could ſhew his Pedigree. 13. That the Martyrs in Queen *Mary*'s Days ought not ſo to have died. For in ſo dying they deſtroyed the Temples of God. 14. That whoſoever had God's Spirit could not Sin. And that the Prophet *David* did not Sin, after that Time that he had received the Holy Ghoſt. 15. That a Man ought not to weary his Body in Travel and Labour. For they ſaid, the Holy Ghoſt would not tarry in a Body that was weary and irkſome. 16. That where there was any Contention, there was not the Spirit of God. For that the Spirit was not divided. 17. That the Witch, which raiſed up the Devil in the Likeneſs of *Samuel*, was no Witch, but the Wiſdom of God; and the Spirit that ſhe raiſed up was *Samuel* himſelf. 18. That *Adam* was the Son of God, otherwiſe than by Creation. 19. That there were many Books, beſides the Bible, which *Eſdras* ſpeaketh of, that ſhould be revealed and come abroad before the End. 20. That the Bible was not the Word of God, but a Signification thereof. And that it was but Ink and Paper: but the Word of God was Spirit and Life. 21. That they might not ſpeak the Truth boldly and openly: becauſe the Truth would not be heard. 22. That there were ſome then living, which did fulfil the Law in all Points.

The Spirit of Enthuſiaſm prevaileth among many.

All theſe Tenets were either found expreſly aſſerted in their Books, or confeſſed and owned by them in Conference, as was ready to be teſtified by thoſe that had talked with them. So ſtrangely had the Spirit of *Enthuſiaſm* and *Fanaticiſm* tranſported many in thoſe Days. And the Principles ſo evidently glancing favourably towards the Religion of Popery, rather than that of the Reformation, may give good ground to conjecture that the Hand of the Enemy was in all this Schiſm. And all this large Hiſtorical Account of the *Family of Love* ſhews, what Reaſons the Queen had to ſend her Letters to the Biſhop of *Norwich*, to take care for the Suppreſſion of this wild Sect, as was related before. Which notwithſtanding got ground.

The Danger of this Hereſy at this Time.

And now to come to this preſent Year 1579. and to ſee what Footing it had now gotten: This I take from the Words of the Writer of *the Confutation* printed this Year, in his Epiſtle Dedicatory to the Bp. of *Ely*. ‘ The Danger of this Poiſon flowed from this *Lovely Family*. Of the Hereſy itſelf, in one word to utter the Truth of that which almoſt by the Experience and Practice of three whole Years [now it was *September* 1579.] he had found to be true, that it was the moſt peſtiferous and deadly Hereſy of all other. Becauſe there was not almoſt any one particular erroneous and ſchiſmatical Fantaſy, whereof the *Family of Love* had not borrowed one branch or other thereof. The Increaſe of it was great; and that daily: becauſe the Withſtanders were not many. The Defenders were wily as Serpents, and would fain in Life ſeem innocent and unblameable. In profeſſion of the one they boaſted very

‘ much:

ANNO 1579.

H. N's *Doctrines, found in his Book of the* Goſpel of the Kingdom.

Henry Nicolas, the Father of this Sect of the *Family of Love*, wrote a famous Book, called *Evangelium Regni*, mentioned before. Wherein were found theſe Errors, Blaſphemies, and abſurd Doctrines and Aſſeverations. ‘That the Day of the Lord (by him preached) is the Appearance of our Lord Jeſus Chriſt in the Reſurrection from the Dead. Wherein the Law and the Prophets and all that is written of Chriſt becometh fulfilled, *Eſ.* 26. c. 1. *Cor.* 15. *f. Luke* 24. *e.* Further, he ſaith, he is the Angel of the Lord, or Meſſenger before him, for to prepare his Way, *Matth.* 3. *a. Matth.* 11. *b.* And to publiſh an everlaſting Evangelie, *Matth.* 24. *Apoc.* 14. unto all Generations, Languages and Peoples, according to theſe Promiſes. He ſaith, the *Family* is the *Reſt* of God from the Beginning, for the People of God; and for all repentant Perſons: And is appeared in the laſt Times, according to the Promiſes.

‘He permitteth to every Nation what Religion they will; ſo they held with his Hereſy of the *Love*.

‘He received this Meſſage of his *Evangelie* from the Mouth of God himſelf. He maketh the Day of publiſhing his *Evangelie*, to be the laſt Coming of Chriſt in Judgment, with Thouſands of Saints. The Day of the *Love* is the laſt coming of Chriſt. That the Ceremonial Law is needful to be obſerved. That *our* Baptiſm is but an handful of Water. He denyed the outward Admiſſion of Miniſters. That the *Family* ſhall be in all Perfection everlaſtingly upon Earth: To the End, that God's Will might be done in Earth, as it is done in Heaven. That the *Romiſh* Church hath obediently grounded itſelf on the Services and Ceremonies; which are the Prefiguration of true Chriſtianity and her Services. Condemneth as many, as out of their Knowledge, which they take out of the Scriptures, had brought in certain Services and Ceremonies in any other wiſe and order, than the Church of *Rome* appointed [and they muſt be the *Proteſtants*] as unorderly rejecting and blaſpheming the Catholick Church of *Rome*. That it is meer Lies and Untruth, which the Scripture-learned, through the Knowledge which they get out of the Scriptures, inſtitute, preach and teach. In ſhort, he ſaith, God raiſed him up (which lay altogether dead without Breath and Life) from the Death, anointed him with his godly Being, named himſelf with him; godded him with himſelf.’ Theſe and many more of his wild Sentences and Opinions were collected out of his *Evangelie* or *Goſpel*, by a reverend Author, and ſet down in his Book, A *Confutation of certain Articles* againſt this Sect, which we ſhall give account of by and by.

The Libertines. *Their Doctrines.*

The *Libertines* alſo came under the Denomination of this *Family*, and ſprang from them. The Sum of whoſe looſe Opinions ſet down and gathered from their Books by the aboveſaid Writer, take as follows. 1. They affirmed, that the Preaching of the Word was not the ordinary Means to come to the Knowledge of the Word; but by Reaſon. 2. That no Man that is faulty himſelf can preach the Truth to others. 3. Thoſe Preachers which did take in hand to preach the Word of God before Man be regenerated, took the Office of the Holy Ghoſt out of his Hand. 4. Thoſe that were Doctors and Learned, could not preach the Word truly: The Reaſon was, becauſe Chriſt ſaid, *It was hidden from the wiſe aud prudent, and was revealed to ſucklings and babes.* 5. There was no Devil but ſuch as the Painters made. 6. They which have the

ANNO
1579.

Spirit of God know all things. 7. That we ought not to give our Alms to Beggars. For that they lived in the Conſumableneſs. And that there was no Beggar in *Iſrael*. 8. That Marriage was a Sacrament, and wonderful Speculation. 9. That there were Myſteries and great Speculations in the *Maſs*, if they could be attained unto: and that it was a God-Service. 10. Alſo, that the Service that we had taken for a God-Service was not ſo. And in ſo taking it, both they and we were deceived. 11. That *Adam* did not Sin at all. Their Reaſon was, that *Adam* did not Sin, but the Woman. 12. That there was no Man God's Child, but he that could ſhew his Pedigree. 13. That the Martyrs in Queen *Mary*'s Days ought not ſo to have died. For in ſo dying they deſtroyed the Temples of God. 14. That whoſoever had God's Spirit could not Sin. And that the Prophet *David* did not Sin, after that Time that he had received the Holy Ghoſt. 15. That a Man ought not to weary his Body in Travel and Labour. For they ſaid, the Holy Ghoſt would not tarry in a Body that was weary and irkſome. 16. That where there was any Contention, there was not the Spirit of God. For that the Spirit was not divided. 17. That the Witch, which raiſed up the Devil in the Likeneſs of *Samuel*, was no Witch, but the Wiſdom of God; and the Spirit that ſhe raiſed up was *Samuel* himſelf. 18. That *Adam* was the Son of God, otherwiſe than by Creation. 19. That there were many Books, beſides the Bible, which *Eſdras* ſpeaketh of, that ſhould be revealed and come abroad before the End. 20. That the Bible was not the Word of God, but a Signification thereof. And that it was but Ink and Paper: but the Word of God was Spirit and Life. 21. That they might not ſpeak the Truth boldly and openly: becauſe the Truth would not be heard. 22. That there were ſome then living, which did fulfil the Law in all Points.

The Spirit of Enthuſiaſm prevaileth among many.

All theſe Tenets were either found expreſly aſſerted in their Books, or confeſſed and owned by them in Conference, as was ready to be teſtified by thoſe that had talked with them. So ſtrangely had the Spirit of *Enthuſiaſm* and *Fanaticiſm* tranſported many in thoſe Days. And the Principles ſo evidently glancing favourably towards the Religion of Popery, rather than that of the Reformation, may give good ground to conjecture that the Hand of the Enemy was in all this Schiſm. And all this large Hiſtorical Account of the *Family of Love* ſhews, what Reaſons the Queen had to ſend her Letters to the Biſhop of *Norwich*, to take care for the Suppreſſion of this wild Sect, as was related before. Which notwithſtanding got ground.

The Danger of this Hereſy at this Time.

And now to come to this preſent Year 1579. and to ſee what Footing it had now gotten: This I take from the Words of the Writer of *the Confutation* printed this Year, in his Epiſtle Dedicatory to the Bp. of *Ely*. ‘The ‘Danger of this Poiſon flowed from this *Lovely Family*. Of the Hereſy itſelf, in one word to utter the Truth of that which almoſt by the ‘Experience and Practice of three whole Years [now it was *September* ‘1579.] he had found to be true, that it was the moſt peſtiferous and ‘deadly Hereſy of all other. Becauſe there was not almoſt any one ‘particular erroneous and ſchiſmatical Fantaſy, whereof the *Family of* ‘*Love* had not borrowed one branch or other thereof. The Increaſe of ‘it was great; and that daily: becauſe the Withſtanders were not many. ‘The Defenders were wily as Serpents, and would fain in Life ſeem innocent and unblameable. In profeſſion of the one they boaſted very ‘much:

‘ much : Of the other they walking very cloſely, did juſtify themſelves, ‘ becauſe few had to find fault with them. Yet had they their loathſome Spots and ugly Deformities.

Their Books.

‘ Their Books were many, diſorderly and confuſedly written, both ‘ for Matter and Manner of things delivered in them. Their Phraſes ‘ were ſuch as the Scripture ſpeaks of ; *Clouds without Water*, Lightning ‘ without Rain. Their Bloſſoms were as Duſt, and their Fruit as Rottenneſs.

This Sect continued to later Times.

This *Familiſm* could not be rooted out, (however abſurd it was) but it remained even to the laſt Age ; when one *Randal* was a Preacher to theſe Sectaries, in an Houſe within the *Spittle-Yard* without *Biſhopſgate, London*, in the Year 1645. teaching this very Doctrine, and many People flocking after him. Which gave Occaſion to a Book to be written againſt them in the ſaid Year : bearing this Title, *A brief Diſcovery of the blaſphemous Doctrine of* Familiſm*: Firſt conceived and brought forth into the World by* Henry Nicolas *of the* Low Countries; *and now very boldly taught by one Mr.* Randal, *and ſundry others in and about the City of* London*: Whom Multitudes of People do follow* ; *and which Doctrine many embrace.*

Puritans. *One of them writes for Favour to the L.* Burghley.

The diſaffected to the Communion of the Church of *England*, and ſuch as laboured after a Diſcipline different from that eſtabliſhed, were now very uneaſy ; having received ſeveral Checks, and ſome of their Leaders called up to anſwer for their Diſobedience. At this Time they uſed their Intereſt with the good Lord *Burghley*. And he, though ſteddy in the Principles and Practices of the Church, yet recommended ſometimes their Cauſes to the Biſhops, whom it concerned, and ſo left them. I will ſpecify the earneſt Letter of one of them, writ to him this Year ; with the Arguments he thought fit to uſe to him, with a Freedom not very decent, nor perhaps very acceptable to a Perſon of his Quality. Putting him in mind of his good Education in his younger Years ; of his hearty embracing of pure Religion : and withal, his Frailty in too much Compliance with the Religion under Queen *Mary* : Checking him for his going along with this preſent Queen, and thoſe that laboured to hinder any further Reformation of what was wanting towards the Purity and right Diſcipline of the Church : And exciting him now to more Zeal for this, and to make more bold Application to her Majeſty in that behalf. This Man was one *Prowd*, Parſon of *Burton* upon *Dunmore*.

The Sum of his Letter.

‘ He tells him firſt of his bringing up in true Religion : Of things ‘ publiſhed by him, to the Comfort of the Brethren : which made him ‘ ever to love and reverence him in his Heart. Of the Report of him ‘ afterwards, that he had openly revolted from Religion, to idolatrous ‘ Service in Queen *Mary*'s Reign. By which he conſented to all the ‘ Blood of the Prophets and Martyrs then ſhed unrighteouſly. And that ‘ he came not to God's perſecuted Church, [fled abroad into voluntary ‘ Exile for the Goſpel] that was not polluted with Idolatry. For whoſe ‘ ſake, and for the Sufferings of the Juſt, he perſuaded himſelf, that he ‘ and all then in Authority fared the better : that he confeſſed not his ‘ open Fall into Sin, nor asked Mercy at God's Hands for it, as others ‘ did. That afterwards he gave his Conſent to the building of God's ‘ Church, not built in all Points ſo perfect as the other, that was built ‘ without any lawful or godly Magiſtrate ; and left in thoſe Days for an

'Example to have been followed. And that he was one of them that 'at the firſt maintained that for which many godly Men loſt their Livings: and by little and little by the Practice of Papiſts, good Juſticers 'diſplaced; profitable *Exerciſes* put down: as likewiſe, Prayers and 'Faſtings ſometimes uſed; where Tears were ſhed for their own Sins, 'and for the Abomination of *Jeruſalem*. And adding, that it was ſaid 'likewiſe, that he feared to exaſperate the Prince, and to make her 'worſe in Religion. That he ſpared his Plainneſs: and had not dealt 'with her ſo plainly from time to time as his Knowledge required, both 'touching God's Church and her own Preſervation, and the Safety of 'the Commonwealth, and the Encreaſe of God's Goſpel. Of all this 'he knew little but by Hearſay. But that the Knowledge of God and 'the Benefit of his Prince ſhould move him to be bold and courageous; 'venturing his Life for her, as ſhe did daily for him. And when 'could he do God, and his Prince and Country better Service than 'now?

At laſt he ſeemed to hint at the Duke of *Anjou*, who was coming into the Kingdom to Court the Queen: Shewing his Concern, leſt his Practice of Popery here might be prejudicial to the State of Religion: fearing that he was too well fixed in that Religion, to make any Promiſe or Profeſſion to the contrary. And all this Letter he committed to his Lordſhip's Diſcretion: which as none but himſelf knew the Writing of, ſo he might burn it, if he pleaſed. Theſe are but ſhort Contents of this Letter. The whole from the very Original, I have preſerved in the *Appendix*: where it may deſerve Remark, how this Man took upon him to judge, cenſure, rebuke and counſel that great Privy Counſillor. N°. XXII.

Abuſes of Commiſſions for Concealments.

Frequent Wrongs had been done unto Cathedral Churches, Colleges, Hoſpitals, the Companies in *London*, and other religious Foundations, by means of Commiſſions for concealed Lands and Poſſeſſions; obtained of her Majeſty, by Men, that ſhewed themſelves greedy of getting what they could by that means, whoſoever ſuffered by it. Of this great Complaints had been made to the Lord Treaſurer, as we have in other Places of this Book, and elſewhere related. This Abuſe came to the Queen's Ears. For the Remedying whereof, ſhe graciouſly ſet forth her Proclamation, *for revoking certain Commiſſions for Penal Statutes, about theſe Concealments.*

A Proclamation againſt them.

Setting forth, 'That ſhe found great Miſcarriage in the Execution of 'ſundry her Graunts, made to divers Perſons touching certain Penal 'Statutes, made and ſet forth for the common Benefit and Utility of 'her People, and touching the obtaining and recovery of Lands and 'Tenements concealed, and of ſundry Bands, Forfeitures, and other 'things pretended, to be unjuſtly with holden and concealed from her 'Highneſs and her Crown. By pretence whereof ſhe perceived a great 'Number of her loving Subjects contrary to the Intention of her ſaid 'Graunts in many Caſes, (though not offending) to have been greatly 'vexed and moleſted: and the Law not thereby any thing the better 'executed, but in ſome Parts rather impaired. Nor any ſuch Profit 'recovered or obtained to her Highneſs, as upon ſuch Executions and 'Concealments was pretended.

The Grievance.

No Benefit obtained.

'That ſhe moſt graciouſly minding the common Quiet and Profit of 'her Subjects, and willing to remove all Occaſions of ſuch Griefs to 'her People, as things whereof ſhe always had had, and ſtill hath utter miſliking; expreſly willed and commanded, that the Execution of all ſuch ſpecial Graunts and Commiſſions, made to particular Perſons touching the Premiſſes; and all Commiſſions not being returned into any her Majeſties Courts of Records, made upon, and by vertue of any ſuch Graunts, ſhall from henceforth ceaſe. And that no new Commiſſions upon any the Graunts aforeſaid, do from henceforth paſs any her Majeſties Seals: Nor any Proceſs or Writ to be awarded; nor Information from henceforth received upon, or by vertue of any ſuch Graunt or Commiſſion.

'And further, no Commiſſions or Commiſſioner or other Perſon whatſoever, already authorized to execute any ſuch Graunt or Commiſſion, from henceforth to deal or proceed any further by Inquiſition or Juries, Examination of Witneſſes or Certificate, or by any other Ways and Means whatſoever; to execute any the ſaid Graunts or Commiſſions, upon Pain of Impriſonment, and incurring her Majeſties Diſpleaſure, *&c.*

'She prohibited all Juſtices of the Peace, Miaors, Sheriffs, Conſtables, *&c.* as they tendred the avoiding her high Diſpleaſure, from henceforth to be in any wiſe aiding or aſſiſting to the Execution of any the ſaid Statutes or Commiſſions. And the Juſtices of the Peace, Maiors, Sheriffs, *&c.* to attach and apprehend all and every ſuch Offenders that ſhould preſume to execute any of the ſaid Graunts or Commiſſions: and them to commit to the common Goal of the County, there to remain without Bail or Mainprize, until her Majeſties Pleaſure, *&c.*

Suits commenced, depending.

'Provided nevertheleſs, that where by Means of the ſaid Graunts, divers Suits were already commenced by the Parties, and ſome of them depending in ſundry her Majeſties Courts by way of Information, or otherwiſe, at the Charge of the ſaid Patentees, ſhe being minded to put the ſame Suits to ſome good End, with the reaſonable Contentation of her Subjects; by vertue hereof authorized the Lord Chancellor, the Lord Treaſurer of *England*, the Chancellor of the Court of *Exchequer*, and the Barons of the ſame Court, or two of them, whereof the Lord Chancellor to be one, for all Cauſes determinable in the *Chancery*; and the Lord Treaſurer one for all Cauſes determinable in the *Exchequer:* To hear, order, end and compound all the ſaid Cauſes, as ſhould ſtand with Equity, to the Quiet of the Parties moleſted, and the reaſonable Satisfaction of the Patentees.' Dated at *Greenwich*, the 15th of *December*. The 22d Year of Our Reign.

Proclamation for the Length of Swords,&c.

To this Proclamation let me add two or three more publiſhed this Year. One was for *the Length of Swords and Daggers*, &c. for the better Prevention of ſhedding of Blood. This was but the Proclaiming again of the Branch of a former Proclamation, publiſhed the 12th of *Feb.* in the 8th Year of the Q.'s Reign, *Anno* 1566. concerning Swords, Daggers, Rapiers and Bucklers: Commanded by her Highneſs to be put in Execution; and of all her loving Subjects to be obeyed and kept, upon Pain of her Majeſties high Indignation, and the Penalty in the ſame contained. The Branch or Clauſe of the ſaid Proclamation was:

‘ *Item*, Her Majeſty ordereth and alſo commandeth, that no Perſon ſhall wear any Sword, Rapier, or ſuch like Weapon, that ſhall paſs the Length of one Yard and an half a Quarter of the Blade at the utmoſt: Nor any Buckler with any Point or Pike above two Inches in Length. And if any Cutler, or other Artificer ſhall ſell, make or keep in his Houſe, any Sword, Rapier, Dagger, or ſuch like, contrary hereunto, the ſame to be impriſoned and make Fine at the Queen's Majeſties Pleaſure; and the Weapon forfeited. And if any ſuch Perſon offend a ſecond Time, then the ſame to be baniſhed from that Place and Town of his dwelling.’ Given at Our Palace at *Weſtminſter*, the 12th of *February*, in the 22d Year of our Reign.

The Queen alſo ſhewed her Care of her peaceable Subjects by iſſuing out her Proclamation in the Month of *July*, the Year before, *viz.* the 21ſt of her Reign, againſt carrying Pocket Piſtols, called *Daggs*, Handguns, Harquebuzes, Callivers and Coats of Defence. And for the preventing her good Subjects being abuſed or wronged, travelling abroad in their lawful Callings, ſhe would not ſuffer any to carry ſuch private Arms. And this was iſſued out for the further Direction and more effectual taking Place of ſome former Proclamation.

Proclamation againſt the common Uſe of carrying Daggs, &c.

The Purport of this Proclamation was, ‘That the Diſorder was grown very great in common carrying of Daggs, Piſtols, and ſuch like, not only in Cities and Towns, but in all parts of the Realm in common High-ways; whereby her Majeſties good, quiet People, deſirous to live in peaceable Manner, were in fear and danger of their Lives, to travel abroad for their neceſſary Buſineſs, by means of the Multitude of the Evil-diſpoſed, that commonly carried ſuch offenſive Weapons; being in time of Peace only meet for Thieves, Robbers and Murtherers. Whereupon, upon the general Complaint made by the Multitude of her peaceable People, ſhe gave ſtrait Charge to all manner of Officers, to whom the Execution of the former Proclamation did appertain, that they ſhould with ſpeed take Order, how the Contents of the ſaid Proclamation might be ſpeedily put in due Execution. And to that End ſhe commanded all Mayors, Sheriffs, Bailiffs, *&c.* to aſſemble themſelves to ſome accuſtomed Places; and there to ſet ſpecial Order, and appoint ſpecial Miniſters to enquire of the Default of the Execution of the foreſaid Proclamation, and to provide duly for the Execution thereof.

‘She took notice alſo of great Diſorder grown of common carrying abroad, in Towns and Fields, great Pieces, as Harquebuzes, Calivers, *&c.* under colour of Learning, or exerciſing to ſhoot therein, to the Service at Muſter, appointed in ſundry Counties, for the common Service of the Realm. A Matter to be in good ſort favoured: but not to be miſuſed. But through the general carrying of them in Places, not appointed for ſuch Muſters, and by frequent ſhooting with them, in and near Cities, Towns Corporate, or the Suburbes thereof, many Harmes did enſue, and Occaſions like to encreaſe of great danger by ſuch Liberty, permitted for the Uſe of ſuch offenſive Weapons: Therefore ſhe forbade all to ſhoot in theſe great Pieces; in any manner of Hand-Gun, Harquebuz, *&c.* charged with Bullets, or without, in any Place, but only in and at the Places that are, or ſhould be appointed for common Muſters, by the Direction of the Commiſſioners for 'general Muſters; or elſe at, and in ſuch Places as are or ſhould be appointed for meet Places, either within great Cities, or the Suburbs, or in Places far from Towns of Habitation; for the Exerciſe of ſhootin ſuch Pieces.

'No Perſons alſo ſhould uſe any ſhooting in any ſmall Pieces, within two Miles of any Houſe, where her Majeſty ſhould reſide, during the Time of her Majeſties reſiding. And ſhe charged the Marſhal of her Houſe to be careful by himſelf and his Miniſters, to ſee the due Obſervation thereof. And if he ſhould find any to offend therein, not only to commit him to Priſon, but to advertiſe the Queen or her Privy Council thereof: that ſome further extraordinary Puniſhment might be extended upon ſuch audacious Perſons, as ſhould adventure to offend ſo near the Place where her Majeſties Perſon ſhould be.

Privy Doublets of Defence.

'Divers of late alſo wore privy Coats and Doublets of Defence: thereby intending to quarrel and make Frays upon others unarmed: and to preſume audaciouſly to apparel themſelves with the ſame privy Armour, not only within Cities, Towns, and publick Aſſemblies, but within her Majeſties Court. Which was to the great Offence and Contempt of her Highneſs, and to the Hurt of divers her Majeſties good Subjects. Therefore ſhe expreſly did prohibit all and every of her Subjects whatſoever, the wearing of any ſuch private or ſecret kind of Coat or Doublet of Defence.

'And ſhe charged all manner of Officers in Cities, Towns, and other Places, to make ſearch for all manner of ſmall Daggs, called *Pocket Daggs*, as well in any Man's Houſe, to be ſuſpected for the ſame, as in the Shops and Houſes of Artificers, that uſed to make the ſame. And alſo them ſhall ſeize, and take into their Cuſtody.

'None to make or amend, or to bring into this Realm any ſuch Daggs, commonly called *Pocket Daggs*, or ſuch like, upon Pain of Impriſonment. And whereſoever any have made any ſuch ſmall ſhot, to be bound in reaſonable Sums to the Queen, not to make nor put to Sale, or otherwiſe utter any ſuch ſmall Pieces, as were commonly called *Pocket Daggs*, or that may be hid in a Pocket, or like Place about a Man's Body, to be hid or carried covertly, *&c.*

'Her Officers that had Authority to enquire of the Breach of her Majeſties Peace, to aſſemble themſelves preſently, and ſo monthly, between this and *Chriſtmas* next. And there by a Jury of ſufficient Perſons to be ſworn, or by other Miniſters, to be by them deputed; to enquire of the Obſervation of all the Points herein contained.' Given at Our Manour of *Greenwich*, the 26th of *July*, the 21ſt Year of Our Reign.

The Occaſion of this Proclamation.

That which gave Occaſion to this, was two Accidents that happened about that Time: which highly provoked the Queen, and juſtly moved her; (as well as her Regard to her honeſt Subjects, for their ſafe and quiet paſſing abroad about their lawful Occaſions) one was the diſcharging of a Piece while the Queen was in her Barge, with the *French* Ambaſſador, going to *Greenwich*; which wounded one of her Bargemen. The other was, a Piſtol ſhot at ſome one Perſon of Quality not far off the Court.

Proclamation for Apparel.

A Proclamation came forth alſo this Year, (as there had been divers before about *Apparel*) for checking the Exorbitances and Expences thereof, and for preſerving a Diſtinction in the Queen's Subjects according to their different Qualities. This was intitled, *A Proclamation, with certain Clauſes of divers Statutes and other neceſſary Additions.* Firſt publiſhed in the 19th Year of the Queen: and now revived by her Highneſs Commandment, to be put in Execution, upon the Penalties in the ſame contained. This bore date the 12th of *February*, the 22d Year of the Queen. Another Proclamation for Apparel was ſet forth in the Year 1577. with certain Additions of Exceptions. And before that, in the Year 1565. Dated in *February*, the 8th Year of her Reign. Of which I have taken notice elſewhere.

Another Proclamation was ſet forth, occaſioned by *ſlanderous Speeches* and Books publiſhed againſt the Duke of *Anjou*, that was come over to court the Queen. This may be read before.

The Obſervation of Lent *required.*

Care was taken yearly for the due Obſervation of *Lent*, and for abſtaining from killing and eating Fleſh, during that Seaſon. And Proclamations from time to time were iſſued out for that Purpoſe. But this Year a ſtrict Letter was ſent from the Lords of the Privy Council to her Majeſties Juſtices of the Peace, for the preſſing and better Obſervance of the ſame. The Minutes whereof, (being reviewed and corrected in many Places by the Lord *Burghley*'s own Hand) do follow, *viz.*

The Lords of the Council's Letter for that Purpoſe.

‘After our harty Commendations. Albeit that it were to be lookt for, that the Conſiderations of your ſelves, having Charge hereto; and her Majeſties former Proclamations and Commandments alſo from Year to Year expreſt by our Letters, in a Matter ſo neceſſary for good Order, and ſo beneficial to the Commonweal, ſhould move you to have care to the due keeping of Abſtinence from eating Fleſh in the *Lent*, and the Days appointed for the forbearing thereof: Yet ſeeing by ſundry Means we are given to underſtand, how negligently the ſame is lookt unto in ſundry Parts of this Realm; and eſpecially in Inns and Taverns, common Tables, tippling, and victualling Houſes; And that by Sufferance and Impunity thereof, ſuch licentiouſneſs is rather encreaſed than repreſt.

‘It hath been thought neceſſary, and ſo it is preciſely commanded by her Majeſty, that you ſhould be now eſtſoons ſtreitly charged, more ſeverely to ſee unto your Duty in this behalf. And not only to have care to put in Execution her Majeſties ſaid Proclamation, and ſuch Orders as have been heretofore appointed againſt the killing, dreſſing and eating of Fleſh in thoſe Times, and in ſuch common Houſes of Aſſembly; but alſo to deviſe by all other good Means, how the Offenders in this Caſe may be reſtrained and puniſhed for ſuch Diſorders. And in that part we think you ſhould do very well to appoint ſpecial Perſons, being thereto well diſpoſed, to uſe Searches weekly, or oftner, in the Towns and Thorowfares, where Inns and ſuch common Houſes for eating and drinking are kept; at ſuch times as there ſhall be any Suſpicion, that there is any Offence committed in the Caſe aforeſaid.

[All this that follows is the Lord *Burghley*'s own Hand.]

The Puniſhment.

‘And upon knowledge of the Breach of good Order in this Caſe, to cauſe open Puniſhment, not only of ſuch as ſhall eat Meats ſo prohibited, but of the Houſe-keepers and Utterers. And for more Puniſhment, if they be Victuallers, beſides Impriſonment, to diſcharge them

ANNO 1579.

'from victualling: and there to bind them for more Terror. And 'where you ſhall think it alſo convenient, upon any probable Suſpicion, 'either of Butchers or Victuallers, to bind them in ſome good Sums 'of Money to her Majeſties Uſe, not to offend in this behalf: and in 'the reſt to follow the Orders preſcribed in the former Proclamations 'and Letters ſent for that Purpoſe.

CHAP. XIX.

Books publiſhed this Year. A Confutation of the Principles of the Family of Love: *By* William Wilkinſon: *and another by* J. Knewſtubs. *A Book in anſwer to the Aſſertion, that* The Church of *Rome* is the true and Catholick Church. *The* Gaping Gulf: *By* J. Stubbs. *His Letters wrote with his Left Hand. Some further Account of him, and his Abilities.* Plutarch'*s Lives ſet forth in* Engliſh *by Sir* Thomas North. *Catalogue of the Biſhops of* Exon. *A Book of Simples and Surgery, by* William Bullein. Egyptians *and* Jews *pretending to do Cures by Palmiſtry and Charms in theſe Times.* Richard Bullein, *a Divine and Phyſician.* Hugh Broughton *Fellow of* Chriſt'*s College,* Cambridge; *outed of his Fellowſhip (founded by King* Edward) *wrongfully. His remarkable Caſe. The Deciſion of a College Statute; being the Ground of this Contention. One undertakes to make Salt-petre. One offers to fortify the Sea Ports of* England *and* Ireland. *The Names of the Queen's Privy Counſillors.*

NOW I proceed to the mention of divers Books that came forth this Year: and ſome Accounts thereof, and their Authors; with ſome other private Matters incident.

A Confutation *writ againſt the* Family of Love.

One was writ againſt the Sect of the *Family of Love*. Of which ſeveral things have been ſaid already. It bore this Title, *A Confutation of certain Articles, delivered unto the* Family of Love: *With the Expoſition of* Theophilus, *a ſuppoſed Elder of the ſaid* Family, *upon the ſame Articles.* By *William Wilkinſon*, M. A. and Student in Divinity. Printed by *John Day*, dwelling under *Alderſgate*, 1579. To this Book the Biſhop of *Ely* gave his own Teſtimonial, in theſe Words. 'Peruſing 'over this little Treatiſe of Mr. *Wilkinſon*, I could not but allow his 'Diligence and painful Travel in this heretical and ſchiſmatical World. 'And I would heartily wiſh of God, that our Church of *England* might 'be well weeded from thoſe two great Errors. For it is high time.

The Bp. of Ely'*s Recommendation of it.*

Richard Ely.

To him he dedicates his Book. And why.

To this Biſhop he makes the Dedication of his Book. And the rather; becauſe, he ſaid, within the Iſle of *Ely*, and otherwhere within his Lordſhip's Dioceſe, divers did ſuſpect that to be true, which common Fame reported, that daily thoſe increaſed: which in the End he feared, might wonderfully diſquiet (as it had already began in divers Places) and moleſt the Church of God.

The Writer's Principles.

In the Epiſtle to the Reader, he tells him of what Principle he was, *viz.* 'One that heartily deſired the Promotion and Furtherance of God's true Religion; the Increaſe of a true Faith, the Fear of God, the Quietneſs of our *Engliſh* Church, and the utter Ruin and Aboliſhing of all Papiſtry, Atheiſm, and Heretical Sects and Schiſms whatſoever.' And that which gave Occaſion to his writing this Book, was, that he reading certain Books of *H. N.* and conferring with certain of that *Lovely Family* in the Iſle of *Ely*, was by them requeſted to ſet down unto them in Writing, for his further Inſtruction thoſe Doubts; which he did not underſtand, either by the Means of the Unuſualneſs of their Method in writing, or the Novelty of their far-fetched Phraſes, or their wrong and wreſted Allegories, or their Divinity not heard of; all in an affected rough-trotting Stile.

Fourteen Articles of Hereſies and Errors by them taught.

His Method was this. In the Beginning of his Book, he ſet down *A brief View of the Hereſies and Errors of* H. N. under Fourteen Articles. Which he confutes in his enſuing Treatiſe. Firſt, That we have no Church. Secondly, That we have no Truth. Thirdly, We have no Baptiſm. Fourthly, We have no Forgiveneſs of Sins. Fiſthly, We have no Miniſtry. Sixthly, Concerning being united and godded with God. Seventh, What he ſaith of himſelf, and his extraordinary Calling. Other Articles were, concerning his Revelations: Of Shrift uſed in his *Family*: That he diſliked the Preaching of the Word; and what he termed it. That it was lawful for thoſe of the *Family* to diſſemble. He makes God the Author of Sin; and the Sinner guiltleſs. This is in ſhort the Sum of thoſe Articles that *Wilkinſon* gathered out of *H. N's* Book. Which he exhibited unto a Friend of his to be conveyed unto the *Family of Love*, that he might be certified of the Doubts in them contained. At length one who called himſelf *Theophilus*, ſent him Anſwers to them with a Letter, and an Exhortation annexed: Beginning thus: 'To the Collector of theſe after expreſſed Articles, that out of his malicious Mind perverted the Senſe and true Mind of the Author, and framed ſundry of them into Errors; and to the reſt of his Aſſiſtants in theſe and ſuch uncharitable Dealings, whereſoever they be, Greeting.' *Wilkinſon* replies to *Theophilus* Paragraph by Paragraph: and proves his Aſſertions out of their own Books. And concludes his Book by a ſhort Tract, conſiſting of *Notes to know an Heretick*, eſpecially an *Anabaptiſt* [whoſe Opinions this *Family* eſpouſed] with the Opinions and Behaviour of them out of divers Authors. And prrticularly *Bullinger*; who ſhewed the ſeveral Sorts and Sects of them: As *Anabaptiſts*, *Apoſtolicks*; ſuch uſed no Weapon, Staff, Wallet, Shoes, Money, *&c.* They preached on Houſe-tops, *&c.* Anabaptiſts, *Spiritual Sinleſs* Anabaptiſts: Anabaptiſts, that uſe to hold their Peace, and pray: Anabaptiſts *Enthuſiaſts*: that boaſted much of the Spirit and Revelation. Groſs and impure Anabaptiſts, called *Free-Brethren*. *Libertine* Anabaptiſts. The Anabaptiſts of *Munſter*: That deſpiſed and ſpoke againſt Magiſtrates.

Theophilus *his Preface to his Anſwer.*

Anno 1579.

Another Book againſt this Sect: By Knewſtubs.

Another Book in *Quarto* came forth this Year againſt the ſame *Family*, by *J. Knewſtubs*: Called, *A Confutation of certain monſtrous and horrible Hereſies, taught by* H. N. *and embraced by a Number, who call themſelves* The Family of Love. Dedicated to the Right Honourable *Ambroſe* Earl of *Warwick*, Maſter of her Majeſties Ordnance. In this Epiſtle he commended unto his honourable Care, ‘ The Redreſs of a ‘ dangerous Enormity, which of late had broken out in this Land: ‘ He meant, this *Atheiſm*, as he called it, brought in by *H. N.* and ‘ that his Houſhold, who would be called *The Family of Love.* And ‘ that this Service which his Honour might do unto God, would be ‘ great: And that the Cauſe ſo nearly touching the Glory of God, he ‘ was in good Hope, that this which had been ſaid by him, would ſufficiently perſuade his Honour to enter into ſome ſpeedy Care and Conſideration to ſuppreſs ſo great and grievous a Danger.’ Such were the Apprehenſions of this Sect at this Time’

A Book againſt the Aſſertion that the Church of Rome *is the true Church.*

The ſame Author ſet forth another Book, againſt another ſort of Errors: being an Anſwer to certain *Aſſertions*, tending to maintain the Church of *Rome* to be the true and Catholick Church. It was dedicated to thoſe Gentlemen in *Suffolk*, whom the *true worſhipping of God had made right Worſhipful.* This Book was occaſioned by one, who had drawn up certain Aſſertions: and required *Knewſtubs* (in way of Challenge) to anſwer them. But after he had made his Anſwer, the other, who gave him the ſaid Aſſertions, would not vouchſafe the reading of them: Perhaps leſt he ſhould be convinced. Whereupon he was adviſed by ſome of his Friends to publiſh them. Of theſe *Aſſertions*, the Firſt was this. ‘ It is an Article of our Faith, to believe the ‘ Catholick Church; whoſe Schoolmaſter is the Holy Ghoſt. And ‘ therefore in the Creed that Article is placed next to the Article of the ‘ Belief of the Holy Ghoſt. By whoſe continual Inſtruction and Aſſiſtance, being directed, ſhe cannot err in Matters of Faith. For, as St. ‘ *Paul* ſaith, *She is Columna & Firmamentum Veritatis.* So that we ‘ are all bound here to believe and obey: Yea, however it ſeem to our ‘ Senſe and Underſtanding.’ This is a Taſt of theſe *Aſſertions*, which that learned Man thought fit to anſwer, and to make publick his Anſwers to.

The Diſcovery of the Gaping-Gulph.

Now came forth alſo that famous Book (mentioned before) of *J. Stubbs* againſt the *French* Match, *Monſieur* being then come into *England.* Which highly provoked the Queen, as well as reproached that Prince. It was intitled, *The Diſcovery of a Gaping-Gulph; wherein* England *is like to be ſwallowed by another* French *Marriage: if the Lord forbid not the Banns, by letting her ſee the Sin and Puniſhment thereof.* Therein is this Expreſſion: ‘ Her Majeſties Father King *Henry* ‘ the Eighth, had a Law paſt by Parliament in his Time, that whoſo ‘ had unlawfully known that Woman, with whom he was like to marry, ‘ and did not before Marriage come and bewray it, ſhould upon the ‘ Matter afterward detected, be holden little better than a Traytor. His ‘ Care to have a good Woman was Chriſtian and Royal. He wiſt well, ‘ as the Preamble of thoſe Statutes purpoſed, beſides the private Contentation to himſelf, that as well the Sins of Fathers and Mothers, as ‘ the Plague of their Sins, deſcended to the Children. And conſidering the Children were to be left Governors of the Land; (which ſo ‘ alſo might have part in the Puniſhment) his Care was ſo much more

‘ to be approved, becauſe it was alſo for the Commonweal.’ Reflecting by theſe Words upon the diſſolute Life of *Monſieur*.

A leud ſeditious Book.

Theſe and many ſuch like Expreſſions were ſo provoking, that a Proclamation was iſſued out, as was ſhewn before, againſt the Book; wherein it was ſtiled, ‘ *A leud ſeditious Book*, raſhly compiled and ſe‘cretly printed; and afterwards ſeditiouſly diſperſed into ſundry Corners ‘ of the Realm; containing an heap of Slanders and Reproaches againſt ‘ the ſaid Prince; bolſtred up with manifeſt Lies, *&c.*’ and a great deal more contained in that Proclamation.

A Letter of Stubbs *the Author, with his left Hand.*

I meet with a Letter of this *Stubbs* to his Friend and Camerade, Mr. *Michael Hicks*, then of *Lincolns-Inn* (of which Inn of Court *Stubbs* was) writ with his Left Hand, his Right being cut off; being yet a Priſoner in the *Tower*: Subſcribing himſelf, after his Name, *Sceva*: as he uſually did at the End of his Letters, of which I have ſeen ſome. Part of this Letter was in theſe Words: ‘ I recommend me to you, and your ‘ honeſt Crew, [ſome of their Society in *Lincolns-Inn.*] The Lord ‘ make you all to increaſe in Hability and harty Will to ſerve the Lord, ‘ and his Church. Farewel to all. Pray for your old reſtrained Friend, ‘ that he may never commit any thing, unworthy any your godly Ac‘quaintances, or that ſhould make you aſhamed to acknowledge him to ‘ be that he is, your loving and faithful Fellow,

John Stubbe Sceva.

Another Letter of his good Purpoſe.

Another Letter of his, writ with his Left Hand the next Year, was dated in *July*, 1581. being then at *Thelmeton* in *Norfolk*, [or *Thelveton.*] Wherein he writes with a great Senſe of Religion, and purpoſe of a more ſtrict Behaviour towards God; with Counſel of the like Import to Mr. *Hicks*, his foreſaid old Friend. Whoſe Converſation, with ſome other Gentlemen, uſed to be more facetious and airy: Writing thus familiarly: ‘ I ‘ pray thee, good *Michael*, pray for me, that after ſo much time to no ‘ purpoſe ſpent, I may now give my ſelf from ſuch Delights or Compa‘nions which are vain, and have no Furtherance in them to Godlineſs; ‘ but rather draw back from an earneſt Profeſſion thereof. And that ‘ now after forty Years almoſt of my vain Life, I may redeem the Time, ‘ by giving my ſelf ſeriouſly to a ſincere Profeſſion of Chriſt. So as I ‘ may feel the Power of his Death and Reſurrection in my Soul and ‘ Body. That I may give continually ſome time to an ordinary and ‘ ſtanding Exerciſe of the Word. That I may chuſe the Godly, and ‘ none other to be my Company: and to be aſhamed to have any ‘ any other for my near Familiars. That finally, I may determine upon ‘ ſome certain Calling; wherein to ſerve the Lord, and my Country, ‘ where I dwell. Pray this for me, and I will pray alſo the ſame for ‘ you. If you have leiſure, write again. The Lord direct you in all ‘ theſe by his Holy Spirit, and keep you ever his.’ *Thelmeton*, 22d of *July*, 1581. By your own and conſtant Friend,

John Stubbe Sceva.

His Aſſociates; and Character before his Troubles.

I tranſcribe the whole Letter, for the Subſtance of it, as well as the Writing; proceeding from ſuch a memorable as well as unhappy Gentleman, more out of honeſt Zeal than Malice. I add, that he was ſometime of *Benet* College in *Cambridge*: and removed thence to *Lincolns-Inn*. His Acquaintance and Aſſociates there were of the more learned and ingenious Sort: as *Drury*, *Blyth*, *Spenſer*, *Brenthwait*, *Calthorp*, *Southwel*, and Mr. *Hicks*, afterwards one of the Secretaries of the Lord Treaſurer *Burghley*. All whom he ſtiles in one of his Letters, *His good Maſters of the Bar, and Friends of* Lincolns-Inn. And how well he was eſteemed, before he fell into his Troubles, may appear by a Letter written by *Robert Southwel* from *Venice* in his Travels, to his Friend, the ſaid Mr. *Hickes*, in the Year, 1575. 'I know none that in every account I reckon of more, than of your ſelf; or unto whom I am more beholden: joyning with you Mr. *Stubbs*. Which as I would chuſe for Commiſſioner of the weightieſt Cauſe that ever ſhall behap me, *&c.*

He anſwers Cardinal Allen *his* Engliſh Juſtice.

And the Eſteem that he had afterwards for his Learning and Abilities may appear hence, that the Lord Treaſurer choſe to employ him ſome Years after, in anſwering a Popiſh Book of great Vogue in thoſe Times, called, *The Engliſh Juſtice*, written by Cardinal *Allen*, upon the Execution of certain Popiſh Traitors. Which Book was anſwered by this Man. And the Copy being finiſhed, the aforeſaid Lord thought fit to have it carefully reviewed firſt, and examined by ſome judicious Perſons, before it ſhould be publiſhed. For which Purpoſe he deſired two learned Civilians, Dr. *Byng* and Dr. *Hammond* to peruſe it, and give him their Judgment of it. Which accordingly they did: And the Account they gave thereof, take from their own Letter: *Viz.*

Byng *and* Hammond *approve his Writing.*

'Our humble Duties premiſed; according to your Lordſhip's Commandment we have peruſed the Treatiſe written by Mr. *Stubbs* in defence of the *Engliſh Juſtice*, erewhile impugned by a *Rhemiſh Romaniſt*. The Aurhor's Travel had ſo well throughout acquitted it ſelf, as it little needed any Cenſure, much leſs ours. Nevertheleſs, ſith your Lordſhip was pleaſed to have it reviewed, we have joined in Conference with the Writer about ſuch Places as might ſeem to have moſt occaſion of Doubt. Touching the Work, it is more than Time, in our Opinion, it were abroad; not only for the better ſtaying of ſuch weak ones, as may lightly be carried away with fair ſhews of the Adverſary, but alſo for the repreſſing of ſome inſolent Vaunts, lately given out by petty Pamphleteers of that *Romiſh* Faction, who had dared ſo highly to magnify that Popiſh Libel; as though it were for Workmanſhip unmatchable; and for ſound Matter uncomptrolable by ours. But, God be thanked, it is ripped in ſunder: and the Rottenneſs of every Member in ſuch ſort diſcovered, as all their ſhifting Surgery will never recure it.

'For the reſt, we have not further to ſay, but referring all to your honourable Wiſdom, we humbly take our Leave, and commit your good Lordſhip to the bleſſed Protection of the Almighty. The 11th of *July*, 1587.

Your Lordſhips humbly at Commaundment,

Tho. Byng, Jo. Hammond.

To theſe Books already mentioned, let me add one or two more, that appeared in Print this Year.

Plutarch's *Lives in* Engliſh.

One was *Plutarch's Lives*; tranſlated into *Engliſh* by Sir *Thomas North* from the *French*, done by *Amiot*, Abbot of *Bellozane*. With his Epiſtle Dedicatory to the Queen. Wherein he gave her this Complement, 'Though this Book be no Book for your Majeſties ſelf, who are 'meeter to be the chief Story, than a Student therein; and can better 'underſtand it in *Greek* [in which Language it was writ by the Author] 'than any Man can make it in *Engliſh*. In the Epiſtle to the Reader he 'hath theſe Words in Commendation of *Hiſtory*: 'All other Learning 'is private, fitter for Univerſities than Cities: fuller of Contemplation 'than Experience: more commendable in Students there, than profitable unto others. Whereas *Stories* are fitter for every Place; reach to 'all Perſons; ſerve for all Times; teach the Living; revive the 'Dead.

Catalogue of the Biſhops of Exeter.

Now came forth a *Catalogue* of the Biſhops of *Exeter*; collected by *John Vowel*, alias *Hooker*, Gent. concluding with *John Wolton*: Preferred to that Biſhoprick; and Conſecrated by Archbiſhop *Grindal*, *Auguſt*, 1579. A Profeſſor of Divinity, and a Preacher of the Goſpel, and univerſally ſeen in all good Letters. So his Character there ran. This *Catalogue* is transferred into *Hollingſhed's Chronicle*.

Book of Simples *and* Surgery.

A Book of *Simples* and of *Surgery* was ſet forth alſo now; though writ divers Years before, *viz.* in the Year 1562. by the Author *William Bullein*, publiſhed it ſeems now after his Death. By this Book it appears, there were in thoſe early Times *Quacks* and Empyrics: called by him *Dog-Leaches*, and *Egyptians*, and *Jews*: All pretending to the telling of Fortunes, and curing by Charms. That Author thus deſcribes them.

Dog-Leaches.

'They [Dog-Leaches] buy ſome groſs Stuff, with a Box of Salve, and 'Caſes of Tools, to ſet forth their ſlender Market withal, *&c.* Then 'fall they to Palmiſtry, and telling of Fortunes: daily deceiving the 'Simple. Like unto the Swarms of Vagabonds, *Egyptians*, and ſome 'that call themſelves *Jews*: Whoſe Eyes were ſo ſharp as *Lynx*. For 'they ſee all the People with their Knacks, Pricks, *Domifying* and *Figuring*, with ſuch like Fantaſies. Faining, that they have Familiers 'and Glaſſes; whereby they may find things that be loſt. And beſide 'them are infinite of old doltiſh Witches with Bleſſings for the Fair, and 'conjuring of Cattel. And that is the Cauſe that there is ſo much Idleneſs, and Infidelity is practiſed in this ill Eſtate, *&c.* Theſe be worſe 'than the ſubtil Limitours, and begging Friars, which deceived many 'through Hypocriſy, and more hurtful than the crafty Pardoners; 'which preached Remiſſion of Sins in every Pariſh Church, with Bells, 'and Pardons from *Rome*. Theſe be worſe than Vagabonds, Beggars, 'robbing the People: nay, more hurtful than private Murtherers, in 'killing Men for lack of Knowledge.

Rich. Bullein *a Divine and Phyſician.*

This *William Bullein* in his ſaid Book takes occaſion to mention his Brother *Richard Bullein*, a Divine by Profeſſion, but a learned Phyſician alſo: living in the Beginning of Queen *Elizabeth's* Reign. Who practiſed the Art chiefly in Chriſtian Charity, for the Comfort and Relief of the poorer Sort. Whoſe Memory therefore deſerves a Line or two in our Hiſtory. Of whom he gives this Account: 'That he was a zealous Lover of Phyſick; more, for the Conſolation and Help of the 'afflicted ſick People, being poor, than for the Lucre and Gain of the 'Mony of the Wealthy and Rich. And that although he profeſſed comfortable Cordials and heavenly Medicines for the Soul, being a Divine,

ANNO 1579.

‘yee he had good Experience of many Infirmities and Sickneſſes, infecting the Body of Mankind; and had done many good Cures.’ And ſpeaks particularly of his Medicine for the Gravel in the Reins, and for the Stone. And promiſed, if it pleaſed God, that it ſhould hereafter come abroad to the Profit of the Commonwealth of the *Engliſh* Nation. And then this Writer ſets down particularly his Brother's Receipt of a Syrup for the Stone, and an Electuary, Pills and Plaiſter. Both theſe Brothers lie buried in *Cripplegate* Church: where were Inſcriptions upon their Grave-Stones.

This gives Occaſion to deſcend to ſome Remarks on two or three other Perſons, (and they of the Univerſity) which this Year brings to my Hand.

Letter of the Chancellor of Cambridge *to* Hatcher *his Vicechancellor.* T. Bak. *S. Th. B.*

Dr. *Hatcher* of *King's* College in *Cambridge* came on Vicechancellor this Year. He was an old Acquaintance of the Lord *Burghley,* the High Chancellor. And as well in reſpect to him, now choſen his Vicechancellor, as of his Care towards the good State of that Place of Learning, wrote this friendly, as well as hortatory Letter to him: all in his own Hand.

‘After my very hartie Commendations to you. By your Letter of the 7th of the laſt Month, I received Advertiſement from you of the Choice made of you to be Vicechancellor of that Univerſity for this Year following. Whereof I was very glad to underſtand: Not doubting, but that, both for the particular Knowledge I have of you my ſelf; and the rather alſo for the good Approbation of the Univerſity, who by general Conſent have choſen you to that Place; you will ſo execute that Place, as it requireth, and as my hope and deſire is. Wherein, as you ſhall have need in any Cauſe, to uſe mine Aſſiſtance, you ſhall find me ready according to my wonted Manner. And ſo I bid you hartilie Farewel.’ From my Houſe at the *Strand*, this firſt of *December*, 1579.

Your Loving old Friend,

W. Burghley.

Hatcher's *Book of* King's *College.*

This Dr. *Hatcher* is memorable in *King's* College for a Catalogue which he drew up *of all the Provoſts, Fellows and Scholars of the* King's *College of the Bleſſed Virgin* Mary, *and St.* Nicolas *in the Univerſity of* Cambridge: being a Manuſcript; and containing Hiſtorical Collections of ſuch of that College, their Characters, Places and Preferments, unto the Year 1563. but carried on and continued by ſome other Hand. The firſt Perſon ſet down was *William Millington*, born at *Pockington* in the County of *York*, Dr. of Divinity, elected from *Clare-Hall*, by our Royal Founder, King *Henry* VI. *April.* 10. 1443. to be firſt Provoſt, *&c.*

Will. Millington.

H. Broughton's *Caſe of* Chriſt's *College.*

A Cauſe happened this Year concerning a Fellowſhip of *Chriſt's* College in *Cambridge*: Poſſeſſed by *Hugh Broughton.* Out of which after ſome Years enjoyment of it, he was ejected by Dr. *Hawford* the Maſter. The Cauſe may deſerve to be recorded, both in reſpect of the Eminency of the Perſon, being one of the greateſt Scholars in *Chriſtendom*, both for *Latin*, *Greek*, *Hebrew* and *Talmudical* Learning; and likewiſe for the Cauſe itſelf: being about a Fellowſhip, granted to that College by King *Edward* VI. The Maſter in his Proceeding againſt Mr. *Broughton*, went upon a common Statute of that College; and ſubjecting the new Fellowſhip to the reſt of the Statutes. One whereof was, that there ſhould be no two Fellows at the ſame time there, that were born in the ſame County. And it appearing, that *Broughton* was choſen into this Fellowſhip, there being one of the ſame County with himſelf Fellow before; on this Ground he was thrown out of his Fellowſhip by the Maſter, two or three Fellows conſenting herein with the Maſter; though more of the Fellows conſented not. The Maſter urged alſo, that he had not taken Orders: which was required by Statute.

Broughton's Plea about his Fellowſhip.

Mr. *Broughton* had appealed to the High Chancellor of that Univerſity in his hard Caſe. And he had writ favourably to the Maſter in his behalf. But he would not comply, as he pretended againſt the Statute; being about alſo to ſend up ſome to his Lordſhip, to ſhew the Reaſon for what he had done. On the contrary, theſe Things following were urged on *Broughton*'s Side. That his Fellowſhip was peculiar and different from the other Fellowſhips of the College, ſubject to thoſe Statutes. That indeed it was deſigned for a Student in Phyſick. And that there was a Box of Writings, that ſettled the Terms of that Fellowſhip. Which Box with the Writings in it, was loſt in the way to *Cambridge*, to have been brought to Biſhop *Ridley*; when he was come to be Viſitor there. He pleaded further, that there had been formerly two Fellows of that Houſe of the ſame County: whereof one enjoyed King *Edward*'s Fellowſhip. All this *Broughton* gave the High Chancellor to underſtand in a Letter, which he himſelf compoſed and ſent, being himſelf then at *Durham*, that ſo he might the better underſtand the Conſtitution thereof; when Dr. *Hawford*'s Meſſengers were coming up, to give his own Reaſons to the ſaid Chancellor. But to ſee the Buſineſs more fully, I have repoſited that learned Man's Letter in the *Appendix*: deſiring Juſtice againſt the Maſter wrongfully depriving him.

Numb. XXIII.

The High Chancellor's favourable Judgment of his Cauſe.

This being an Univerſity Matter, and depending for ſome Years after, let me ſay a few things more concerning it. The Lord *Burghley*, their ſaid Chancellor, upon his underſtanding of this Cauſe, had writ two or three Letters back to the College; which were favourable in *Broughton*'s behalf: namely, that Equity made on his Side, [however the Rigor of the Statute ſeemed to be againſt him.] And that if King *Edward* were alive again, *ſilere Leges potius mallet, quàm utilitas Collegii, & Dignitas Academiæ* ſuprema Lex *non eſſet*. So was that Lord's prudent and incorrupt Judgment of it.

Several of the Fellows Letters to the Chancellor;

And as the Maſter with four of the Fellows, had by their Letters given the Chancellor their Reaſons for the depriving of him; So the reſt of them, being Eight (who were againſt this Proceeding) and with whom this Fellow had a great Eſteem for his Learning, wrote their Letters alſo to the ſame: ſhewing, what their Thoughts were; being excited thereunto, that ſo good and probable a Cauſe might receive no damage by their Silence. And therein they took notice how his Lordſhip had patroniſed this Man's Cauſe: which exceedingly rejoyced them.

And to Sir Walter Mildmay, *in behalf of him.*

They wrote alſo another Letter to Sir *Walter Mildmay*, That he would not ſuffer *Alumnum ſuum* [his Scholar, one that was (it ſeems) maintained by him, or had ſome Exhibition from him, for reading a *Greek* Lecture perhaps in the College] to be thus pulled away from the Boſom of their College, to their great Calamity; partly, becauſe of his great Skill in *Greek*, *Graios Muſarum agros colentem.* And ſuch a Value they had for him, that they wrote alſo to his Brother, a Lawyer; that he would do the Part of a Brother; and defend his Brother's Cauſe. And to Mr. *Hugh Broughton* himſelf, then being at *Durham*, that he would come up and return, the better to manage his own Cauſe. But his want of Health hindered him. And when the Maſter pronounced him not Fellow, theſe Fellows did ſeverely and ſharply reſiſt him; as well becauſe they thought it inhuman and unjuſt to do ſuch an Act, *Indictâ Cauſâ*, as becauſe by Right, and upon very juſt Cauſes, they reckoned him Fellow: and bare very hard the Loſs of ſuch an one. But take all this more perfectly in their own Words, in a well-compoſed Letter in *Latin*, with their own Names ſubſcribed, ſet in the *Appendix*.

Numb. XXIV.

The Vicechancellor, and two Heads decide this Controverſy.

The Queſtion to be decided.

But finally, when this Cauſe could no otherwiſe be adjuſted, Dr. *Hawford* refuſing to revoke what he had done, in the Year 1581 it came to an effectual Determination by the Vicechancellor, and two other Heads of the Univerſity; by their Interpretation of that College Statute, by which the ſaid Maſter had proceeded: There being a Statute, that made it to belong to the Vicechancellor, and two other Heads of Houſes (ordinary Viſitors of that College) to define and determine the Senſe of any Statute in doubt. So Dr. *Perne* Vicechancellor adjoyned to himſelf *John Bell*, and *Robert Norgate*, Doctors of Divinity in this Affair. The Queſtion was, Whether he that was deſigned for that Fellowſhip of King *Edward*'s Foundation, is held to be of any particular County, as preſcribed in a Statute of that College: or may be freely taken out of any County, or of ſuch a County, of which ſome other Fellow before was found to be; or not? Their Judgment was in the Negative: *viz.* That the Statute did not oblige him that had this Fellowſhip, to be of any particular County. The College alſo produced abundant Teſtimony of their Cuſtom, from the firſt founding of the ſaid Fellowſhip, to have been always, or for the moſt part, ſo obſerved by them, (which was the beſt Interpreter of Law.) In which College two of the ſame County had been admitted, upon the Account and Privilege of that Royal Foundation.

Their Interpretation of the Statute. MSS. Academ. pen. me.

And ſo the ſaid Vicechancellor and Doctors did interpret and declare the Words of the forementioned Foundation. ‘That it ſhall be lawful for the Maſters and Fellows of that College, to chuſe a worthy and learned Man for Fellow into that Foundation, *nulla Comitatus habita ratione, ex quo ſit oriundus:* whether he alone be of any County, or any other before him be found to be Fellow of the ſame County with him. And then another Queſtion among them was, ‘Who of all the Fellows was to be held King *Edward*'s Fellow?’ The Vicechancellor declared, that to be the Place which Mr. *Hugh Broughton* lately had, and him that afterward ſhould ſucceed in his room. And upon this Judgment the Chancellor ſent to Dr. *Hawford* for *Broughton*'s readmittance to his Fellowſhip. But whatever the Reaſon was, he returned no more (I think) to the College. And though this Matter of that Fellowſhip ſeemed ſo firmly ſettled by that Deciſion, yet I find the ſame Conteſt aroſe in that College but about four Years after, concerning one *Oſborn*, who had obtained King *Edward*'s Fellowſhip. And then it went the other way.

ANNO 1579.

One Engelbreght *compounds for making Saltpetre in* England.

The Names of two or three more occur this Year, being Perſons eminent for their great Skill in providing Neceſſaries for the Strength and Defence of the Kingdom. One of theſe was one *Leonard Engelbreght.* The Lord Treaſurer *Burghley* had before promoted the making of *Saltpetre* in *England*; knowing the great Uſe of it; in order to the being ever in a Poſture of War, ſince the Queen and Kingdom had Enemies round about them. For this Purpoſe he treated ſome Years paſt with the ſaid *Engelbreght*, a Gentleman born at *Aken* in *Germany.* Who required a Commiſſion from the Queen, for the making of it within her Dominions; and power to ſell his Saltpetre within the Realm at his moſt Profit, for the ſpace of 20 Years; preferring always the Queen's Majeſties Service with ſuch Quantities as ſhould be requiſite for her, before all others. And that the reſt he might tranſport with the Queen's Licence. And to give the Tenth Pound in weight of all ſuch Saltpetre to be made by him, or his. [This that follows is added by the Lord Treaſurer's Hand] And if he do not continue yearly in the making of Saltpetre, ſo as her Majeſty may have ſufficient Quantities for her Service; then the Licence to ceaſe.

Terms between the Queen and one Stevenſon *for the ſame.*

This ſeemed not to take effect. For the ſame Lord Treaſurer in this Year 1579. agreed for the making Saltpetre with one *Cornelius Stevenſon*, another Foreigner; by Articles between the Queen and him, *viz.* a Leaſe to be made from her to the ſaid *Cornelius*, of a Portion of Ground in the *Eaſt* Bailiwic of the *New Foreſt* in the County of *Southampton*, lying together, commonly called *Aſhers.* Whereof Fifty Acres were ſet thinly with Beaches, Oaks, Thorns, Holly: and 350 Acres waſt Ground, of Heaths and Furzes. This he was to have and enjoy fifty Years; if he, or any of his Seven Sons ſhould live ſo long: yielding and paying unto her Majeſty and Heirs, the yearly Rent of 10 *l.* And to deliver at the Town of *Southampton* 20 Tun of Saltpetre, good, perfect and well refined, for the Sum of 40 *l.* for every Tun. And to deliver to her Majeſty 20 Tun, before the Feaſt of *John Baptiſt*, 1580. And to deliver yearly the ſame Quantity at the ſaid Feaſt. ——— If at any time the Queen may have any Quantity of Saltpetre of like Goodneſs delivered at the City of *London* upon a leſs Price than 40 *l.* the Tun; then *Cornelius*, or his Aſſigns to deliver all the Saltpetre he ſhall make at the ſame Price. ——— If he make Defect in delivering yearly the ſame Quantity, then the Leaſe to be void.

What Succeſs he had in his undertaking.

And for the more Probability of its taking Effect, Sir *Edw. Horſey*, Governor of the *Iſle of Wight*, wrote to the Lord Treaſurer about *May* 25. this Year, That *Cornelius* had made a good Quantity of Saltpetre: which he ſaw himſelf in the Veſſels a boiling about twenty Days paſt: and was then come to perfection. And that five or ſix Days paſt, one of the Officers of the Foreſt brought him ſome of the ſame Stuff; which was not then refined: but by this, he thought it might be; and more made. That *Cornelius* promiſed it would take good Effect: and that otherwiſe it would be his utter undoing. For his Charge was great. He went then for a Time to *Dorſetſhire*, to another Work he had there, for making of Alumn, ſuch a *Genius* this Man had towards ſuch Works.

Cornelius in *June* 1580. writes to the Lord Treaſurer to this Import: ‘ That whatſoever good might happen to the Commonwealth by his Service, muſt needs be imputed to his Lordſhip. For as at the firſt his

ANNO 1579

' great Care, and zealous Good-will to further ſuch a Service for his Country, was ſuch as did much encourage him to attempt ſo chargeable and hard a Thing; which the Multitude thought impoſſible to be done; ſo if his Wiſdom had not been the only Means, whereby his great Faults [in failing in his Terms] had been born withal, it had been long ago overthrown, to his utter Shame and Undoing. And that Sir *Edw. Horſey* had lent him Money to go on. That he had with much ado brought to work this Point, that he found, that the Earth which had been houſed but ſince *Chriſtmas* laſt, yielded ſuch Quantities of Stuff, as aſſured him of treble Increaſe in Continuance. That at firſt he loſt all that he had ever beſtowed in one whole Year, by reaſon of unſeaſonable Weather. He requeſted the Supply of 100 *l.* without which he was unable to finiſh this great Work: whereupon, he ſaid, he had beſtowed 1000 *l.*' What Succeſs this Buſineſs further had, I know not.

Lane*'s Devices for Fortifications.*

For the ſame End and Purpoſe, *viz.* the Safety of the Land, *Fortification* was alſo neceſſary. One *Rafe Lane*, a projecting Gentleman of theſe Times, (eſpecially in martial Affairs) offers to the Lord Treaſurer Devices for Fortification: now eſpecially for the Sea-Ports, when ſome Invaſion was this Year expected. What he would undertake, and what Satisfaction he would give, to aſſure the Queen to make good what he offered, let his Letter to that Lord ſpeak, as follows.

His Letter to the L. Treaſurer.

' Knowing how grateful a Thing it hath been to all Princes in any Neceſſity, to have in Time ſpecial Service offered unto them: and how lamentable Ruins by hoſtile Invaſion or Attempts may befal to a whole Kingdom, for want of a timely Proviſion, (in Appearance though ſmall.) Foraſmuch as I underſtand, by no vulgar Report, her Majeſty is likely this Year to be attempted in more Places than one; I have therefore preſumed at this preſent, for her Majeſties Service, and for the Safety of the whole Eſtate, againſt any foreign Force whatſoever, to put your Lordſhip (as my moſt ſpecial good Lord) in remembrance of ſuch a Mean, as ſhall, with the Favour of the Almighty, to the End aforeſaid, be of great Force, of ſmall Charge; and in very ſhort time to be accompliſhed and finiſhed.

' Sir, my Plat briefly doth concern an Ordinance and Fortification of all the Harbours that her Majeſty hath, either in *England* or *Ireland*. The ſame to be for three Months tenable, againſt any Power or Battery Royal, either by Sea or Land. ——— The Work of the ſaid Fortification to be both begun, and alſo to be accompliſhed, ready for the ſaid Defence within the Space of one Month, after the firſt Spade ſhall be put in the Ground: and that without further ſettling and ſeaſoning. ——— And becauſe neither her Majeſty ſhall adventure any Charge, nor your Lordſhip any Speech or Commendation of any my Sufficiency, without ſome apparent Proof and occular Teſtimony before-hand; I am (having Warrant for the ſame) in any convenient Place of Ground, whereſoever to be aſſigned unto me, to make a Demonſtration of my aforeſaid Offer; by rearing the firſt Turf, and laying forth the firſt Ground-Plot, both ſpacious and maſſiſe, ready afterwards, and eaſy to be finiſhed and perfited by every common Labourer, even with common Direction for the Defence above mentioned.

ANNO 1579.

‘ The time of this my Tryal ſhall be ſeven Days. The Charges 20*l.* to be laid out upon 80 Labourers. The time for finiſhing and perfecting the ſame for Defence one Month. The Charge of the whole. The firſt 20 *l.* three Times triplicated: and four Times doubled. The firſt Proof whereof, *viz.* of the firſt Seven Days ſhall be at my Charge: being no leſs deſirous to do her Majeſty ſome effectual, important Service, than glad, that her Majeſty ſhould not altogether be ignorant, both of my dutiful Devotion any way to ſerve her Majeſty, and of ſome ſufficiency (more than looked for at my Hands) in ſome effectual ſort to perform the ſame.

I end this Year with the Names, Titles and Offices of thoſe that were now of her Majeſties Privy Council.

The Lords and others of the Queen's privy Council. Anno 1579.

1. Sir *Thomas Bromley*, Kt. Lord Chancellor of *England.*
2. Lord *Burghley*, Lord Treaſurer of *England.*
3. Earl of *Shrewſbury.*
4. Earl of *Lincoln*, Lord Admiral.
5. Earl of *Suſſex*, Lotd Chamberlain of the Houſhold.
6. Earl of *Arundel.*
7. Earl of *Warwick*, Maſter of the Ordnance.
8. Earl of *Bedford.*
9. Earl of *Leiceſter*, Maſter of the Horſe.
10. Lord of *Hunſdon.*
11. Sir *Francis Knolles*, Treaſurer of the Houſhold.
12. Sir *James Crofte*, Comptroller of the Houſhold.
13. Sir *Chriſhopher Hatton*, Vicechamberlain.
14. Sir *Henry Sidney*, Kt. of the Order, Lord Preſident, *&c.*
15. Sir *Francis Walſingham*, and
16. Mr. *Thomas Wylſon*, Eſq; Principal Secretaries.
17. Sir *Raufe Sadler*, Chancellor of the *Duchie.*
18. Sir *Walter Mildmay*, Chancellor of the *Exchequer.*

CHAP. XX.

The French *King's Brother departs. The Queen's Concern thereat. The* French *Ambaſſador, and Prince of* Conde *in private Communication with the Queen: about Aſſiſtance of the King of* Navar. *What it was, the Queen tells the Lord Treaſurer. His Thoughts of* Conde's *Meſſage. The Queen's Meſſage by* Randolph *to* Scotland: *in favour of Earl* Morton: *and for removing* D' Aubigny *from the King. Her notable Declaration to thoſe States aſſembled, by* Randolph. *Ill Counſillors about the King: Their Names and Characters. That Nations Ingratitude to the Queen. Some Account of Earl* Morton. D' Aubigny *profeſſes himſelf a Proteſtant. The Lord Preſident of the* North *his Letter concerning theſe* Scotch *Matters. A Popiſh Rebellion; and Invaſion in* Ireland.

Duke D' Anjou *departs out of* England.

IT was not before this Year, 1580. that *Monſieur* departed home out of *England*, *re infectâ*, to the Nations great Satisfaction. He took Shipping for *Flanders*; and minded to land at *Fluſhing*: where the *Eſtates* were to meet him. Thence intending for *Antwerp*. Whither he went to aſſiſt thoſe of the *Low Countries* againſt the *Spaniard*. He was very honourably attended with many of the Nobility: and there went over with him the Earl of *Leiceſter*, the Lord *Hunſdon*, the Lord *Charles Howard*, the Lord *Thomas Howard*, the Lord *Windſor*, Lord *Sheffeild*, Lord *Willoughby*; and a Number of young Gentlemen beſide. As ſoon as he came to *Antwerp*, all of the *Engliſh* Nation returned back. And upon Report of a great Scarcity both of Victuals and all things elſe in *Flanders* at this time, the Earl of *Leiceſter* carried over with him 50 Beeves, and 500 Muttons, for the Proviſion, during their being there.

The Parting ſorrowful.

The Departure was mournful between her Highneſs and *Monſieur*. She loth to let him go, and he as troubled to depart: And promiſed to return in *March*. But how his Cauſes in the *Low Countries* would permit him, was uncertain. He took ſhipping at *Sandwich*. But in the Way betwixt *Canterbury* and *Sandwich*, a *French* Gentleman called *La Fine*, loſt a Portmantue, full of Jewels, eſteemed in Value to be 6000 Crowns: Which cauſed the Gentleman to ſtay in *England*, in hopes to hear ſome good Tidings of them. The Lord *Howard* went away the Night before, to ſee the Ships in readineſs. And being Aboard, in the Night time, by the forgetfulneſs of a Bowe, the Ship was ſet on fire in the Gun-room. And before it was eſpied, it had almoſt got to the Powder. By great Chance a Man of that Lord's laid himſelf flat in the Flame, and tumbled in it. And ſo ſtayed the Fire from the Powder, till Water came; otherwiſe it had blown up the Ship, and all that were

Aboard. That Party was ſcorched, both Face and Hands ; and his Girdle burnt. It was one of the greateſt Ships.

All this was the News at Court, ſent to the Earl of *Shrewſbury* by his Son *Francis Talbot*. As alſo that the Queen her ſelf accompanied *Monſieur* as far as *Canterbury*. And that ſhe was minded to go to *Greenwich* or St. *James's* : though *Greenwich* was not now altogether free of the Plague. At her Return ſhe meant to lodge at no Place, in which ſhe had lodged as ſhe went, [to prevent, as it ſeems, the reviving the Thoughts of *Monſieur*.] Neither would ſhe come at *Whitehall* ; becauſe the Place ſhould not give Cauſe of Remembrance of him to her, with whom ſhe ſo unwillingly parted. Where we cannot but obſerve, that ſuch was her Majeſties Preſence of Mind, and Care of her Subjects Welfare, that ſhe ſubdued her private Affection for the publick Good.

The Q. accompanies him to Canterbury.

I add a private Accident happening to the *French* Ambaſſador this Summer, in *June* 1580. Who riding abroad to take the Air, in his Return came through *Smithfield* : Where at the Bars he was ſtayed by thoſe Officers that ſat there, to cut Swords ; by reaſon his Rapier was longer than the late Statute made for the Length of ſuch Weapons. (for which the Queen iſſued out a ſtrict Proclamation the laſt Year.) Which put the Ambaſſador into a great Fury, drawing his Rapier. In the mean Seaſon the Lord *Henry Seimour* came in : and ſo ſtayed the Matter. The Queen hearing of it was greatly offended with the Officers ; but imputing it to their want of Judgment, that Matter paſt off.

The French *Ambaſſador ſtopt. And why.*

This Ambaſſador did earneſtly ply his grand Buſineſs this Summer. And being at *Nonſuch*, in the Month of *June*, private Communication was held between them for ſome Hours ; preſent only *Leiceſter* and *Hatton*, the Lord Treaſurer coming thither that Evening. The Prince of *Conde* was now alſo there : Who came to ſolicite the Queen's Aſſiſtance in behalf of the King of *Navar*, his Brother, and the Proteſtants in *France*. So that ſhe had two very weighty Matters this Summer upon her Hand : wherein the Matter of Religion was interwoven, as well as the Safety of her ſelf and her Kingdoms.

The Q. and he have Communication at Nonſuch.

The Prince of Conde *at Court.*

Concerning the particular State and Management of theſe Affairs, the Lord Treaſurer gave account to the Earl of *Suſſex* in a private Letter at *Nonſuch*, whither he was newly come from *Theobalds*. ‘ That repairing
‘ towards the Privy Chamber to have ſeen her Majeſty, he found the
‘ Door at the Upper End of the Preſence Chamber ſhut. And then un-
‘ derſtood, that the *French* Ambaſſador had been a long time with her
‘ Majeſty ; and the Prince of *Conde* alſo. That that Evening the Am-
‘ baſſador acquainted him [the Lord Treaſurer] with a Part of their
‘ Proceedings ; being pleaſed with her Majeſty for her temperate Deal-
‘ ings. That he found *Conde*'s Diſpoſition rather inclined to move
‘ Troubles in *France* than Peace. And that he thought verily, that
‘ thoſe Troubles, and that Prince's Coming was encouraged from *Eng-*
‘ *land*. And that it augmented this his Suſpicion, that he ſaw ſuch
‘ great Favours ſhewed to that Prince by certain of the Council : who
‘ had been with him at the *Banquetting-Houſe*, where he was lodged.

What the Subject of this Communication was, ſhewn by the L. Burghley *to* L. Suſſex.

He added, ‘ That the Queen late at Night told him her Dealing with
‘ them both : commending the Prince's Modeſty in declaring the Cauſe
‘ of his coming to be, to ſhew her the juſt Cauſes that had moved the
‘ King of *Navar* to take Arms for his Defence againſt *Monmorancy* and
‘ *Byron*. And ſhewing many particular Cauſes. Which the Ambaſſador

ANNO 1580.

‘endeavoured to retort to the King of *Navar*. Then entring into the Particulars of the War between the two Kings, he at length concluded, that he came to intreat her Majeſty to obtain, that the *French* King would ſuſpend his Judgment both againſt the King of *Navar* and him; and to accept them as his dutiful Subjects, as they meant and intended ſincerely and plainly; without attempting any force, otherwiſe than their Defence againſt their Oppreſſors.

‘That the Prince went to his Lodging with the Earl of *Leiceſter*, and *Wylkes*, Clark of the Council, attended him. That he perceived by her Majeſty, that the juſt Cauſe of his coming was for Money: to be repaid her; part by the ſaid King, part by himſelf, *Caſimire* and certain Princes Proteſtant: and a Part that ſhe her ſelf would bare.’ The Treaſurer gave his Judgment in this Manner: ‘That he wiſhed her Majeſty might ſpend ſome Portion to ſolicit for them ſome Peace, to the good of the Cauſe of Religion. But to enter into War, and therewith to break the Marriage, [which was ſtill in Hand] and ſo to be left alone, as ſubject to the Burthen of ſuch Wars, he thought no good Counſillor could allow.’ Theſe are ſome Paſſages of this Letter, writ by this great Stateſman concerning the Addreſs of two ſuch eminent Perſons to the Queen, and her Account thereof from her own Mouth to him: with other Court News; and that from one Privy Counſillor to another. It deſerves a Place in the *Appendix*.

N°.XXV.

The Q. writes to the French *King in favour of* Condé.

What the Queen's Wiſdom directed her to do, with reſpect to the Solicitation of the Prince of *Conde* and the King of *Navar*, concerning aſſiſting them in a War with the *French* King, will appear by a Letter which Secretary *Wylſon* at this time wrote to the abovesaid Earl of *Suſſex*. ‘Touching the Prince of *Conde*, he is to be ſent back as he came, without hope of Aid. And this Day, or to Morrow, he is to be diſpatched to go into *Germany*, from whence he came, to Duke *Caſimire*. Her Majeſty hath written to the *French* King in his Favour; and will uſe all that a Chriſtian Prince may do, to accord Things amiſs, and to bring him to the King's Favour again. But the King of *Navar* ſtood upon his Defence againſt Marſhal *Byron* and *Momorancy*, and would not make any offenſive War.

Report of the P. of Orange *and K. of* Navar*'s coming.*

Speeches were raiſed now, that the Prince of *Orange* was arrived at *Dover*. And Reports were alſo given out, that the King of *Navar* was in *Guernſey*. Such Applications were made in theſe Times by foreign Princes of the Religion to the Queen. But theſe Reports proved not true.

Scotch *Matters relating to* England. D' Aubigny *comes to* Scotland *from* France.

Now ſomething concerning *Scotland*, as far as *England* was concerned. To which a Practice of the *French* there gave a great Jealouſy. One of that Nation, but of *Scottiſh* Blood, *D' Aubigny*, was come lately into *Scotland*; and became very dear to the young King: and the rather, being of Kin to him, being a *Stuart*. He performed his Part ſo well, that in effect he governed him, and had a great Influence in all publick Affairs. But he was reckoned a Papiſt, and in the Intereſt of *France*. And it was feared he would procure for the King a Wife of the Popiſh Religion: and at length bring in Popery by that Means into that Land, and overthrow the Religion. The Queen therefore found it highly neceſſary to put a Stop to the Proceedings of this *French* Favourite. And by a Declaration very freely delivered by *Randolph*, her Ambaſſador, before the King and States aſſembled at *Edinburgh*, *February* 27. plainly opened this Matter, and the Danger thereof: Shewing at the Entrance, how well ſhe had deſerved both of the King and that Nation. The Effect whereof (taken from *Randolph*'s own Paper) follows.

The Q.'s Declaration by her Ambaſſador to the States of Scotland.

'The Queen's Majeſty, my Sovereign, hath been a Friend unto this 'Country ever ſince ſhe came to her Crown. She hath born a ſpecial 'Love unto the King ever ſince he was born, and ſingular Care of his 'Country. She hath never ſought a Foot breadth of the Ground of '*Scotland*; nor to hurt the Liberties thereof. That ſhe had never ſought 'to draw the King out of his own Country into *England*, or elſewhere, 'as her Enemies then about his Grace had given forth; and taken Co'lour thereupon to trouble others. That ſhe had ſpent her Treaſure, 'and the Blood of her People, to ſave *Scotland* from the Conqueſt of '*France*. That ſhe had Means enough to have entred and conquered the 'Country (if ſhe had ſought it) when the King was young; his Mo'ther in *England*; and all the Nobility and People of *Scotland* were di'vided, and in diſtreſs. That ſhe might have taken occaſion of juſt 'Revenge, when her Officers and Subjects were ſlain in her own Realm 'at the *Redſwyre*. But the contrary Diſpoſition had ever been in her 'Majeſty, through the Care ſhe ever hath had to preſerve the King and 'his Country, by reaſon he was her neareſt Kinſman, her neareſt Neigh'bour, in one Iſland: and that few other Princes in the World agreed 'with them and their Subjects, in profeſſing one Religion. That ſhe 'found the thankful Minds of all his Regents in his tender Age; and 'they found her Aſſiſtance. That ſhe found the King ever loving and 'affectionate unto her, until now of late within this Year or more, that 'the Lord *D' Aubigny*, being purpoſely ſent hither, to diſſolve that 'happy Unity and Love between their Majeſties, had ſo far prevailed, 'as, &c. That he was become Maſter of his Graces Perſon, of his Ear, 'of his Counſil, and of his whole Eſtate. That he had alienated his 'Graces Mind from the Amity of *England*; and to think nothing pleaſant 'but the Motion of *France*: From whence he never gat good Turn, 'nor ſo much as to call him *King*.

Complaint of D'Aubigny.

'That he had brought his Grace to enter into Suſpicion, and caſt off 'all ſuch his own Subjects, as had preſerved his Life and Eſtate unto 'theſe Years. That he had made his Grace call home, and caſt himſelf 'into the Hands and Counſil of ſuch, as were ever Enemies to his 'Eſtate and Authority. That he preſſed him to make War with *Eng'land*, although it would offer Peace, and keep it with him. That he 'had brought his Grace to be weary of his Miniſters, and to think them 'Factious and Raylers. That he had brought him to be more diſſolute 'in Speech: nay, will teach him worſe Conditions, as may appear, 'to marry ſome Papiſt: Yea, to leave the Land, if need be, where'ever he will have him to go.

'That in the mean Time, no ſound Advice was taken for the 'quieting of the Borders: for puniſhing the Murthers, nor Miſchiefs; 'nor how the King's Eſtate ſhould be maintained: but for Poverty, to 'drive him to leave the Realm: or to ſeek the Lands and Lives of his 'Nobility and Barons.

He proceeded after all this plain Language thus: 'The Queen's Ma'jeſty, my Sovereign, hath Cauſe to take this in Heart; ſeeing what the

‘ Loſs of ſuch a young and noble Prince, of ſo religious and virtuous Expectation, being ſo near, her Couſin and Neighbour, may work to her; ſhe means not to ſeek to remedy it by her own Force, or by any Device of hers, if the Nobility of *Scotland* will do it themſelves. And in the doing whereof ſhe will counſel, favour and aſſiſt them, even to the hazzard of her own Crown.

‘ Thus, my very good Lords, the Care I have of the King himſelf, the Love I bare unto your Country, the Inconveniences like to follow on both; the Likelihood of the overthrow of Religion in Time; and the Breach of Amity between the two Realms; moveth me thus earneſtly to ſpeak; and further to proceed otherwiſe than I would, if I had not to do with thoſe, whom I both honour, love, and am ready to ſerve.

Ill Counſillors about the K. of Scots.

For ſeveral that were now about the King of *Scots*, and his Governor, by evil Counſil abuſed his good Nature by nouriſhing him in Delights and Pleaſures unfit for his Age, and unſeemly for the good and godly Behaviour of a Prince: Perſuading him to alter his Affection towards the Queen's Majeſty of *England*, his beſt Friend and Kinſwoman: and to grow in Suſpicion of his beſt Servants, and Nobility. Their Names, as I find them in an authentick Writing, which, I ſuppoſe, was *Randolph*'s, now the Queen's Servant there, and their ill Characters follow.

Their Names. MSS. T. Randolph. D' Aubigny.

‘ The firſt and chiefeſt was the Lord *Daubigny*, his Couſin-*German*: A Man born in *France*; depending upon the Houſe of *Guiſe*; a Papiſt in Religion; brought up as moſt of them were in that Country: promoted here to be Lord Chamberlain, and chiefeſt Perſon about the King: made Earl of *Lenox*, and Captain of *Dunbriton*; the Place of greateſt Commodity, to receive Strangers into the Country, or to convey the King, as is greatly to be doubted to be *Daubigney*'s Drift and Purpoſe. He hath continually his Ear at downlying and upriſing: A maintainer of Papiſts, Rebels, Traitors, and ſuch as ever ſerved againſt the King, and are Enemies to all Virtue. He brought over with him a notable Perſonage, called *Monſieur Monberneau*, a *Frenchman*, of kin to his Wife; hard favoured, licentious, audacious, but not ſtout, proud, as his Nation is, arrogant in his Speech, bold and beggarly; to be ſhort, of no good Condition or Honeſty: And of ſuch a Life, as when Men will ſpeak of a pocky Knave, it is uſed for a common Proverb, *He hath danced in* Monberneau's *Breeches*. This Man is ſo fomiliar with the King, that in all Paſtimes he is a Companion; in all Counſils he is one; in all Aſſemblies none more forward or near the King, than he. The beſt that his Friends can ſay for him is, that he is a Jeſter, a Cracker, and a Man to make the King merry.

Monberneau.

Sir Robert Steward.

‘ The Third Perſon is the Lord *Robert Steward*, Son to a King, as ſome ſay: but one born, brought up in *France*: Where he taſted of ſuch Manners, that he yet ſavoureth of all the Evil that may be ſpoken of that Country. A Cuckold; a Wittal. *Et quid non?*

L. Seaton.

‘ The Fourth is the Lord *Seaton*: in the laſt Point agreeing with the Lord *Robert*. In many other Parts of Villany, far ſurpaſſing him; as Swearing, Lying, Whoredom: Never Friend to the King, but Servant to his Mother: A Practiſer, a Trafficker; a Traitor to his King and Country.

ANNO 1580.

Capt. James Steward.

‘The next is Captain *James Steward*, Second Son to the Lord *Veletre*, the Accuſer of *Morton*; audacious, proud, of no Religion, and an undertaker of any Enterprize of Miſchief, deviſed by *D' Aubigny*, or the Faction; lately made a Counſillor: Tutor of the Earl of *Arran*, become Deaf, and Captain of the New Guards of ſixty Halbardiers to wait on the King.

E. of Argyle.

‘The Earl of *Argyle*, a great Man of Birth; ſober in Wit, better ruled by his Wiſe, than well adviſed to follow her Counſel; ſubject unto *D' Aubigny*, and wholly at his Devotion.

E. of Montros.

‘The Earl of *Montros*; a Perſonage good, in Wit reaſonable; double in Dealing, and falſe to his Friend: Enemy to *Morton*.

S. Combe.

‘*S. Combe:* Neither ſtout, conſtant, wiſe, nor honeſt: but falſe, feeble, and full of Flattery.

The Maſter of Ogylby.

‘The Maſter of *Ogylby*, vain, and fooliſh; prating and lying, without Faith or Honeſty.

Hen. Kier.

‘Mr. *Henry Kier*, of chief Credit with *D' Aubigny:* both ſubtil, falſe and crafty: Neither Faith nor Honeſty are to be found in him.

Scawe. Hume.

‘*William Scawe* is Clock-keeper; and *John Hume* Maſter of the Ratches; as himſelf is the worſt.

‘Many other Tatlers and Praters and petty Companions there are: glad, when they can get their Word about, be it never ſo untrue, or to little purpoſe: Not reſpecting what they ſpeak, or of whom; ſo that either Credit or Profit may be won at the King's Hands. God amend them all; and ſend the King better Governors over him; make him *Joſias*, to live in the Fear of God, and ſend him long Life.

Henry Kier. Camd. *Eliz. ſub ann.* 1579. *and* 1580.

Such was the looſe Court of this young King, and ſuch the Gentlemen that bore him Company, tending to his Ruin: Which our Hiſtorian (who publiſhed his Hiſtory of Queen *Elizabeth*, in the Beginning of this King's Reign over *England*) thought fit, or was commanded to conceal, or to repreſent more favourably: Since it is evident, how ſenſible the Queen was of the Methods of this Court, and more perfectly knew by her Ambaſſador Reſident there; however negligent they made their King of her Admonitions.

The Q. not dealt well withal by the Scots. *Epiſ.* T. Randolph.

Furthermore, how unfairly and diſingenuouſly they dealt with her Majeſty, who ſincerely favoured the King and *Scottiſh* Nation againſt the Endeavours of the Popiſhly affected, her ſaid Ambaſſador ſhewed in a Letter writ to Secretary *Wylſon* from *Berwick*, being diſcharged of his Embaſſy, and remaining there as yet: *Viz.* ‘That ever ſince he entred *Scotland*, he found himſelf as one ſcarcely with himſelf [in his firſt he wrote, *Beſide my ſelf*] by the uncertain, unreaſonable and ingrate Dealing of that King and Council: neither mindful of her Majeſties Benefits paſt, neither weighing the Danger that they ſtand in, if they have not her Majeſties favourable Countenance. Which ſo mych hath tormented me, (for that (Alas!) I wiſh that Nation well) as truly it hath paſſed any Grief that ever I had. And now finding their Deſpight and Wilfulneſs ſo great, I know neither what to do, nor ſay for them. To caſt them off will be perill to our ſelves; for that they will ſeek others as cumberſome, or more hurtful than they are to retain them; beſide the Pride we put them into, if their greedy Appetites be not ſatisfied, we ſhall be as unſure of them, as now we are. To ſeclude them for a Time from all kind of Traffick and Dealing

ANNO 1580.

'with us; to hold a Hand hard unto them, untill they feel the Wants 'of ſuch Benefit as our Country yieldeth unto them, perchance may 'ſooner bring them to Reaſon; or make them work, or find out ſome 'Remedy amongſt themſelves, than either by fair Means to uſe them, 'or by Force to annoy them.

'I leave this to the Judgment of others wiſer than my ſelf.

Randolph *to the L. Chancellor concerning his Embaſſy in* Scotland.

And further, concerning theſe Affairs with *Scotland* with reſpect to *England* at this Time, the ſaid Ambaſſador ſhewed to the Lord Chancellor, while he was at *Berwick*. His Endeavours to perſuade the King and his Council, to hearken unto the Terms for accommodating the Diſturbances in that Kingdom: and his putting them in mind of the many good Turns done them by the Queen: and his Advice to take her Counſel for the indifferent Tryal of Earl *Morton*, [who was in the *Engliſh* Intereſt, formerly Regent and Governor to the King, now made a Priſoner by *Arran*] and for the removing of Count *D' Aubigny*, [now made Earl of *Lenox*] from the King: who, he ſaid, was a Man utterly averſe from true Religion; and that oppoſed a good Underſtanding between the two Nations. But notwithſtanding the great Pains he [the Ambaſſador] had taken for the effecting theſe Matters, all proved to little purpoſe. Nay, ſo hated, that he was fain to get out of *Scotland*, as faſt as he could, for fear of his Life: Having Libels ſet up againſt him; and a Gun once ſhot in at his Chamber Window.

E. Morton *hated by the Faction.*

That as for Earl *Morton* now in Priſon, he was rich and had both Lands and Friends. Theſe, and the Doubt of his Power in his Proſperiry, procured him many Enemies. And many of them formerly his Friends. Inſomuch that there was little hope of his Life: Divers of them and of his Servants, now proving his Accuſers. Some charging him to be guilty of the preſent King's Father's Murther; others, that he was conſenting to the Poiſoning of the Earl *Athol*; others, that he had an Intent to take the King, and to have killed ſeveral of the great Earls. But whether theſe Accuſations were grounded upon Truth, or upon Malice, was doubtful. But to read all this News more particularly, I refer the Reader to Mr. *Randolph*'s own Letter, which he ſhall find faithfully exemplified in the *Appendix*.

Numb. XXVI.

The Q. favours him.

It muſt be obſerved here concerning Earl *Morton*, that ſuch an Eſteem the Queen and the *Engliſh* Court had for him, that this Summer ſhe had writ to him very graciouſly, offering to do all that he ſhould think meet. And upon whoſe Anſwer a Reſolution of the Queen's was like to follow. Theſe are the Words of Secretary *Wylſon* in his Correſpondence with the Earl of *Suſſex*. And therefore it is probable he was not ſo profligate a Man, as thoſe *Scots* of *D' Aubigny*'s Party would make him. Otherwiſe it is not credible the Queen would have ſo eſpouſed his Cauſe, though they afterwards brought him to his Death.

D' Aubigny *profeſſeth himſelf a Proteſtant.*

But now the News came, that *Monſieur D' Aubigny* profeſſed himſelf of the Reformed Religion. And ſo the Earl of *Shrewſbury*'s Steward, *Bawdewyn*, wrote to him from Court in *July*, that it was certainly given out, that he had profeſſed himſelf one of the reformed Religion in *Scotland*, and had renounced all Papiſtry. But whether ſincerely, or in Policy, may be queſtioned. Yet after all, *Lenox* was removed: and went back into *France*.

ANNO 1580.

The E. of Huntington'*s Judgment of the* Scot'*s Dealing with the Queen.*

Let me add what one of the great Peers of *England*'s Thoughts were of this Treatment of the Queen by the *Scots: Viz.* the Earl of *Huntington*, at this Time Lord Preſident of the *North*. Who had received ſome Letters from *Randolph*, with a Packet from Sir *John Foſter* upon the Borders. And from the Intelligence ſent by them concerning the Intereſt of *Lenox*, [i. e. *D' Aubigny*] in the *Scotch* Court, which prevailed beyond that of the Queen; that Earl gave his Judgment in theſe Words: 'That if they reckoned their Cards well, it would not be good for them to loſe our Sovereign [meaning the Queen] for ſuch a new Friend as *Lenox*, neither for any other as he thought; for the Amity of *England* was more fit for them, than the Favour of any other could be, their own King excepted. And that againſt him her Majeſty did never deſire the good Will of any of thoſe Subjects: but in all her Actions had ſhewed herſelf deſirous to preſerve him and that State, as he knew, and they muſt grant' —— Then the Earl prayed *Randolph* to adviſe the Lord *Sefford*, [a *Scotch* Nobleman] (of whom that Ambaſſador conceived a great Opinion, and of his Houſe, and ſuch of his Name and Friends) to continue true and faithful to their Sovereign. Which, he ſaid, they might do, and yet continue willing to enter and maintain all good Offices and Friendſhip between the two Countries.

L. Seaford'*s Houſe fired.*

By one Party or other, this Lord's Houſe had been fired; and hard Speeches had been given out about it: as though it had been done by the Treachery of ſome *Engliſh*. On which Occaſion the ſaid Lord Preſident added, 'That it was more than he knew to be intended. Neither did he like of ſuch ſpeaking. But for their Satisfaction [who miſdoubted it was done by the *Engliſh*: and ſo a Matter proper for the Lord Preſident of the *North* to enquire into] he ſaid, that it was plain to them [of that Nation] and all others, by that which Mr. *Randolph* did in the Court with the King and Nobility, for and in the Name of our Sovereign [the Queen] that her Majeſties good Will to the State continued: and that if any thing fell out otherwiſe than well, the Fault was likely to be in them, and not in us [the *Engliſh*.]

The L. Preſident's Cenſures of ſome of this Faction.

He proceeded thus, 'That he could wiſh, that they and others had more regard to Religion, and the godly Policy eſtabliſhed in both Realms, as he thought, chiefly by the Means of the Queen, his Sovereign, next under God; than deſire to ſeek Revenge for particular Quarrels. Which, as they handled the Matter, might breed no little Evil to both States. And of this Surname, he could wiſh the Abbot of *Newbottle* eſpecially to be drawn to accept of good and ſound Advice. That there were others alſo that he could name unto him [Mr. *Randolph*] but the Time would not ſuffer him. And he hoped, he knew them well enough: And how unfit it was for them, or any other, to malice *Morton*, more than to regard their King, or their Country; or to think one *Domberry* [*D' Aubigny*] and his Counſels better, than of the Advices and Requeſts of his Sovereign the Queen; he thought no Man of Judgment doubted.

And ſo concludeth with theſe Words: 'Well, to end; for my part, he and all others of that Nation ſhall find me inclinable to do all good Offices towards them, ſo long and ſo far, as I ſee them to love the Religion, and to be well devoted to the Queen, my Sovereign, with a due Regard of Duty to their King and Country. And thus with my ‘very hearty Commendations, I commit you to the Protection of the ‘Heavenly Father. At *Newcaſtle*, 25th of *February*, 1580.

Your Loving Friend,
H. Huntingdon.

Rebellion in Ireland *by* Deſmond.

Hiſt. of Ireland *by* Rich. Cox, *p.* 367.

The News at Court was, that King *Philip* of *Spain* prepared mightily againſt *Portugal*: although Merchants Letters came daily, that the Pope and he prepared againſt *Ireland*. And that Land indeed was now oppreſt with the Popiſh Nobility and Gentry there: who had raiſed a Rebellion againſt the Queen: Headed by the Earl of *Deſmond*, Lord *Baltinglas*, with an Invaſion of *Italians* and *Spainards*, accompanied with the Pope's Bleſſing, as was ſhewed before. Some alſo of the Queen's Party were unfaithful; and favoured the other Side. Of theſe Earl *Kildare* and his Son in Law, Lord *Delvin*, were ſuſpected. The Lord Deputy appointed that Earl with Archbiſhop *Loftus*, to be Governors of the Pale, during his intended Progreſs. Who going to parly with the Lord *Baltinglas*, which was to no purpoſe, the Earl unadviſedly returned to *Dublin*. The Enemy taking the Advantage of his Return, did miſchief in burning Places. The Earl was impriſoned upon this Occaſion: and the News ſent to the Lord Treaſurer in *England*, by Sir *Nicolas White*, Maſter of the Rolls there, (with whom a conſtant Correſpondence was held.)

The Thoughts of the L. Treaſurer thereupon.

Which Lord thus expreſt his Concern about it, and the committing of the Earl of *Kildare* and the Baron of *Delvyn*: ‘Sorry I am, that ‘they ſhould give cauſe: but more ſorry, that it ſhould happen in ſo ‘unſeaſonable a Time; when the whole Body of that Realm is ſo far ‘out of Temper; as the Diſlocation of ſuch Members muſt needs work ‘a Deformity to the Body. The Will of God be done, to the Maintenance of his Glory, and the Preſervation of that Crown upon her ‘Head: Where it ought by Juſtice only to ſtand.’ [As the Pope was minded now to place it upon that of the King of *Spain*.] This he wrote *January* 3. Theſe Confuſions and Rebellions ſtill continued more and more in *Ireland* the next Year; and theſe were that good Lord's Contemplations thereupon, in a Letter to the Maſter of the Rolls: I do heartily ‘lament the lamentable State of that Country. And the more I am ‘therewith grieved, in that I ſee the Calamity to continue, or not to diminiſh. And yet I ſee no way, how to remedy it. Neither in ſo ‘doubtful Opinions as there are both there and here for the Remedy, ‘dare I lay hold of any of them. And yet I do not think the Remedy ‘is deſperate, if good and wiſe Men, addicted to publick State, were ‘therein employed. And thus uncomfortably I end: referring the Succeſs to God's Mercy to be extended both to you and us: Whoſe Sins I ‘am aſſured do provoke him to chaſten that Nation ſo ſharply. I think ‘a late Direction from her Majeſty to reduce her Army to a convenient ‘Number, will miſlike many there, that otherwiſe are not provided to ‘live in their Luſts, but by Wars and Spoils.

CHAP. XXI.

A Reformation endeavoured of certain Abuſes in the Church. The Parliament's Addreſs to the Queen for that Purpoſe. Her Anſwer. Church Holy-days. Much Sin committed then. The diſaffected to the Church buſy. Appoint Faſts. A Faſt appointed at Stamford: *The Lord* Burghley's *Letter forbidding it.* Beza's *Book concerning Biſhops, tranſlated into* Engliſh. *His Letter to* Scotland. *A Popiſh School ſet up at* Doway; *and another in* Scotland. *Dr.* Allen's *Book. The Pope ſends over Prieſts into* England. *Intelligence from* Switzerland *of the Pope's Preparations againſt* England. *Commiſſions for Search after Papiſts, in* Lancaſhire *and* Yorkſhire. *The Archbiſhop of* York's *Letter concerning them. Counteſs of* Cumberland: *Lady* Wharton. *Children of* Northern *Gentlemen ſent to* Caius *College,* Cambridge: *Dr.* Legg, *a Papiſt, Maſter. Intelligence from the Biſhop of* Winton, *concerning Papiſts in the County of* Southampton. *A Search in Papiſts Houſes. Sir* William Treſham *in* Hoggeſdon. *Prieſts taken: Their Confeſſion. Popiſh Caſes found in Sir* James Hargrave's *Study.*

Petition in Parliament for Reformation of Abuſes in the Church.

NOW for the State of Religion. A Reformation of ſeveral Abuſes in the Church was moved again in a Seſſions of Parliament this Year, (as it had been in a former, *Anno* 1575.) by a Petition then to the Queen for that Purpoſe. Many Abuſes were ſpecified therein: As, the great Number of unlearned and unable Miniſters; the great Abuſe for Excommunication for Matters of ſmall moment; the Commutation of Penance; the Multitude of Diſpenſations, and Pluralities, and other hurtful things to the Church. And ſome of the Members were appointed, in the Name of the whole Houſe, to move the Lords of the Clergy, to continue unto her Majeſty the Proſecution of the Purpoſes of the Reformation: Which the Vicechamberlain, and the Secretaries, and Chancellor of the *Exchequer* had, as of themſelves moved unto thoſe Lords; and ſhould impart unto their Lordſhips the earneſt Deſire of the Houſe for Redreſs of other Griefs, contained likewiſe in the ſame Petition, as to their good Wiſdoms ſhould ſeem meet.

Dr. Ew's *Jour.* p. 301, 302.

Some Members wait upon the Bps. for that Purpoſe.

Some Days after they waited upon the Biſhops with the ſame Meſſage: and in the Name of the Houſe deſired them, to join with them in the ſaid Petition to her Majeſty. Who found ſome of the ſaid Lords not only ready to confeſs and grant the ſaid Defects and Abuſes, and wiſhed a Redreſs thereof; but were very willing to join with the ſaid Committees in moving her Majeſty in that behalf. And accordingly afterwards they

The Q. addreſt to by them. Her Anſwer.

joined in humble Suit unto her Highneſs. And received her Majeſties gracious Anſwer. Which was, that as ſhe had the laſt Seſſions of Parliament, of her own good Conſideration, (and before any Petition made) committed the Charge and Conſideration thereof, unto ſome of her Clergy: who had not performed the ſame according as ſhe had commanded: So ſhe would commit the ſame unto ſuch others of them, as with all convenient Speed ſhould ſee the ſame accompliſhed. And that it ſhould be neither delayed, nor left undone.

The Houſe made acquainted with it.

For this they all rendred unto her Majeſty their humble Thanks. This was reported back to the Houſe. And withal Maſter Chancellor of the *Exchequer* declared, that the only Cauſe, why no due Reformation had been already made, was by reaſon of the Slackneſs and Negligence of ſome others; and not of her Majeſty nor of the Houſe: Alledging, that ſome of the Biſhops had done ſomething in thoſe Matters, delivered by her Majeſty to their Charge: as, in a more adviſed Care of making and ordaining Miniſters, *&c.* And ſo in Concluſion moving the Houſe to reſt ſatisfied with her moſt gracious Anſwer: and to reſolve upon ſome Form of yielding Thanks unto her Highneſs for her gracious Acceptation of their Petition, and putting her in remembrance of the Execution thereof.

The Queen had been diſpleaſed of late with ſome in the Parliament, that had attempted reforming Matters in the Church, without her Allowance: but now upon their Petition to her, all was made up again. For ſhe inſiſted upon her Supremacy in things Eccleſiaſtical as well as Civil, and required Application to be made to her, before ſhe would ſuffer any to meddle with any Alteration or Regulations of them; and then her Orders and Directions to be given to her Clergy by her ſelf.

The Convocation ſets upon reforming Abuſes.

A Letter from the Privy Council to the Archbiſhop.

Bp. Grindal's *Life.* Book ii. Chap. 11.

What came further of this doth not appear in this Seſſion of Parliament, by any thing ſet down in the *Journal* of Parliaments. But, I ſuppoſe, the Queen upon this ordered her Privy Council to ſend that Order, as above-mentioned, to the Convocation. Which was now ready to regulate, redreſs and amend all ſuch Matters as might require the ſame. Which was the way which the Queen required Reformation in Matters of Religion to be done: as their proper Buſineſs of meeting together. This Convocation took Cognizance of the new Hereſy of the *Family of Love*: and concerning thoſe that refuſed to conform themſelves to the Religion received in this Kingdom: a Letter of theſe two Things having been ſent to the Archbiſhop of *Canterbury*, from the Privy Council, he accordingly ſent to the Convocation. For what was done in this Convocation, I refer to another Book.

Sins on Church Holidays.

Among others, one great Abuſe in theſe Times was the Abundance of Sins, committed on the Church Holidays. Which evil diſpoſed Men took hold of to diſhonour God, and break his Laws on thoſe Days more than others, that ſhould by them have been ſet a-part for his Worſhip, Service and Honour. This the aged, good Biſhop of *Ely* complained of to the Lord Treaſurer, in theſe Words: ‘*Pauca piè ſapienti*; There is a Maſs of Sin [committed] in all Church Holidays: whereby God's Service is let and hindred. Which we in our Times ought with all Diligence to ſtay. And becauſe in theſe things ye be moſt ready to do moſt high Service, I am the bolder at this Time to move your Lordſhip in this Matter. Thus the Lord have you in his bleſſed keeping, both in this Life, and in the Life to come.’ Written from his

Houſe at *Downham*, the 30th of *July*, 1580. with his Name only ſubſcribed with his own Hand; being now very aged, and ſick of the Palſey, dying the next Year.

ANNO 1580.

In the mean time the diſaffected to the reformed Church here eſtabliſhed by Law, were continually crying out for more Reformation. Their Preachers ſhewed much ſpightful Raſhneſs both in their Doctrines, and more publickly and openly in their Books: calling the Miniſters of the Church reproachfully, *Dumb Dogs*, &c. as I find noted in a Diary by one *Earl*, a Miniſter in *London*. This ſort of Men appointed Faſts to be kept by their own Authority. Which was an Encroachment upon the State, and the Queen's Power in ſpiritual Matters. And therefore was reſented and forbid.

Many ill-affected to the Church of England.

They appoint Faſts.

Notice was given for the keeping ſuch a Faſt in *Stamford* in *Rutlandſhire* by one *Johnſon*, and divers others, in the Month of *July* this Year. This Place peculiarly belonging to the Lord Treaſurer *Burghley*, he ſent a Letter to the Alderman of that Town; forbidding him to permit ſuch a Faſt, it being an Innovation: and relating the Matter as he had heard it: *Viz.* That this *Johnſon*, (who was Parſon of *Luffenham* in the Dioceſe of *Peterburgh*, and a good Preacher) had a Diſpoſition to come to *Stamford*, which was in the Dioceſe of *Lincoln*: and with ſix or ſeven other Preachers to erect a new Innovation: and thereby decreeing to that People an univerſal Faſt; and to continue there he knew not how long. Upon which thus that gentle Lord wrote.

One appointed at Stamford. *The Lord* Burghley's *Letter to the Alderman to forbid it.*

'Although he commended his Zeal towards that Town, to move 'them to ſuch divine Actions, as faſting and hearing of Sermons, '(whereunto he wiſhed all the People there more given than he thought 'they were) yet conſidering this was an Action that might ſeem an In'novation in the Orders of the Church; which were known, how 'they were eſtabliſhed by Parliament, without any other Innovation to 'be admitted: at the leaſt, no like Matter (as this is intended) ought 'by another private Perſon, as Mr. *Johnſon* was, to be practiſed out of 'the Dioceſe and Place where he hath Cure: nor yet in any other Bi'ſhop's Dioceſe, without the Preſcription of the Biſhop, or Ordinary, 'or their Permiſſion: That he had thought good, for the avoiding of 'Offence, that might grow hereof; and for that Manour of the *Burgh* 'was his Inheritance [viz. *Stamford*] and that the Rule of the *Burgh* 'belonged to him; to require and adviſe him to give Mr. *Johnſon* 'warning, to forbear from any ſuch Attempt in that Town: But if he 'were diſpoſed there to preach, that he may ſo do, if he have, as by 'likelihood he hath, Licence of the Biſhop of the Dioceſe. And that 'any other ſo might do, having Licence, in uſual manner and ſort, as 'in other Places was acuſtomed. And adding, that if the ſaid Alder'man found it meet, he might do well to exhort Men to faſt and pray, 'being two neceſſary Actions for Chriſtian Men to uſe.

And to make *Epiſcopacy* ſhake, and to incline the People to change the Government of this Church by *Biſhops*, into that of *Elders*, this Year the ſaid diſaffected procured the Tranſlation into *Engliſh*, of *Beza's* Diſcourſe of *Biſhops* in *Latin*: done, as was thought by *Field*, one of the chief *Puritan* Miniſters. In which Book *Beza* makes three ſorts of Biſhops: *Viz.* of God; that is, their own Elders at *Geneva*: of Men;

Beza's *Diſcourſe of Biſhops tranſlated into* Engliſh.

His Aſſertions of Biſhops.

that is, of human Appointment: of this ſort were ours of this Church of *England:* and of the Devil: and theſe he made to be the Biſhops of the Church of *Rome.* In which Book he alſo affirmed, that all Biſhops, other than ſuch as had an Equality among them [which were the only Biſhops he would allow, if they were of God] ſuch muſt of neceſſity be packing and gone. And that the chief Elders [who were to come in their room] ſhould be admitted to be preſent in Parliament, as the Biſhops were, and to deal in ſpiritual Cauſes, and to anſwer in Place of God, if any other Matters fell out; wherein the Lords would be reſolved.

Beza*'s Letter to one in* Scotland *about Biſhops.*

urvey of the ·iſcipline, '. 50. Edit. 1593.

And this Year the ſaid *Beza* wrote to one *Lawſon* in *Scotland*; who had informed him of an Attempt that was made there in the behalf of Biſhops [perhaps for the reſtoring them] and how it was defeated by the Reformers. *Beza* expreſſing his infinite Joy at it, begins his Letter in this ſort, though he was then ſick, *Beaſti me*, &c. *You have made me a happy Man*, &c. Theſe things, and the like (which I have mentioned) Dr. *Bancroft* took notice of in the *Survey of the pretended Diſcipline:* though it was divers Years after that he wrote his Book, after long Provocation of theſe Men's publick Writings againſt this eſtabliſhed Church, her Liturgy and Epiſcopal Government.

The Engliſh *Popiſh Clergy ſet up a School at* Doway.

A School of Jeſuits in Scotland.

Sir Hen. Sydney*'s Memorial.* Hunting the Rom. *Fox.* p. 131.

Their Oath.

The Factors for the Pope, and for reſtoring of his Religion and Authority in this Kingdom, were active now alſo. And to further theſe their Deſigns, the *Engliſh* Popiſh Clergy who fled into *Flanders*, by the Inſtigation of *William Allen* a *Jeſuit*, a Man of notable Parts, and great Eſteem among the Fugitives, aſſembled themſelves together at a Town there, called *Doway.* And there ſet up a School. The Pope gave them an annual Penſion, or rather a Maintenance: purpoſely to plot and contrive ways to expel the Queen, and demoliſh the Church of *England.* After they had tarried there ſome Years, upon ſome Troubles they removed moſt of them to *Scotland.* Where the Queen of *Scots* allowed them a Penſion, and Liberty to ſet up another School for the Education of *Engliſh* Youth, who would come thither. Here they were taught all manner of ways to divide the Proteſtants of *England*, in Principles of Religion, as alſo to withdraw them from the Form of Prayer eſtabliſhed. And there was an Oath the Scholars of this College took: *Viz.* 'I *A. B.* do acknowledge the Eccleſiaſtical and Political Power of 'his Holineſs, and the Mother Church of *Rome*, as the chief Head and 'Matron, above all pretended Churches throughout the whole Earth. 'And that my Zeal ſhall be for St. *Peter* and his Succeſſors, as the Founder of the true and ancient Catholick Faith, againſt all her heretical 'Kings, Princes, States or Powers, repugnant unto the ſame. And 'although I *A. B.* may pretend in caſe of Perſecution, or otherwiſe, to 'be heretically diſpoſed, yet in Soul and Conſcience I ſhall help, aid and 'ſuccour the Mother Church, *&c.*

Allen*'s Book in behalf of the two* Engliſh *Colleges in* Flanders.

This Dr. *Allen*, the better to recommend this College at *Doway*, and another lately erected, ſet forth a Book, called, *An Apology and true Declaration of the Inſtitution and Endeavours of the two* Engliſh *Colleges.* Which received a learned Anſwer by Dr. *Bilſon*, Warden of *Wincheſter*, in the Year 1585. Which hath been obſerved and ſpoke of elſewhere. To which I refer the Reader.

ANNO 1580.

Prieſts ſent forth with Inſtructions from the Pope. Bilſon's *true Difference*, &c.

The Pope now began about this Time firſt, (or at leaſt now firſt taken notice of) to ſend forth a whole ſwarm of Boy-Prieſts diſguiſed; and provided at all Eſſays with ſecret Inſtructions, how to deal with all ſorts of Men, and Matters: and with Commiſſion from *Rome*, to confeſs and abſolve all ſuch as they ſhould win, with any Pretence or Policy, to miſlike the State, and affect Novelty. And to take Aſſurance of them, by Vow, Oath, or other Means, that they ſhould be ever after adherent and obedient to the Church of *Rome*, and to the Faith thereof. And all this under the Conduct of one [*Campion*] a Man more preſumptuous than learned: as his Writings and Diſputings, while he lived, declared.

Rome's *Diligence againſt* England. *Certified from* Zurick.

The good Friends of *England*, and of the *Engliſh* Church, I mean the Divines of *Switzerland*, (with whom and our Biſhops was maintained a conſtant good Correſpondence, ever ſince they were harboured kindly and friendly with them, in Queen *Mary*'s bloody Reign) gave Intelligence of the Popiſh Diligence at this Time. One Letter from thence was ſent to the Biſhop of *Ely*. Who diſpatched notice of it to the good Lord Treaſurer, beginning with theſe Words; ‘*Antichriſti Incendium accenditur* Romæ, *&* *in omnem ferè orbem divulgatur*: as we lately heard from our true Friends; and who heartily favour both our Kingdom, and Queen, and Nobility: that the Pope's Bull, by the Means of *Alexandrini Cardinali* was to be publiſhed againſt the Queen: and five Hundred Copies of it to be printed, in order to be diſperſed in thoſe Parts of the World that were adjudged moſt Catholick. And that Antichriſt and the *Spaniard* conſented in the ſame thing: *viz.* that 12000 *Italians*, as the Report went, were to be liſted into the *Spaniſh* Service. The Biſhop added, That this News was ſent him over, but juſt then from *Helvetia*; ſrom the godly Brethren there. Who, he ſaid, though they were far diſtant from us, yet were near us in their Prayers.’ But for a ſtanding Memorial of the Friendſhip of that People to us, as well as of that good Biſhop, I have tranſcribed his Letter in the *Appendix* concerning this Intelligence. Numb. XXVII.

Gualter *writes to the Archbp. of* Canterbury *of a Deſign of invading* England.

This News concerning *England*, *Gualter* one of the chief Divines of *Zuric*, had alſo writ to *Sandys*, Archbiſhop of *York*, in his Correſpondence with him. And towards the latter End of this Year, in *March*, having further knowledge of theſe deſtructive Deſigns againſt the Queen and Realm, gave account thereof alſo to *Grindal*, Archbiſhop of *Canterbury*, out of his ſincere and moſt hearty Love and Concern for both, and the Religion here profeſſed: *Viz.* That the Bull of Pope *Pius* V. wherein he had divers Years ago excommunicated the Queen, was publiſhed anew in five hundred Copies, by the Cardinal abovesaid, as he had the News from ſome Merchants of *Norinberge*, trafficking at *Rome*: that ſo the Knowledge of it might come to all the Courts of the Catholick Princes. And divers Reaſons were given for the doing of it. One was, that the *Engliſh* Ambaſſador might be removed from *Portugal*. Another, to hinder the intended Marriage between the *French* King's Brother, and the Queen. And a third, and that the chief, that all Catholick Princes might withdraw themſelves from any underſtanding with the Queen: So as to give her no Aſſiſtance againſt the *Spaniard*; who was now preparing a mighty Fleet againſt *England*. Theſe Advices were written from *Rome* in *January*. And the *Spaniard* the rather took this Opportunity to invade this Land; hearing of many *Roman* Catholicks, the Queen's

Subjects, here at home that were moving Sedition. 'But he knew, as he ſubjoyned, that God was the King of Kings, and that Chriſt would preſerve and defend thoſe Kingdoms, which afforded ſafe Harbour to his Church: which our ſerene Queen had ſo many Years done. But that it was, he ſaid, neceſſary for us to be upon our watch againſt *Antichriſt:* who took all Occaſions to overthrow the Kingdom of Chriſt. That he had writ to the ſame Effect, to the Archbiſhop of *York*, and alſo to the Biſhop of *Ely:* but yet thought fit alſo to write the ſame to him: the one dwelling at a great Diſtance from *London*, and the other by his great Age obliged to tarry at home. And therefore he thought it neceſſary to ſignify the ſame to his Grace: Not doubting but that his Care and Solicitude for them [the Queen and her Realm] would find Acceptance.' The whole of this Relation from that learned Man in his Letter to the Archbiſhop, I ſhall, as it deſerves, ſubjoyn in the *Appendix*, to that other written to the Biſhop of *Ely*. Numb. XXVIII.

Commiſſion ſent down to Lancaſhire *for diſcovery of Papiſts.*

The E. of Darby *diligent therein.*

The Apprehenſion of the Dangers approaching from theſe foreign as well as domeſtick Practices, put the State upon Methods to prevent the ſame. And underſtanding how ſtirring the Papiſts were, eſpecially in *Lancaſhire*, in *July* this Year a Commiſſion was iſſued out from the Queen, and ſent down thither: directed to the Earl of *Darby:* who was very diligent in that Affair. And ſo *Walſingham*, her Majeſties Secretary, informed the Lord Treaſurer; That the Earl ſhewed himſelf more forward in that Matter: And thereby greatly advanced that Service. That the ſaid Lord would therefore move her Majeſty to write a Letter of Thanks to him. Which he reckoned would greatly encourage that Gentleman, as he ſaid, being of a very gentle Diſpoſition. And that if her Majeſty, in Conſideration of his Service would call him to the Board, it would greatly increaſe his Credit, and make him the better to ſerve her Highneſs. *Walſingham* before this, had dealt with the Queen for this Purpoſe: who would not as yet be drawn hereunto; partly in reſpect of his Weakneſs, (being but in a crazy State of Health) and partly, that others of his Calling might look for the like: as *Walſingham* wrote.

Papiſts in Yorkſhire. *The Archbp.'s Diligence in finding them.*

In *Yorkſhire* and in the *Northern* Parts were likewiſe great Numbers of Papiſts. The Archbiſhop of *York* was not wanting in diſcovering them, by vertue of the Eccleſiaſtical Commiſſion: ſtirred up likewiſe by Letters from Court and the Queen, to be diligent therein. An Account of what they had done, and the Pains they had taken in this Matter, was ſent up to the Council. But many of theſe Papiſts got Favour at Court by Intereſt made with the Queen. This the Archbiſhop took notice of; and withal, thought it ſome Diſcouragement to their Proceedings. He deſired Countenance to be given them; and they ſhould make a greater Progreſs ſtill in finding theſe mortal Enemies to the Queen, and the peaceable State of the Kingdom. All this he ſignified in a Letter to the Lord Treaſurer, written in *Auguſt*, from *Biſhopthorp*: To this Tenor.

His Letter of the Commiſſioners Proceedings.

'That it ſhould not be neceſſary to certify him at large of their Proceedings there in Matters Eccleſiaſtical: for that they had done in a Book ſent up herewithal to the Body of the Council. That they had painfully travelled in this Matter. And great good he doubted not

‘ would come of it. And that the Lord Preſident had greatly furthered it, and done notable good Service. That as they had begun they purpoſed to proceed. And that with a great deal better Courage, if they might be aſſiſted by her Majeſty, and by the Lords of the Council. Adding, as a Reaſon, that except good Countenance were given them, and their Proceedings took full Effect, without any back-calling of the ſame, all their labour would be loſt.

Beckwith *a Papiſt.*

Then he remembred his Lordſhip of a forſeited Obligation of one *Beckwith* [a Papiſt; perhaps given to the Queen of not going out of ſuch a Compaſs, upon a Penalty] that a good Portion thereof might come thither; for the Relief of the Officers; whoſe Labours, he ſaid, [in diſcovering Papiſts] were nothing recompenced. Further, telling his Lordſhip, ‘ That after Preſentments given in by the ſeveral Juries, they [the Commiſſioners] were to enter into this Action again by God's Grace. And that then they ſhould in ſhort time clear all that Country of perverſe Papiſts; and reduce it to good Conformity.’ This he writ from *Biſhopthorp*, the 22d of *Auguſt*, 1580.

Counteſs of Cumberland. *Lady* Wharton.

There were two ancient Ladies of Quality in theſe *Northern* Parts that were Papiſts: who were not as yet ſummoned before the Commiſſioners, *viz.* the Counteſs of *Cumberland*, and the Lady *Wharton*: with whom the Archbiſhop took Pains (more privately) to reduce them. Of whom he gave the aboveſaid Lord this Account, and what Succeſs he had with them. ‘ That he had dealt by private Letters, as well with the Counteſs Dowager of *Cumberland*, as alſo with the old Lady *Wharton*, for their Conformity in Matters of Religion.’ And that as for that Counteſs, ſhe promiſed, that her whole Counſil ſhould be dutiful. But the Lady *Wharton* would neither conform her ſelf; neither yet her Family. Whereupon the Archbiſhop apprehended an ill Conſequence, *viz.* ‘ That this ſtout Obſtinacy gave an ill Example; and bred great hurt in that Country: and would make many others undutiful.

The Archbp. writes alſo of theſe Things to the Queen.

The Archbiſhop alſo wrote his private Letters unto her Majeſty touching this Matter, and prayed to know her further Pleaſure. And this he acquainted the Lord Treaſurer with: and withal prayed him to move her Majeſty to deal roundly with all the obſtinate, of what Calling ſoever, [noble as well as mean.] For if any were diſpenſed withal, all our Labours, ſaith he, will be loſt.

He moves the Treaſurer for the Q.'s Attorney to be ſent down next Aſſizes.

With this Letter (that I may lay theſe Things together) I will here give another of the Archbiſhop's to the ſame Perſon upon the ſame Subject, wrote the next Year. Wherein he ſhewed his Zeal for the Suppreſſion of Popery, and particularly in thoſe *Northern* Parts, where he was particularly concerned, and where it ſeemed chiefly to prevail: and likewiſe in the Univerſity of *Cambridge*: where in a certain College there, he had heard of the Maſter and a Fellow being Papiſts, that inſtructed their Pupils in Popiſh Principles: (who, when they came down into the *North* to their Relations and Friends, maintained Arguments they had learned for Popiſh Errors, and divulged them among the People in their Diſputations.) Moving his Lordſhip, as Chancellor of that Univerſity, to interpoſe his own Authority for preventing ſo great an Evil. His ſaid Letter ran in theſe Words:

‘ My good Lord, I am to move you in two Matters: wherein I know you may greatly benefit the Church of Chriſt. Thone is, that 'your Lordſhip would be a Means, that the Queen's Atturney might come into *Yorkſhire* the next Aſſizes, to finiſh that which he wonderfully well begun. It would no doubt daunt all the Papiſts, and cut off ſome of ſuch as pervert the reſt.

And that Dr. Legg *might take no Pupils, being Popiſh.*

'The other is, foraſmuch as you are Chancellor of the Univerſity of *Cambridge*, you would take Order, that Dr. *Legg* Maſter of *Caius* College, ſhould take no more Pupils, to breed and train up in Popery: as hitherto he hath, and ſtill doth. All the Popiſh Gentlemen in this Country ſend their Sons to him. He ſetteth ſundry of them over to one *Swayl* alſo of the ſame Houſe. By whom the Youth of this Country is corrupted. That at their Return to their Parents, they are able to diſpute in the Defence of Popery. And few of them will repair to the Church. Perhaps your Lordſhip may miſlike to be troubled with theſe ſmal Matters, ſeeing that ye are throughly occupied in moſt weighty Affairs. But I am perſuaded, that your Lordſhip cannot beſtow your Labour in Matter more tending to the Good of God's Church; the Advancement whereof I know you heartily ſeek. I minded to have ſpoken thus much to your Lordſhip by Mouth, if the Parliament had holden.' This was dated from *Biſhopthorp*, the 14th of *February*, 1581.

Popiſh Gentlemen committed to Priſon in Norwich.

In the Dioceſe of *Norwich* were divers Gentlemen of the *Romiſh* Religion now taken up and committed to Cuſtody in the Goal at *Norwich*: as namely, *Robert Downes* of *Great Melton* in the County of *Norfolk*, *Michael Hare*, *Roger Martin*, *Humfrey Bedingfield*, and *Edward Sulyard*, Eſquires. Who had a common Chamber and Table: where they met and eat their Meals together. But ſomething fell out in the Month of *October*, which created them ſome trouble, and brought them under Examination before the Biſhop of the Dioceſe. It was a Letter from abroad to *Downes*, writ by one *Solomon Aeldred*, that had been ſplendidly treated by the Pope: of which he gave that Gentleman an ample Relation, and perſuaded him to come over to them: with other Matters in that Letter of ſuſpicious Conſequence. This Letter *Raphe Downes* of *Lincolns-Inn* delivered to him, and preſently went away without any other Speech. In this Letter mention was made of a great many Pope's Bulls ſent over. This Letter *Downes* began to read in the common Room to the reſt of the aforeſaid Gentlemen then met; and at the hearing of the Entertainment the Pope ordered to be given to *Eldred*, (who had been but a *Hoſier* in *London*) and to his Wife and another Woman; and ſix of his Gentlemen to attend upon him at a Place twelve Miles diſtant from *Rome*; they could not but laugh; and it became ſome Matter of mirth to them: Which did a little diſcompoſe Mr. *Downes*. But when Mr. *Hare* took the Letter, and read further: and at length began to read ſecretly to himſelf; *Downes* finding it to be no more but a Matter of Ridicule to them, (and Danger perhaps to him) ſnatcht the Letter away, and threw it into the Fire and burnt it. This preſently made a Noiſe; and the Report of it came to the Biſhop's Ears.

A Letter from Rome.

Downes to prevent any Suſpicion that might be taken againſt him for burning this Letter, as though ſome treaſonable Matter were contained in it, thought it his beſt Courſe, in order to clear himſelf; to ſend this Letter following to the Biſhop.

ANNO 1580.

Downes's Letter to the Bp. about a Letter which he burnt.

'May it pleaſe your Lordſhip. That this laſt Night by a Kinſman 'of mine, Letters were delivered unto me, coming from beyond the 'Seas. Which being read amongſt ſome of us, Priſoners here, there 'did appear ſome Matters, which being conſidered in ſome Senſe, may 'ſeem to towche her Majeſty, mine own Allegiance towards her High-'neſs, and Dewty to my Country. And for that we will not conceal 'any Matter, that may any wayes towch her Majeſty, or the Eſtate of 'this Realme, which we are all bownd to preſerve, as our ſelves; wee 'have thought good in diſcharging of our Dewties and Allegiances, to 'reveal the ſame to your Lordſhip: That upon the Hearing and Exami-'nation of the Matter by your Lordſhip, you may uſe your Lordſhip's 'Diſcretion, for the revealing of it, as it ſhall ſeem beſt unto you: Be-'ſeeching your Lordſhip, for that the Matter doth chiefly towch me, 'that I may come before your Lordſhip ſpedily; for the uttering of the 'Trewth, in diſcharging of my Dewty and Allegiance. Thus I hum-'bly take my Leave. From my Chamber at the Gaylers.

Your Honours at Commaundment,

ROBERT DOWNES.

This prudent Courſe *Downes*, and the reſt concerned, adviſedly took. And the Biſhop forthwith examined this Matter to the Bottom by divers Interrogatories put to each of them. To which they gave free Anſwers. And beſides, *Downes* and the four other Gentlemen ſet down under their Hand the Sum and Contents of the Letter, according as they could remember it. And theſe Papers were ſent up by the Biſhop, *viz.* both their Examination and Confeſſions. For the Contents of the Letter as ſet down by *Downes* and the reſt, ſee them preſerved in the *Appendix*: Wherein alſo they profeſs their true Loyalty and Acknowledgment of the Queen's Supremacy, and Fidelity to their Country. [Numb. XXVIII.]

Advices concerning Popiſh Recuſants in Southampton.

In the County of *Southampton*, waſhed on one ſide by the Sea (and ſo conveniently ſituate to let in Prieſts from abroad) were many of theſe Papiſts. And ſo multiplyed by revolting from Religion, that the Biſhop of *Wincheſter*, in whoſe Dioceſe it lies, near about this Year ſent Intelligence thereof to the Lord Treaſurer and other Lords of the Council; in order to repreſs the Boldneſs and Way-wardneſs of the Recuſants in that County: with his Advice in theſe Particulars following:

Firſt, That it may pleaſe your Honours to renew the Charge of diligent looking to the Sea-ſide and the Creeks, for the coming in, or paſſing forth of evil-diſpoſed Perſons.

Secondly, That it may pleaſe you to give Charge to the Sheriff and ſome other of the moſt forward Gentlemen, once in a Month or three Weeks, upon the ſudden to have privy Search in ſundry ſuſpected Places; whether it is thought the *Jeſuits*, or Seminary Men have their Recourſe and Refuge, to ſeduce her Majeſties Subjects.

Thirdly, That an Hundred or two of obſtinate Recuſants, luſty Men, well able to labour, may by ſome convenient Commiſſion, be taken up and ſent into *Flanders*, as Pioneers, and Labourers. Whereby the Country ſhall be diſburthened of a Company of dangerous Perſons; and the Reſidue that remain be put into fear: that they may not ſo faſt revolt, as now they do.

Fourthly, If it ſhall pleaſe your Honours to grant Liberty to any of theſe Gentlemen, as ſhall compound with her Majeſty according to your Lordſhip's late Letters, that the ſame may not be ſuffered to remain in the ſaid Shire; but to be aſſigned to ſome other Place, where they may do leſs harm. For undoubtedly they that have remained there have ſtole away the Peoples Hearts mightily, and daily do continue ſo to do. For even this laſt *Eaſter*, upon ſome ſecret Pact purpoſely wrought, five Hundred Perſons have refuſed to communicate, more than before did [refuſe to do it.] Which will fall out to great Inconvenience. [The reſt of this Paper is torn.]

Search in Papiſts Houſes in Hoggeſdon. *Pap. Office.*

Sir William Treſham.

Popiſh Books and Pictures taken.

This Search continued in this Year 1580. and alſo in 1581, 1582. and ſtill further, both in the Houſes where Papiſts inhabited, and in Priſons, where they were committed for Prieſts, for Popiſh Books, and other ſuperſtitious Things brought over, conſecrated by the Pope. Among other Places in and about *London*, ſearch was made in certain Popiſh Gentlemens Houſes in *Hoggeſdon*, by Order from the Privy Council, by the High Conſtable. As in the Houſe of Sir *William Treſham*: where (according to an Account ſent up) were found he and his Lady, and three Daughters, *Lewis* their Son, and divers Servants: and among the reſt *Henry Gilbert*, his Butler, and *Denis Parret*, who had this Mark ☞ ſet at their Names; ſignifying perhaps, that they were ſuſpected to be Prieſts or *Jeſuits*. Here they found and took away a painted Crucifix on a Table, hanging by the Ladies Bedſide: The *Jeſuits* Teſtament in *Engliſh: Offic. Beatæ Marie* ii. A *Manual* of Prayers, dedicated to the Gentlemen of *Inns* of Court: *Vaux* his *Catechiſm*; the firſt Book of the *Chriſtian Exerciſe:* A Book of Prayers and Meditations: A painted Crucifix upon Orange Coloured Sattin: A Picture of Chriſt upon Canvas. Of the Perſons above-named, only two would be known [thoſe marked as it ſeems] to be able to read and write; and to be no further learned. All we found there which we left behind (as it follows in the Writing) was, a new faſhioned Picture of Chriſt in a great Table; and a Tabernacle of ſundry painted Images, with Leaves to fold, ſerving, as ſhould ſeem, for a Tabernacle or Skreen to ſtand upon an Altar.

Mr. Tho. Wilford.

At Mr. *Thomas Wilford*'s Houſe in *Hoggeſdon* aforeſaid, were he and his Wife; Servants divers, Men and Women; one *Valentine*, who ſerved as a Taylor four Years; *James Elſton*, one Year: *Thomas Howman*, Butler, ſerved him a Year and half: *William Marks* about 19 Years of Age; who had ſerved him from his Childhood. [This laſt had a ☞] The Three above-named confeſſed themſelves able ſcarcely to write their Names. But the Boy could neither write nor read. Books brought thence: A Maſs Book, old: A written Catechiſm: *Officium B. Mariæ*; a very old one: An Epiſtle of the *Proſecution of Catholicks* in *England:* The ſame in *Latin:* A Book againſt the *unlawful Inſurrection* of the Proteſtants, with certain Leaves torn out: *Catechiſm, ex Decreto Conſilii Trident.*

Ra. Tipping.

In the ſaid *Hoggeſdon* was ſearched alſo Mr. *Ra. Tipping*'s Houſe. ‘In ‘all theſe three Houſes, Commandment was by us given, according to ‘our Directions, to the ſeveral Maſters of the ſaid Houſes, upon their

‘ Allegiance, to ſee all the foreſaid Perſons forth coming, until they
‘ ſhould be diſcharged of them.

Prieſts taken.

Some Prieſts were taken. Who when they were examined, ſtoutly denied, that they perſuaded any of the Queen's Subjects to obey the Pope, depriving her of her Sword and Sceptre: or that they were bound to aſſiſt him, or whom he ſhould ſend to take the ſame by Force of Arms. And they proteſted earneſtly in open Audience, that they had no ſuch Meaning. But for their Parts, did account her their lawful and true Princeſs, and taught all others ſo to do: Having firſt gained, like wily Friars, a Diſpenſation at *Rome*, that to avoid the preſent Danger, they and all other their Obſequents, might ſerve and honour the Queen for a Time; until the Bull of *Pius* V. might ſufficiently be executed. [So it ran in the Diſpenſation of *Campion* and *Parſons*, as was ſet in the Margin of Dr. *Bylſon*'s Book.] ‘ And it may be (ſaith that Writer)
‘ the common Sort of ſuch as they perverted, were not acquainted with
‘ theſe hainous Myſteries. But yet this was the full Reſolution of them
‘ all, as before was reported, as well appeared by their Examinations.
‘ And this very Concluſion ſtood in their written Books, as a ruled Caſe,
‘ that *they muſt rather loſe their Lives, than ſhrink from this Ground-*
‘ *work, That the Pope may deprive the Queen of her Sceptre and Throne.*
‘ Becauſe, ſay they, it is a Point of Faith, and requireth Confeſſion of
‘ the Mouth, though Death enſue. [Where in the Margin is ſet. *In*
‘ *their Caſe of Conſcience*, the 55. Article.]

True Difference, &c. by Bylſon. *Epiſt. Ded.*

Popiſh Caſes of Conſcience, reſolved.

Now as to their Caſes of Conſcience, I have this to add. One way the Papiſts now uſed to preſerve themſelves, and to avoid the Danger of the Laws made againſt them, that they propounded ſeveral Queſtions in point of Conſcience to their Learned, *Jeſuits* chiefly: Who accordingly gave favourable Solutions to them, containing many Courſes and Methods, for concealing their Religion: but allowing no Compliance with the Schiſm. Such Queſtions Sir *James Hargrave* propounded to ſome *Jeſuit*, whoſe Name I do not meet with (perhaps *Campion*) and accordingly had Anſwers given to each of them. Which both Queſtions and Anſwers were found in the ſaid Sir *James*'s Study in *July*, 1580. This being, in my Judgment, a curious Paper, I ſhall here give, as I found it in *Latin*, among ſome State Papers, to this Tenor in *Engliſh*.

Popiſh Queſtions and Anſwers found in Sir James Hargrave's *Study.*

‘ I. Whether I may have Pſalms and Chapters read in *Engliſh* in my
‘ Chapel, before my Family and others, truly tranſlated, in the Order
‘ preſcribed by Hereticks, and followed by them.

‘ II. *Item*, Whether I may have read the *Engliſh* Proceſſion, [that is,
‘ the *Litany*, I ſuppoſe] as it is now ſet forth.

‘ *Anſwer*, Privately to pray in Pſalms truly tranſlated; and to read
‘ Chapters tranſlated, for Inſtruction, ſo as beſt edify, I think it good.
‘ But to ſet forth the ſame for common Service is an Abhorrence and
‘ Contempt of the other good Uſe, before had; if it be done without
‘ publick Authority of the Catholick Church. And if fear of the
‘ World, which is evil, be the Cauſe of it, the Fault is increaſed. And
‘ if the Hearers ſhall think it to be the new preſcribed Order, then is
‘ the Procurer *Scandali Cauſa*, i. e. the Cauſe of Scandal; beſides Diſ-
‘ ſimulation in that which is done. And whereas, *Conſenſus cum malis*
‘ *eſt malus*, i. e. Conſent with the evil is evil, it ſhould be thought the Pro-
‘ curer doth give his Conſent, although not expreſſed, at leaſt he doth
‘ it

ANNO 1580.

'it *interpretativè*. Therefore we muſt take heed, that by ſhunning one Schiſm, we fall not into another.

'III. *Item*, Whether I may be confeſſed to a Prieſt, being in Schiſm, except in *Articulo Mortis*, i. e. at the Point of Death.

'*Anſwer*, A Schiſmatick ritely and Catholickly ordained at firſt, hath Order, but not the Execution of Order. And if he adminiſter any Sacraments, he ſinneth damnably. And although he confer the Sacrament upon the *Adult*, yet he would not receive the Grace of the Sacrament, in part given, if it be uncertain, that it is a Sin. Whoſoever doubts, the Sin is certain. But they who by Ignorance are there baptized, thinking, that it is the Church of Chriſt, in compariſon of them, he ſinneth leſs, if they are wounded in the Sacrilege of Schiſm. *Aug. de Baptis. Libro*, cap. 5. The ſame is to be thought of the other Sacraments, as of Baptiſm.

'But in Caſe of extreme Neceſſity, where a Catholick ſhall not be found, by whom he may receive it, and keep Catholick Peace in his Mind, if preſently he depart out of this Life, we do not think him Catholick. If he recover, let him return to the Catholick Church, *&c.* *Aug. ibid.* cap. 2.

'IV. *Item*, Whether I may be Godfather to any that is chriſtened after the Manner now uſed. And if it be not lawful in mine own Perſon to do it, whether I may ſend my Deputy, or no.

'*Anſwer*, To bring Children, and to offer them to be baptized by Hereticks, or Schiſmaticks without the Church, is to agree to Schiſm. He that doth it by another ſeems to do it by himſelf.

'V. Whether I may ſee Service, ſuch as is not allowed by the Catholick Church, with a Prieſt in Schiſm, or no.

'*Anſwer*, With Hereticks and Schiſmaticks we muſt neither pray, nor ſing. He that communicates and prays with an excommunicate Perſon, whether Clerk, or Laick, let him be excommunicated. *Counc. Carth.* cap. 4. 72, 73.

'VI. Whether I may not be preſent at any Schiſmatical Service: So that I neither communicate with them in Prayer, nor in Sacraments.

'*Anſwer*, It is one thing to be preſent at the Schiſmatical Prayers, only to obſerve their Manners, which many Catholicks have done: Another, to pretend in Countenance and Geſture to pray with them, although it be not done in mind. For to do that is by the By-ſtanders interpreted Conſent. For we communicate not with the Sins of others, but by conſenting and favouring.

'VII. Whether any Benefice that ſhall be vacant, being in my Gift, it ſhall be lawful to preſent one to the ſuppoſed Biſhop, or no.

'*Anſwer*, The Patron of a Church is as it were the Patron of the People, and he ought to preſent, to be inſtituted, a Shepheard, not a Wolf, as far as he can underſtand. Otherwiſe he ſhall be the Author of a Scandal; to wit, ſuch by whom ſcandal cometh. Yet he may yield to another the Right of Patronage before the Church be vacant, for

‘ that Turn; ſaving to himſelf the Right for the Time hereafter: Or ‘ to permit to lapſe to the Collation of the Ordinary.

‘ VIII. ‘ Whether it be lawful to ſay Divine Service, or to celebrate, ‘ where the Communion or other their Schiſmatical Service hath been ‘ frequented.

‘ *Anſwer*, I think Places being heretofore Conſecrated, and now polluted with the Conventicle of Hereticks, are to be reconciled by Catholick Biſhops. But although it be not yet done, if the Conſtitution ‘ of the Church is not deſpiſed concerning this Thing, I think a Catholick Man may lawfully in any Place lift up pure Hands to God.

‘ IX. Whether my Chaplain may be permitted, for Conference ſake ‘ and better Inſtruction of the Catholicks, to read ſuch Books as are prohibited by the late Council of *Trent*; and eſpecially ſuch Books as are ‘ ſet forth by the new Superintendents.

‘ *Anſwer*, It ſeems to be a Conſtitution of the Council of *Trent*; of ‘ not reading the Books of Hereticks. Whether the Ordinary of the ‘ Place can diſpenſe with Men learned, conſtant, and not eaſily yielding ‘ to Seducers; that they may have and read them, to ſtir up the People, ‘ and to move them concerning their Errors: The Tenor of the Conſtitution is to be kept.

Certain other Queſtions to be reſolved.

‘ I. Whether any Man reconciled may have his Child chriſtened of ‘ any being in Schiſm, unreconciled. That is, whether both the Prieſt, ‘ Godfathers and Godmothers ought to be within the Unity of Chriſt's ‘ Church.

‘ *Anſwer*, To the firſt, all the Parties, as well the Prieſt as Godfathers ‘ and Godmothers, ought to be in the Unity of the Catholick Church. ‘ And the Parents being in that State, ought not to procure any other ‘ to be preſent; but to avoid, if they can, that none being out of that ‘ State ſhall be preſent at the Miniſtration of the Sacrament. And ‘ yet, if others be preſent, being no Parties to the Miniſtration, it ‘ forceth not.

‘ II. If it be not lawful to have any but ſuch as be reconciled, then ‘ the Child being firſt chriſtened after the Order of the Catholick Church, ‘ whether afterwards I may have in open Shew, within mine own Houſe, ‘ ſome Things read in *Engliſh*: As a Goſpel and certain Prayers; and ‘ alſo other Godfathers to bear the Name, which be in Schiſm.

‘ *Anſwer to the Second*, It is not lawful. For it is not good in any ‘ ſuch thing to diſſemble with God, by ſome convenient Sort to excuſe ‘ the Manner that you would uſe.

‘ III. Whether any Prieſts reconciled may read ſuch things in *Engliſh*, ‘ and not hereby fall into Schiſm.

‘ *Anſwer*, It is not lawful for any ſuch Prieſt as is named in the ſaid ‘ Article to do any ſuch thing.

‘ IV. If any Child being chriſtened in Schiſm, whether Exorciſm, Cream, and Oyl, and other things wanting, ought to be added.

‘ *Anſwer*, It is not neceſſary for ſuch things to be done.

‘ V. Whether there may be any more Godfathers and Godmothers than two: that is, one Godfather and one Godmother at the moſt, according to the Decree of the late General Council of *Trent*.

‘ *Anſwer*, The old accuſtomed Order may yet be uſed, or the other followed, as it ſhall pleaſe you. Becauſe the Decree is not yet here promulgated. And alſo the Cauſe of that Decree is only to avoid the Increaſe of ſpiritual Kindred among ſuch Perſons as are marriageable.

CHAP. XXII.

Divers Popiſh Emiſſaries taken up. The Conference at Wisbich. Feckenham's *Confeſſion. Dr.* Fulk *ſent by the Biſhop of* Ely *thither. Account of the Conference publiſhed.* Fulk's *Challenge. The Pope's Factors abroad diſcovered by* A. M. *Deſign in* Rome *of invading* England. *Some of the Principles taught in the* Engliſh *College at* Rome. Campion *confeſſes where he was entertained in* London, *and elſewhere,* viz. *in* Yorkſhire *and* Lancaſhire. *Several Diſputations with him in the* Tower: *in anſwer to his Challenge. Some Account of* Campion, *and his Courſe of Life.* Parry *at* Paris: *Correſponds with the Lord Treaſurer. Interceeds for certain Popiſh Fugitives:* The Ropers: *Sir* Authony (*alias* Lord) Coppely. *Advice for Defence in Caſe of Invaſion.*

Campion *and other Prieſts taken and committed.*

CAMPION, one of the Chief of theſe Emiſſaries of *Rome*, with others of them, were now diſcovered and taken up; *Campion* put into the *Tower*, and many of them ſent to *Wisbich* Caſtle, where *Watſon* and *Feckenham* now were. It pleaſed the Lords, and others of her Majeſties Privy Council, after thoſe Recuſants were committed there, to direct their Letters to the Biſhop of *Ely* (in whoſe Dioceſe the Caſtle was wherein thoſe Priſoners were kept) to provide that they might have Conference, (if they would admit any) and be called upon to come to Church, and to hear the Preaching there.

The Bp. ſends learned Men to confer with them.

Brief Confutat. of ſundry Cavils and Quar. p. 16.

Whereupon the Biſhop made choiſe of Dr. *Fulk*, a learned Profeſſor of Divinity in *Cambridge*, with ſome others, whom he purpoſed to ſend unto them. And him he deſired (as Dr. *Fulk* tells us himſelf) by his Chancellor, Mr. D. *Bridgwater*, to repair unto him in the Iſle of *Ely*. From whence he ſent him with a Gentleman of his Houſe to ſignify to them that had the Charge of thoſe Priſoners, the Cauſe of his coming. Whereupon enſued a certain Speech made by him, in the Preſence of

Dr. Fulk's *Conference: Afterwards publiſhed. Upon what Occaſion.*

certain honeſt Men ſpecially called, and required to be Witneſſes; beſides a Number of good Credit. The Sum whereof was written at that preſent Time by Three or Four that came with him. Of which one was a learned Preacher, and collected what was ſpoken, to certify the Biſhop, as near as could be, what Communication had paſt between them: without any further Purpoſe of publiſhing the ſame. But the Copy thereof coming into the Hand of a Friend of *Fulkes* at *London*, and by him communicated to ſome other of his Friends, at laſt it came into the Printer's Hands. Who ſuddenly ſet it abroad without the knowledge of *Fulke*, or his Friend. Means was made to have the Printer puniſhed. And had not *Campion*'s proud Challenge come even in the Nick, that Reverend and Learned Man could not have been perſuaded by his Friends to have ſuffered that Party to go ſo clear as he did.

Vindicates himſelf therein againſt a Popiſh Slander.

Thus he thought fit to vindicate himſelf from a certain Popiſh Book, being an Epiſtle of the *Perſecution in* England; done as it was thought by *Parſons*. Wherein this Matter is related ſo, as though he, for a little Vain-glory, publiſhed this Account. *The Vain glory*, as that Author wrote, *of contending, cum Magnatibus*, i. e. *with thoſe Noblemen*, as he called *Watſon* the Biſhop, and *Feckenham* the Abbot: ſo long ſince by lawful Authority deprived of ſuch Dignities. The Author of that Epiſtle relateth this Conference with them thus, 'That he crept ſecretly into the Caſtle unlookt for, and without any Authority: And that he came to offer them Conference by no publick Authority. And that he commanded them to be brought into his Preſence.' But, as *Fulke* anſwered, 'Did he command them by his private Authority? Or were they who had them in Cuſtody ſo ſimple, that they would obey an unknown Perſon, a mean Man, of ſmall or no account, coming without Authority? In truth, he gave no commandment for their Appearance before him: only the Biſhop's Will was declared by his Gentleman, his Servant, unto their Keeper. But to go on with the Truth of the Relation. All reaſonable Condition of Books, Time and Order for the Conference was offered them. But ſomething ſtayed them; whether the diſdain of *Fulke*'s Perſon, or more, the Fear of the Weakneſs of their Cauſe; that they would not adventure their Credit, in Trial by Diſputation. And in the End they concluded [*viz. Watſon* and *Fecknam*] that all Diſputation in Matters of Faith was unprofitable: alledging Examples of the Diſputations in the Convocation Houſe in the Beginning of the Queen's Reign; and the Conference at *Weſtminſter* in the Preſence of almoſt all the learned and wiſe of the Land.

And thus Dr. *Fulke* was fain to juſtify himſelf by giving this juſt Relation of this intended Conference; which was declined, and of the Account of it in Print. And thus falſely alſo another Popiſh Writer repreſented this Conference: as, 'That *Fulke* only lookt into *Wisbech* Caſtle; and printed a Pamphlet in his own Praiſe: and that he attempted the Matter without Authority.

Conferences between the Bp. of Ely and Fecknam.

But as for *Fecknam*, there were this Year, (in which he came to *Wisbech*) ſeveral Conferences held with him by the Biſhop of *Ely*, in the Preſence of Dr. *Perne*, the Dean, and divers of his Chaplains and other learned Men: Wherein he confeſſed in his Conſcience his Allowance of divers things uſed and practiſed in the preſent Reformed Church: As of the Common Service to be good in the Mother Tongue, and ſuch as was underſtood of the common People. And ſo he acknowledged that of

ANNO 1580.

St. *Paul*, 1 *Cor.* xiv. was to be taken. Alſo, that he found no fault with any thing ſet forth in the Book of Common Prayer, now uſed in the Church of *England*. But his deſire was, to have all the reſt of the old Service that was taken away, to be reſtored: As, the Prayers to Saints, and for the Dead, *&c.* And that then he would willingly come to Church. Alſo, that he very well allowed of the Oath for the Queen's *Supremacy*, as it was interpreted in her Majeſties *Injunctions*, and that he was ready to take that Oath, whenſoever it ſhould be offered. But that he would not come to the Service of our Church, though he thought it in his Conſcience lawful, becauſe he is not of our Church for lack of *Unity*; ſome being Proteſtants, ſome Puritans, ſome of the *Family of Love*: And becauſe it was not ſet forth by Authority of a General Council. And laſtly, that he would not conform himſelf to our Religion, becauſe he could ſee nothing ſought for, but the Spoil of the Church. I refer the Reader to the *Appendix*, for this Popiſh Abbot's whole Confeſſion, taken out of the Original Paper, ſubſcribed by himſelf: and ſigned by the Biſhop of *Ely* and ſome of his Chaplains; and endorſed thus by the Lord *Burghley*'s Hand, *Feckenham*'s Confeſſion. Numb. XXIX.

Dr. Fulk's *Challenge to the Papiſts.*

I add this further concerning that learned Profeſſor, *Fulk*, that he made this Year a Challenge openly in Print to all learned Papiſts; in his Book, called *The Retentive*; in Anſwer to *Briſtow's Motives*. And Three Years after, in his *Confutation of ſundry Cavils*, &c. he repeated it with theſe Words: 'If you be ſo ſharp ſet upon Diſputations, as you pretend, why doth never a Papiſt of you all anſwer my Challenge made openly in Print almoſt Three Years ago, ſet before my *Retentive*. Wherein you may expreſs what you have in maintenance of your Opinion, without Suit, without Danger; and to the beſt and ſureſt Trial of the Truth.

Names of the Pope's Factors abroad diſcovered by A. Monday.

A great many of theſe *Engliſh* Factors for the Pope were about this Time diſcovered by one of themſelves; and the ſeveral Places abroad where they reſided. This Man's Name was *Anthony Monday*, ſometime of the *Engliſh* College at *Rome*: One of theſe thus diſcovered by him, was *Woodward* at *Amiens*: Who perſuaded this *A. Monday*, and one *Thomas Newel*, rambling thither, to go to *Rheims*, and take Orders. He was at length the Pope's Scholar at *Rome*: but afterwards came into *England*, and turned Proteſtant; and wrote a Book concerning them, and their way of living, called *The* Engliſh *Roman Life*. Therein he alſo nameth Dr. *Briſtow* at *Doway*, Dr. *Allen* at *Rheims*; afterward made a Cardinal: Dr. *Lewis* at *Rome*, Archdeacon of *Cambray*; Dr. *Morris*, Rector of the *Engliſh* College, or Hoſpital in *Rome*; Mr. *Deacon* at *Lyons*. At whoſe Houſe certain treaſonable Words were ſpoke by *Henry Orton*, one of them that were condemned afterwards in *England*, but not executed: but then lying in the *Tower*: At *Milain*, at Cardinal *Borrhomeo*'s Palace, Dr. *Robert Griffin*, Confeſſor to the ſaid Cardinal. *Steukly* and three more Popiſh Gentlemen at *Rome*, in great Credit with the Pope: The firſt appointed with an Army to invade *England*: but ſlain in the Battel of the King of *Portugal*. This put a Stop to that Invaſion. Theſe Three other Gentlemen came from the *North* Parts of *England* (as Dr. *Griffin* told *Monday*, and his Fellow, dining with him on a *Chriſtmas* Day) and were to go forward with *Steukly* in the Enterprize, and to have the Pope's Army committed to their conduct: and ſo to overrun *England* at their Pleaſure. And then they would make (as

The Engliſh *Roman Life.*

ANNO 1580.

Dr. *Griffin* proceeded in his Narration) Kings, and Dukes and Earls at their pleaſure: Every one, according as they thought well of. And that they got Letters from Dr. *Saunders*, Dr. *Allen*, Dr. *Briſtow* and others; who thought very well of their Intent. And therefore forwarded them in their Letters ſo much as they might, to Dr. *Lewis*, Dr. *Morris*, Dr. *Moorton*, and other Doctors and Gentlemen at *Rome*. They followed the Suit to the Pope's Holineſs: Informing, how they had already won ſuch a Number of *Engliſh* to join with them, when the Matter came to paſs, that granting them his Holineſs's Army, they ſhould preſently over-run all *England*; and yield it wholly into his Hand. But the Pope, when he had ſcanned this Buſineſs; well noting the ſimple and arrogant Behaviour of the Men, as this Writer relates, and their unlikelihood of performing theſe things; they were denied their Requeſt, and ſent away without Recompence. Not but that the Pope was well enough diſpoſed to invade *England*, but was more inclinable to ſend his Forces to the *Spaniard* for that End, as we heard before.

The Raillery of a Prieſt at Rome *againſt the Queen.*

Queen *Elizabeth*, as the ſame Writer further informs, was thus reproached by an *Engliſh* Prieſt at *Rome*: 'That proud, uſurping *Jezebel*: whom God reſerveth to make her a publick Spectacle to the whole 'World, for keeping that good Queen of *Scots* from her lawful Rule. But 'I hope e're long the Dogs ſhall tear her Fleſh; and thoſe that be her 'Props and Upholders.' Theſe Words that Prieſt ſpake in the *Engliſh* College to *A. Monday*, when he came there firſt.

How the Pope is to be eſteemed by thoſe that come to Rome.

Concerning ſuch as came to *Rome*, to the *Engliſh* College there; thus the Prieſt aboveſaid told *A. M.* 'Such as come to this holy Place muſt 'faithfully bend his Life and Converſation to honour and reverence our 'provident and holy Father, the Pope, in all things that ſhall like him to 'command: To hold and confeſs him the univerſal ſupreme Head of 'Chriſt's Church; and embrace his Decrees as the only Ordinance and 'Will of God. For he is the Perſon of God on Earth; and he cannot 'err, becauſe the Spirit of Divine Grace guideth him continually. He 'hath Authority over all Kings and Princes, to erect and ſuppreſs whom 'he pleaſeth; (and that ſhall *England* well know ere long.) To honour and obey him: To be a true and faithful Subject of his Church; 'and to live and die in his Cauſe. This ought to be the Intent of all 'that come hither.' So faſt were they to be held in the Pope's Fetters, that expected Maintainance here from him in his College.

Many appointed at Rome *to be deſtroyed by the Plot there carrying on.*

And ſo far was the Plot againſt *England* at this time advanced, and with ſuch Confidence of Succeſs; that they had already doomed a great many of the Queen's chief Miniſters, and other zealous Proteſtants, both of the Laity and Clergy. For the aforeſaid Prieſt in the Garden with *A. M.* pulled a Paper out of his Pocket, ſaying, 'I have a Bedroll of 'them here; who little know what is providing for them; and I hope 'ſhall not know it, till it fall upon them.' Then he read their Names unto him, [we are left to conjecture who they were: very probably theſe were ſome, the Lord Treaſurer, the Earl of *Leiceſter*, Secretary *Walſingham*, *Mildmay*, &c.] And opening the Paper further at the End were more Names; as of Magiſtrates, and others belonging to the City of *London*. Among whom was Mr. *Recorder* [*Fleetwood*] *Noel*, Dean of St. *Paul's*, Mr. *Fox*, Mr. *Crowley*, and ſundry others. And he well remembred, that no one was named, but he had the Order of his Death appointed; either by Burning, Hanging, or Quartering, and the like.

ANNO 1580.

But the Realm was aware of theſe Deſigns, how private ſoever the Enemies practiſed: and the favourable Providence of God diſappointed them.

Campion *confeſſes Perſons that entertained him.* *MSS.* Burgh.

One of theſe taken up was *Campion* the *Jeſuit*, one of the chiefeſt and buſieſt in perverting the Queen's Subjects: and had no ſmall Succeſs therein: being a Perſon zealous for the Cauſe, and of ſome Learning. Among the Papers I have converſed with, I find one, containing his Confeſſion of the Perſons, with whom he was entertained. But firſt he underwent the Rack in the *Tower*, before he could be brought to do it, but favourably. He confeſſed, he was in the Houſes of the L. *Vaux*, Sir *Thomas Treſham*, Sir *William Catesby*, Knights, in the Summer, 1580. Theſe Perſons, being informed of *Campion*'s Confeſſion; and required in her Majeſties Behalf, by her Majeſties Commandment to anſwer unto the Lord Treaſurer, the Lord Chamberlain, and the Earl of *Leiceſter*, upon their Oaths, Whether to their knowledge he had been at any of their Houſes ſithence *June*, 1580. (when *Campion* came over) refuſed ſo to do. And the L. *Vaux* refuſed to anſwer thereunto upon his Honour. [* Notwithſtanding they were ſeverally informed, that *Campion* had confeſſed the ſame. Whereof the direct Confeſſions were read to them. And after their Refuſal to purge themſelves by their Oaths, they were afterwards charged in her Majeſties Name upon their Allegiance peremptorily refuſed to anſwer.] All this that followeth in the ſaid Paper hath *Campion*'s Name in the Margin as Matter confeſſed by him.

* *All within theſe Crotches are written with the L. Treaſurer's Hand.*

Henry Perpoint, Eſq; *Jervyſe Perpoint*, his Brother. That he was there at the laſt *Chriſtmas*, and tarried there, until the *Tueſday* after *Twelfth-day*. Brought thither by *Jervyſe Perpoint*. Confeſſed by both the *Perpoints*. He ſaid Maſſes, and confeſſed *Jervyſe* every Week.

Henry Secheverel, Eſq;. That he was there about the *Wedneſday* after *Twelfth-day* laſt. Tarried there one Night. Confeſſed by Mr. *Secheverell*. And that he ſaid one Maſs.

——— *Langford*, Eſq;. That he was there two Nights, about *Thurſday* and *Friday* after *Twelfth-day* laſt. Confeſſed. And that he there ſaid two Maſſes. *Jervyſe Perpoint* confeſſeth it alſo.

The Lady *Fuljanes*. That he was there one Night, about *Saturday* after *Twelfth-day* laſt. *Jervyſe Perpoint* [confeſſeth] that they ſtayed there Two Nights: and ſaid Two Maſſes.

——— *Powdrel*, Gentleman. Himſelf confeſſeth his being there, with *Jervyſe Perpoint*, and *Gylbert*, after *Chriſtmas* laſt. Where *Campion* ſaid Maſs.

——— *Ayres* of the *Stiple*, Gent. [This is the Confeſſion of *Jervyſe Perpoint*, whoſe Name is in the Margin.] That he brought *Campion* thither about *Monday* Sevenight after *Twelfth-day* laſt. Where they met with *Tempeſt* by former Appointment. After which *Campion* confeſſeth, he went *Northward* with *Tempeſt*. And that they kept company together about Nine Days. And will confeſs no Place of their being, but at *Janes*.

The Proclamation made for theſe *Jeſuits*, &c. was the 24th Day of *January*, *Anno* 23. *Reginæ nunc.* And all following received *Campion* after that Proclamation.

John Rookeby of *Yeafford*, Gent. He confeſſed *Campion* was at his Houſe, the *Saturday* next before *Candlemas* laſt, being the 28th of *January*.

Dr. *Vavaſor*, Mrs. *Bulmer*, Sir *William Babthorp*, Kt. —— *Grimſton*, Gent. ——— *Hawkworth*, Gent. *Aſculph Cleſby*, Gent. That he [*Campion* ſigned] was at all theſe Places after the 28th of *January* laſt: and before *Mid-Lent*, it appeareth by comparing of his Confeſſions.

William Harrington, Gent. That he was there Fourteen Days about *Eaſter* laſt. Made there part of his *Prophecy* Book. Brought thither by *Smith*, Mrs. *Harrington*'s Brother. Mr. *Harrington* confeſſeth, he [*Campion*] came to his Houſe about *Saturday* the third Week in *Lent* laſt: ſtayed there about twelve Days: knew him not for *Campion*, until he was upon Departure.

Lancaſhire.

——— *Talbot* of —— Eſq; *Thomas Southworth*, Gent. *Barthlomew Heſketh*, Gent. Mrs. *Allen*, Widow; *Richard Hawghton*, of the *Park*, Gent. ——— *Weſtby*, Gent. ——— *Rygmaiden*, Gent. [ſigned] *Campion*. That he was in theſe Places between *Eaſter* and *Whitſuntide* laſt paſt. For all that Time he beſtowed in *Lancaſhire* at Mr. *Talbots*, and Mr. *Southworths*. He went with Mr ——— *More* of —— *Yorkſhire*, and his Wife Mrs. *More*: he having before been his Scholar.

——— *Price*, Eſq; *William Griffith*, Eſq; The Lady *Stoner* —— *Eſt*, Gent. The Lady *Babington*, Mrs. *Pollard*, Widow; —— *Yeate*, Gent. [ſigned] *Campion*. That he had been at all theſe Places, ſithence *Whitſuntide* laſt. At *Prices* in his Abſence. At Mr. *Griffith*, his Wife. —— *Morris*, being there at the Lady *Stoners*, *John Stoner*. *Sely* his Man; being there at Mr. *Yeates*. All theſe that were taken with him, privy to it. And at *Griffiths*, *Parſons*, and he [*Campion*] met: and were altogether at *Stoner*'s Lodge.

Campion *in* Yorkſhire *and* Lancaſhire.

From this curious, original Paper, *Campion* is traced from *Chriſtmas* to *Eaſter*, and thence to *Whitſuntide*, through *Yorkſhire* and *Lancaſhire*. And the divers and ſundry Popiſh Gentlemen ill affected in thoſe Parts to the Queen and her Government; who had received and entertained him ſecretly; And at whoſe Houſe this *Campion* and *Parſons*, the other *Jeſuit*, and Emiſſary from the Pope met: on purpoſe to lay their treaſonable Plots in this Kingdom. Whereby all theſe Perſons, Men and Women, were brought into Danger of their Lives by harbouring them againſt an Act of Parliament, and the Queen's Proclamation.

The L. Treaſurer's Advice to proceed by Law againſt theſe Emiſſaries of Rome.

There ſeemed to have been ſome doubt at Court, how to proceed againſt him and the reſt. And the Lord Treaſurer, abſent then from Court, was deſired by Secretary *Walſingham*, to give his grave Advice about it. Who gave this Anſwer to the Secretary, That he thought it convenient and neceſſary that the Law ſhould paſs upon them: Writing thus to him: 'That as for thoſe *leud Fellows* (as *Walſingham* had called them) lately ſent from *Rome* into *England*, he adviſed him to move her Majeſty, that the Lord Chancellor, by Conference with the Recorder, might deviſe ſome way, agreeable to the Law of the Realm, for the Puniſhment of them. Which *Walſingham* anſwered, He would not fail to do.' And this whole Tryal at large is preſerved to us by *Stow* in his Addition to *Wolfe*'s Chronicle.

The Conferences with Campion *in the* Tower, *upon his Challenge.*

Campion, who was a mighty Boaſter, had ſometime before made a bold Challenge, and publiſhed it againſt Proteſtants. Which it was thought fit to anſwer. And ſo ſome of the learned Clergy were appointed

ANNO 1580.

pointed to enter a publick Diſputation with him in the *Tower*, upon his own Arguments and Reaſons. Of which Conferences or Diſputations with him, I proceed to give ſome brief Account. They were four. The firſt was begun, *ult. Auguſt*, 1581. managed againſt him by two Deans, *viz. Nowel*, Dean of St. *Paul's*, and *Day*, Dean of *Windſor*, in the Chapel of the *Tower*. They came to examine the Untruths of his own Book: wherein he made ſo large a Challenge, rather than to diſpute and wrangle. And ſo they entered upon the firſt Part of his Book. Wherein he charged the Queen's merciful Government, and thoſe that profeſſed the Goſpel, (as he did in the Preface of his Book) with unuſual Cruelty and Torments, practiſed upon his Fellows in Religion. And then they came to the Matter of his Book. And 'Firſt, That we had cut off many goodly and principal Parts of the 'holy Scriptures, and the whole Body thereof, of mere Deſperation and 'Diſtruſt of our Cauſe.' And the firſt Proof he named was the Epiſtle of St. *James*. For which he quoted *Luther:* But the Deans produced the Book, which was intitled, *De Captivitate Babylonicâ*, and cleared *Luther*. In the Afternoon they had another Conference; when there were ſeveral other Papiſts preſent alſo; as *Hart* and *Sherwin*, who ſpake frequently on the Side of *Campion*, and his Arguments.

Deans of St. Pauls *and* Windſor *confer with him.*

The Second and Third Conferences on the 18 and 23 Days of *Sep.* were managed by Dr. *Fulk* and Dr. *Goad*, Heads of Colleges in *Cambridge*. In the Second Conference, they proceeded to the Third Chapter of *Campion's* Book. Wherein he ſlandered the Church of *England*, and the whole Church of God, for his Definition of the *Catholick Church*: for that it was aſſerted by them to be *Inviſible*. In the Afternoon they diſputed upon this Queſtion, Whether the viſible Church may err. The Third Day's Conference was upon theſe two Queſtions: Which were *Campion*' Aſſertions. I. Chriſt is in the bleſſed Sacrament Subſtantially, very God and very Man. II. That after the Words of Conſecration, the Bread and Wine are Tranſubſtantiated into the Body and Blood of Chriſt.

Dr. Fulk *and* Dr. Goad *confer with him. The Subject of their Conference.*

The Fourth Day's Conference, *September* 27. was managed by Mr. Dr. *Walker*, and Mr. *William Chark* Opponents, and *Campion* Reſpondent. The Queſtions were, I. Whether the Scriptures contain ſufficient Doctrine to Salvation. II. Whether Faith only juſtifieth. The Third and Fourth of theſe Conferences were begun and ended with godly Prayers by the Divines on the Proteſtant Side.

Dr. Walter *&* *Mr.* Chark *hold the* 4th *Days Conference.*

Theſe Conferences were ſo carefully recollected by the Divines themſelves, that they ſet their own Hands to them, as Teſtimonies of the juſt and true Accounts given thereof. And ſome Months after, they were publiſhed: On this Occaſion; partly, that all might ſee, what Strength of Argument this confident Challenger was Maſter of; and chiefly, becauſe very falſe and untrue Reports hereof were firſt printed by others, that were Favourers of *Campion*. Who had moſt unjuſtly aſperſed the Proteſtant Diſputants, and extolled the *Jeſuit*, as obtaining the Victory, and putting the others to Silence. Inſomuch that the two Deans were fain to print a Recital of certain Untruths ſcattered in the Pamphlets and Libels of the Papiſts, concerning the former Conferences, with a ſhort Anſwer to the ſame. Therein is mentioned, how it was obſerved concerning the *Jeſuit*, that he was ſo hot and paſſionate in his Arguings: riſing up ſometimes from the Form on which he ſat; did caſt up and fling with his Hands and Arms; did knock and beat upon his Book, upon

Theſe Conferences publiſhed: And why.

every other Word, with an exceeding loud Voice, and ſharp Countenance. Which made one of the Antagoniſts ſpeaking in *Latin*, uſe theſe Words: *Qui hic mos eſt, mi homo? Quis hic geſtus? Et loqueris, & pulſas fores. Glorioſus miles. Projicis ampullas, & ſeſquipedalia verba.*

As for the three laſt Conferences, they were faithfully gathered out of the Notes of divers, that were preſent, and writ there what was ſpoken, and after were peruſed by the learned Men themſelves; and laſtly, publiſhed by Authority. And ſo it was certified in the Preface by *John Field*, one of thoſe that took Notes. And they are ſigned at the End of each Conference by the Hands of the Parties that held the Diſcourſes.

Advice for Regulation of theſe Conferences.

But an Inconvenience was obſerved in theſe Diſputations, which prejudiced and hindred the good Uſe and Benefit that might otherwiſe have been made of them. For the managing theſe Diſcourſes with *Campion* were too confuſed, and required better Regulation and Order, for the more effectual putting to Silence this Boaſter. This *Thomas Norton* D.D. was ſenſible of; who was one of the Diſputants appointed. Who therefore adviſed a more ſuitable Method to proceed in. Which he himſelf followed in another Conference. An Account of the Inconveniences of the former Conference, and how to regulate them that ſhould be hereafter, (for more it ſeems were intended) he wrote in a Letter to the Lord Treaſurer: who had ſent to him for the Notes of the laſt Rencounters with that *Jeſuit*: Propounding it to his Lordſhip and the reſt of the moſt Honourable, to think of ſome Amendment of the Order in their Courſe of Treaty to be had with him. And he prayed his Lordſhip to pardon him to ſay, that he thought the Courſe hitherto taken, either by lack of Order, or Moderation, or convenient Reſpect of admitting Men to be Hearers, had been both fruitleſs and hurtful, and ſubject to great harm, by Reports. That the laſt Time he was a Means, by Advice, to have it in ſome ſuch Form as did better content. And the Order to ſet down the Objections and Anſwers, and to repeat them written, ſo as the Parties ſhould acknowledge them to be their own, before any Anſwer or Reply made unto them, did greatly ſatisfy the Hearers: Being ſo ſurely uſed, that in the whole Day *Campion* could not complain, that he [*Walker*] did wrong him in any one Word, but always confeſſed, that his Sayings were rightly conceived, and honeſtly ſet down. By which Means, as he added, Confuſion was avoided, By-talk was cut off. And he was hardly driven to the Wall. What he once had granted, he could not reſume. And our Cauſe, ſaid he, is not ſo ſubject to the falſe Reports of his Favourers.

He concluded, 'My poor Opinion herein, which my good Friend, 'Mr. Dr. *Hammond* doth alſo allow, I am bold to ſend to your Lordſhip. 'I beſeech you pardon me with your accuſtomed Goodneſs. What 'Service I can do to the Church of God, to her Majeſty, or your 'Lordſhip, I truſt, you retain favourable Opinion of my Readineſs, ſo 'far as I am hable.' What Scheme and Method this learned Man propounded more at large for the more regular and profitable Arguing with this *Jeſuit*: and what Perſons he thought proper to be the Diſputants, I will not repeat here, but refer the Reader to another Book: where they may be found.

Life of Archbp. Parker. Appen. N. 74.

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ANNO 1580

Some Account of Campion *and his Courſe of Life.*

We ſhall take our Leave of this unhappy Man, aſter we have heard the Character and particular Account giving of him and his Courſe of Life before his Face, by one of the Diſputants, *viz.* the foreſaid *Walker*, in the Entrance iuto the laſt Day's Conference. Beginning in theſe Words to the Aſſembly then met: 'Gentlemen, ye ſhall underſtand, that we be ſent hither by Authority to talk and confer with one, called *Campion*; an *Engliſhman* born and brought up in this Realm in Schools and Places, where good Learning hath been taught. So that he might have been a good Inſtrument in this Common-Wealth, and God's Church. But contrary to his bringing up, his Friends Expectation, and Hope that this Church might have conceived of him, like an unnatural Man to his Country, degenerated from an *Engliſhman*, an *Apoſtata* in Religion, a Fugitive from this Realm, unloyal to his Prince; hath not only fled to the Man of *Rome*, an Adverſary to Chriſt and his Doctrine, but hath got a Courage from that *Romaniſt* with certain other his Sectaries, to come into this Realm again, to undermine the Goſpel of Chriſt, to ſeduce God's People, and withdraw her Majeſties lawful Subjects to Diſobedience and Sedition. And hath been (diſguiſed in *Ruffian*'s Apparel) in divers Places of this Realm, to plant ſecretly that blaſphemous Maſs and other Popery. Whereunto it appeareth he hath allowed many unſtable Tools. And in *Yorkſhire*, where his Sectaries and Diſciples are apprehended and juſtly impriſoned; now they rage, as I hear ſay, and curſe him, that ever he came there. Ye ſee what manner of Man we are to talk withal.

Tirwhits *in the* Tower *under Examination.*

Beſide this, *Campion* and other Prieſts being Popiſh Emiſſaries, now in the *Tower*, under ſtrict Examination, there were ſome of the Name of the *Tirwhits* alſo under Examination, and were as obſtinate as the reſt to confeſs any thing: And ſo Secretary *Wylſon* in a Letter to the Earl of *Suſſex*, Lord Chamberlain, abſent then from the Court, wrote, 'That he had been at the *Tower*, to examine the two *Turwhits*: whom he found very obſtinate in Religion.

Dr. Parry *promiſes the Q. Service abroad at* Paris, *&c.*

The Queen had now remaining abroad, (beſides theſe *Jeſuits*) other Enemies that were Papiſts: as the Earl of *Weſtmerland*, Sir *Anthony* (called Lord) *Coppley*, and the *Ropers*. And for theſe, as occaſion ſerved, Dr. *Parry* (before ſpoken of) in his Letters, writ often to the Lord Treaſurer, did the beſt Offices he could. This *Parry* went abroad, partly, or indeed chiefly, for Debt, and partly to be a pretended Intelligencer for the Service of the Queen. For which Office he moſt earneſtly ſolicited the Lord Treaſurer, with moſt ſolemn Proteſtations, how faithful he would be to her Majeſties Intereſt, and promiſed what Service he would do her in *Paris*, *Venice*, *Rome*, and other Places abroad. This is that *Parry* that a few Years after was executed for undertaking the Murther of the Queen; and coming over for that Intent. This Year I find him in *Paris*. Where his ſhort or long Abode, as he wrote to that Lord, depended upon his good or ill Speed in his Service, intended and proteſted in his former Letters. His artificial Hypocriſy may be ſeen in anothet of his Letters from *Paris* this Year to the ſame Lord; which ran in theſe Words.

His Proteſtation of Loyalty in a Letter to the L. Treaſurer.

'My Lord, the Name and Title of a true Subject have been always ſo dear unto me, that I cannot but hold him and his Religion far ſuſpected,

ANNO 1580.

‘ſuſpected, that practiſeth any thing againſt her Majeſty: Whoſe Government and Fortune have been no leſs comfortable to all good Men at home, than ſtrange and fearful to her Enemies abroad. God preſerve her for th' one, and defend her from th' other. I have heretofore purpoſely written ſome ordinary Letters to your Lordſhip, that thereby I might without Suſpicion write to you ſtill: and thus long deferred to look carefully into any thing, until I might be ſettled; and better acquainted with ſome Men's Proceeding on this Side. —— I do find my Credit and Favour to be ſuch with the beſt of the *Engliſh* and *Scottiſh* Nation in *Rome* and *Paris*, (by the Hope conceived of my Readineſs and Ability to ſerve them) that I doubt not within few Months to be well able to diſcover their deepeſt Practices, if the ſame may be nouriſhed with her Majeſties reaſonable Charge, to be beſtowed as occaſion ſhall ſerve, in trifling Gifts (rather of Pleaſure than Price) and friendly Entertainment. The true Manner whereof ſhall always appear to your Lordſhip. Some Court have heretofore ſought to draw me into this Courſe. Which as I refuſed then, ſo will I forſwear to follow, if it be not your pleaſure to embrace it, and like it in me. I have long, (ſo God help me) faithfully and heartily honoured and loved your Lordſhip, and yet forborn to be troubleſome unto you. Good, my Lord, begin to look favourably upon me, and I will end in doing you Service.

Suſpected by that Lord.

But that Lord was ſomewhat ſuſpicious of him, and cared not as yet wholly to truſt him, unleſs it were in buying him Books ſet forth in thoſe Parts, *&c.* Which *Parry* perceived, notwithſtanding all his Proteſtations he had made. Now he begs him, to begin to look favourably upon him.

Recommends ſome Papiſts Fugitives to the L. Treaſurer. The Ropers.

In the ſame Letter (which was dated *May* 1.) he mentioned his late Commendations of Mr. *John Roper*, and Mr. *Thomas Roper* to him, for their Readineſs and Ability to ſerve him: well worthy of his good Opinion and Countenance. And beſeeched his Lordſhip to take ſome occaſion to thank them for their loving and friendly Care of him in his Abſence: but ſo as his Service might be ſecreted from every Creature, except her Majeſty and his Lordſhip. ‘And as he ſaid before, ſo he ſaid again, that if he were leſs Ceremonious than he ſhould be in writing unto his Lordſhip, he truſted he would pardon him: Who had, he ſaid, rather ſerve him in Deeds, than pleaſe him in Words.’ And then in another Letter writ a Month or two after, he is Advocate for the Rebel Earl of *Weſtmerland*, in theſe Words, ‘That if the moſt humble Submiſſion of the infortunate Earl of *Weſtmerland* might by his Lordſhip's Means, be made plauſible to her Majeſty, (his Life and Liberty only reſerved) he was ready with greateſt Repentance of his Error and Fault committed in his Youth, to fall at her Majeſties Feet. I know not, added he in his Interceſſion for that Earl, whether the reclaiming of deſperate Men, do agree with our State and Policy. And yet it is daily ſeen, that the Kings, *Chriſtian* and *Catholick* [*i. e.* of *France* and *Spain*] do it: yea, ſometimes with Advancement. But the Cauſe was ſo great, that he dared not adventure to ſpeak much of it: And therefore did wholly refer it to his Lordſhip's Wiſdom and grave Conſideration. If the Motion were ſeaſonable (as in truth he thought it to be) and the Service not offenſive to her Majeſty, it

The Earl of Weſtmerland.

ANNO 1580.

‘ might be delivered into the Lord Ambaſſador's Hand, who (as the Earl told him) by one *Calvi* an *Italian*, did offer to deal in it, and within few Days to diſpatch it.’ And that the Earl had often by himſelf and others ſpoken with him herein : But that her Majeſties Pleaſure and his Lordſhip's Opinion, as in every thing, ſhould be his Rule in this.’ This was dated *July* the 30th, 1580.

Sir Thomas, *called Lord* Copply.

Again, the ſame Year from *Paris*, he undertakes to be a Mediator for another Popiſh Fugitive, *viz. Copply*, a Knight, called Lord *Copply*, a Penſioner to the King of *Spain* : Writing thus, ‘ That if his former Letters touching the Lord *Copply*, proved ſerviceable to her Majeſty, and profitable to the State, he ſhould think himſelf very happy to have adventured thus far, for ſuch an one as was very like to be found for his Deſerts hereafter, worthy her Grace's, and his honourable Favour. That the Neceſſity of the Time; his Credit heretofore in *England* ; his long Services, well entertained abroad, joyned to the earneſt and conſtant Speeches of his dutiful Deſire to ſerve her Majeſty, (if the ſame were taken in time) put him out of doubt that her Majeſty ſhould have good Cauſe to thank his Lordſhip for the ſo ſeaſonable Recovery of ſo neceſſary a Subject. That he ſued for no greater a Privilege, than many a true and faithful Subject did graciouſly and daily enjoy. That his Land, Liberty and Reputation ſhould undertake for his good Demeanour. And that time would undoubtedly diſcover, how far he was from Thought to offend her Majeſty.

And then with all the Earneſtneſs he could in behalf of this Fugitive, he concluded with theſe Words : ‘ Truly, my Lord, there is nothing more apparent in the Face and Countenance of the whole Houſhold, than a Determination religiouſly to perform at the leaſt whatſoever I have written. For my part, *&c.* I do preſume under Correction to put you in remembrance how much the Recovery and Reſtitution of ſuch a Gentleman (in whoſe Blood and Race your Children have, and your Lordſhip by this good Turn ſhall be ever aſſured to have Intereſt) may prove worth in the Opinion of every good Man.’ We may add more of *Parry*'s ſly Letters hereafter.

Hitchcock *his Tract for a Defence againſt an Invaſion.* Foxii *MSS.*

We heard before what fierce Reſolutions were taken by Pope and *Spaniard*, combined in a pretended holy League, againſt Queen *Elizabeth* and her Realm. Which cauſed a great Conſternation in the People at this Time ; the Preparations making by them being given out to be exceeding great ; and the more formidable, by reaſon of the ſecret Correſpondence of great Numbers of the Queen's treacherous Subjects at home, with them abroad. In this Juncture one *Robert Hitchcock*, a Military Gentleman, ſhewed his Zeal and Loyalty, by preſenting to the Queen a Tract, by him written upon the like Occaſion Nine Years before ; directing a Manner and Method of Defence againſt an expected Invaſion : With a new Dedication of it to her ; ‘ Praying her Majeſty to hear the true and faithful Mind of her humble Subject, poured out at the Feet of her ſacred Majeſty, touching the raging, feigned *Holy League*. Wherein, he ſaid, he had ſet out his poor Opinion, both of the Landing of the Enemy, and what Peril it might breed, if it were not prevented in time; and alſo, of their repulſing again with triumphant Victory ; if Order were uſed, and his poor

'Labour accepted in good Part: Which he humbly preſented unto her 'Excellency.

The vaſt Numbers of the Enemy terriſy the People.

Therein he ſhewed her the abſolute Need for her Subjects to be diſciplined and trained in Skill of Arms. Who might otherwiſe well be amazed, when they ſhould ſee ſuch Numbers of Enemies, as the Bruit and Report was, to ſeek them at their own Doors. And added, that he was awaked out of his ſleep by ſuch ugly and monſtrous Bruits, as the Confederates of that feigned *Holy League*, and their Friends had now thrown abroad within her Majeſties Kingdoms, to the great Terror and Diſquiet of her Loving Subjects. The Number of theſe Enemies was reckoned ſo vaſtly large, as to be able to invade the Land on ſeveral Sides of it at once. For thoſe Princes Confederates intended ſo to proportion themſelves, and manage their Doings, to breed a Terror in the Subjects Hearts: and therefore would agree to Land with ſeveral Powers, in as many Places as they could at one Time: and think the Matter thereby half won.

His Counſil in Caſe of an Invaſion in ſeveral Places of the Land at once.

Now for the making Proviſion for this their Stratagem, this Gentleman adviſed the Queen, how to prepare ſufficient Armies to defend the Realm on all Sides, by allotting fit Numbers of Men againſt ſuch as ſhould invade on any or every Side of the Kingdom: namely, ſuch as inhabited in the Country on the reſpective Sides of it: dividing the Force of the Land in ſix ſeveral Parts: and to apportion to them ſuch Shires as beſt ſhould ſerve for repulſing them that ſhould come: *Viz.* The firſt Part to be *Northumberland*, *Weſtmerland*, the Biſhoprick of *Durham*, *Yorkſhire*, *Richmondſhire*, *Cumberland*, *Lancaſhire*; and ſix Shires more that way, to ſerve the *North* Parts from *Trent*. *Lincolnſhire*, *Norfolk*, *Suffolk*, *Eſſex*, and four more Shires; to ſerve the *Eaſt* Parts. *Kent*, *Suſſex*, *Surrey*, and four more on that Side; to ſerve the *South* Parts. *Cornwal*, *Devoſhire*, and three more bordering Counties; to ſerve the *Weſt* Parts. All the Twelve Shires of *Wales*, with *Monmouthſhire*, *Herefordſhire* and *Worceſterſhire*; to ſerve for the Defence of *Wales*, *Milford* Haven, and the reſt thereabouts. The City of *London*, *Middleſex*, *Hertfordſhire*, *Bedfordſhire*, *Buckinghamſhire*, *Northamptonſhire*; being the ſixth Part; to be about her Majeſty, to relieve the reſt, where need ſhould require. And the Land being thus divided into ſix Parts, there would be in every of thoſe ſix Parts an Hundred Thouſand able Perſons: Which might right well be levied, to repulſe the Enemy.

600,000 able Perſons might be levied.

And then he wiſhed, that the Charge and Government of every of thoſe ſix Parts might be committed to one Nobleman. And he (if it ſo pleaſed her Majeſty) to be called *The General* of that Part of the Land that he ſhall have Charge of. The which Noblemen ſhould be wiſe, valiant, true and unfeigned Lovers of their Commonweal. And they to have Aſſiſtants, Deputy Lieutenants, *&c.*

A Way to divert K. Philip; *and to humble the* Spaniard.

And at laſt towards the Concluſion of his Diſcourſe, he addeth, That he was of Opinion, (which he referred to Men of better Judgments) that he knew the way both to turn, and divert King *Philip*'s Determination from hence, mind it he never ſo earneſtly: and alſo to take from him, and the *Spaniards*, that Thing that is and hath been their only Pride and Upholder of all their great Bravery, and Acts done in theſe latter Days. Both which her Majeſties Subject was with all Humbleneſs ready to open to her Highneſs, if ſhe liked ſo to command him.

And to prevent a Rebellion at home.

And alſo to declare to her Highneſs the Way and Means, in his ſimple Judgment, how to avoid Rebellion in her Land. And that the Conſederates ſhould be out of all hopes to have or receive any Succour or Aid by any her Majeſties Subjects, at their Landing here, come when they will. And ſo humbly praying the Lord God of *Iſrael*, to ſend his Angels with the Sword of his glorious Power, to defend her Majeſty, her Realm and People from her Enemies.

Such gallant Men and true firm Subjects had the Queen at this Time to counterbalance the other Sort.

CHAP. XXIII.

Gualter *of* Zurick *acquaints the Archbiſhop of* Canterbury, *what was doing in the Synod, at* Frankford, *for* Union. Formula Concordiæ: *Diſliked.* Zanchy'*s Confeſſion of Faith: Diſliked. And why. The Harmony of Confeſſions. A Motion to this Effect to the King of* Navar. Horn *Biſhop of* Winton *dies. Tranſlates two ſeaſonable Sermons of* Calvin, *in his Exile. His Apology for his Flight. His laſt Will.* Dr. Overton *made Biſhop of* Litchfield *and* Coventry. *Some Paſſages of him. Railed upon and abuſed in the Pulpit at* Chicheſter, *when Prebendary there. Two Evils oppreſs Biſhop* Cox. Ælmer *Biſhop of* London *accuſed for felling his Woods. Viſits his* London *Clergy. The Biſhop of* Norwich, *his Propoſal for* Rural Deans *in his Dioceſe.* Mr. Laurence, *a Preacher, ſequeſtred by that Biſhop for Nonconformity. Endeavours made at Court, to get him reſtored. The Biſhop's Letter on that Occaſion.*

NOW to record ſome Notices of our reverend Biſhops and Divines, as they occur under this Year.

An Endeavour in a Synod at Frankford, *of Concord.*

A great and uſeful Matter had been tranſacting in *Germany* now for two Years; *viz.* for the allaying and pacifying the Differences of the Churches in *Germany*, chiefly, concerning the Preſence in the Euchariſt: Such were on the one Part, thoſe *Lutherans* called *Ubiquitarians*, (whereof *Jacob Andreas*, a learned Profeſſor, was the Head) and the *Evangelici* of divers Sentiments, the other. In a Synod held at *Frankford*, commendable Endeavours were uſed to frame ſuch a Confeſſion as all the Churches of Proteſtants, not only in *Germany*, but in all other Places might accord in. And what was done in this Matter; and how this great Affair ſtood, *Rodolph Gualter* of *Zurick* gave *Grindal* Archbiſhop of *Canterbury*, an Account in a Letter ſent to him this Year, in theſe

What was done therein. Shewn in a Letter of Gualter to the Archbp. of Canterbury.

theſe Words: *In* Germania *paſſim dat Concordiæ Formula*, &c. ‘ That ‘ that Form of a Concord to be agreed to by all, gave Diſturbance in ‘ *Germany*. Which *Jacobus Andreas* Succeſſor to *Brentius*, and the ‘ *Apoſtle of Ubiquity* (as he calls him) with his Confederates, had ‘ framed. And to which three Electoral Princes, *viz.* of *Saxony*, ‘ *Palatine*, and of *Brandenburgh*, with many others, had ſubſcribed. ‘ But the moſt Illuſtrious Prince *William* of *Heſſe*, and the Prince of ‘ *Anhalt* ſtiffly oppoſed. That there was ſome ſharp Diſpute between the ‘ Agents of the three Electors, and the Prince of *Heſſe:* who would not ‘ be moved from the Defence of the true Doctrine which he had received. ‘ That as for that *Common Confeſſion* of Faith, that by a Decree of the ‘ Synod of *Frankford* was drawn up in the Year 1577. by the learned ‘ *Hierom Zanchy*; it ought to have been examined by the Church of ‘ *Helvetia*, and by *Beza* of *France:* that it might alſo have been known ‘ to other Churches. And his Phraſes and Expreſſions were ſo much ‘ in the School way, that it wanted both Brevity and Clearneſs. *Gualter* proceeded, with reſpect to the diſtant Churches; ‘ That conſidering the long Delay that muſt needs be before all the Churches, ſo far ‘ diſtant from one another, could by mutual Correſpondences agree and ‘ accord in the ſame Confeſſion; and that many would not depart from ‘ their formerly received Opinions, and would retain their own Terms ‘ and Phraſes; therefore by the Counſil and Advice of the moſt Illuſtri-‘ ous *John Caſimire*, they thought it more adviſeable, that a Harmony of ‘ all the Confeſſions ſhould be written; with ſome marginal Notes ſet ‘ here and there, to illuſtrate ſuch things as ſeemed more obſcurely ‘ ſpoken. That hence might appear the Conſent of the Evangelical ‘ Churches: And about this did *Beza*, *Danæus*, and one more, chiefly ‘ employ their Pains. But *Beza*'s Sickneſs had put ſome ſtop thereunto: ‘ which otherwiſe might then have been finiſhed. And of this he, the ‘ Writer, thought fit to certify his Grace, the Archbiſhop.’ But for all this and more, it is better to take it in the Words of the Letter itſelf, written by ſo eminent a Foreigner to ſo great a Perſonage, about ſo weighty a Concern of the Church. Which I have therefore laid in the *Appendix*. [Numb. XXIX.]

Zanchy's *Confeſſion diſliked by* Beza. *And why.* Survey of the Diſcipline.

But there was another Reaſon more ſecret, beſide that above-mentioned, why *Beza* and the *French* Divines liked not of that *Confeſſion* of Faith, drawn up by *Zanchy*, that learned Profeſſor of *Heidelberg*; namely, the Acknowledgment of the ancient Government of the Church by Archbiſhops and Biſhops. Which gave occaſion to that learned Man afterwards, to vindicate that Part of his *Confeſſion:* Which Dr. *Bancroft* took notice of in a Book by him written not long after. In that *Confeſſion* ſpeaking of Biſhops, he uſeth theſe Words, ‘ *Non improbamus Patres*, &c. We do not diſallow the Fathers, in that after a divers way of ‘ diſpenſing the Word, and governing the Church, they multiplied divers ‘ Orders of Miniſters: ſeeing it was lawful ſo to do, ſeeing they did it ‘ for honeſt Cauſes, appertaining at that Time, to the Order, Decency ‘ and Edification of the Church. And in the next Article, *Hâc ratione*, ‘ &c. For this Reaſon, *viz.* that the Nurſeries of Diſſenſions and Schiſms ‘ might be taken away, we think that theſe Things which were ordained ‘ before the Council of *Nice* concerning Archbiſhops; nay, as touching ‘ the four Patriarchs, may be excuſed and defended.

Zanch. *de Reli.* cap. 25.

Here

An Harmony *of Confeſſions to be made.*

Here Dr. *Bancroft* addeth this Remark, That when this Book was peruſed, and this Clauſe found in it, then a Device was had for the ſtaying of it; under pretence, that now it was thought more meet that there ſhould be an *Harmony* made of all the Confeſſions of divers Churches. But *Zanchy* himſelf makes this the chief Cauſe (as that Author obſerved) why his Book did miſlike ſome of them: for that he had written as before was mentioned of Biſhops. For ſo he ſaith, *Magnus quidam Vir*, &c. ‘ That a certain great Man (meaning *Beza*, as it is ſuppoſed) ‘ did write unto him of this Matter as followeth: *Your* Confeſſion *was* ‘ *read by me, and* N. *and others, with great delight. It is written moſt* ‘ *learnedly, and in a moſt exquiſite Method. And if you except that* ‘ *which you add towards the End touching Archbiſhops and the Hierarchy,* ‘ mihi ſummopere placuit, *i. e. it pleaſed me exceedingly.*

Archbps. and Bps allowed by Zanchy. *De Relig.* p. 212.

But *Zanchy* upon this Occaſion (as it ſeemed) printed his ſaid Confeſſion, with certain Annotations. In which he ſhewed three Reaſons for his Allowance of Archbiſhops and Biſhops. The firſt grounded upon the Practice of the Primitive Church, preſently after the Apoſtles Time. The Second, for that he thought it his Duty, in the Draught of his ſaid Book, to have regard to thoſe Reformed Churches which retained both Biſhops and Archbiſhops. And the Third, becauſe all the Reformed Churches generally, although they had changed the Names, yet in effect they kept the Authority: As where they had *Superintendents*, and *general Superintendents. Nay*, ſaid he, *where theſe new* Latin *Names are not admitted, yet there were in thoſe Places uſually certain chief Men, that did in a manner bear all the Sway.* The Manner of his ſetting down of his firſt Reaſon, and that in his own Words, was this that follows. Which I tranſcribe from Dr. *Bancroft*'s Tranſlation.

Survey of the Diſcip. *p.*137. *Edit.* 1593.

‘ *Cum hanc conſcriberem Fidei Confeſſionem*, &c. When I writ this ‘ *Confeſſion* of Faith, I writ all the Things in it of a good Conſcience. ‘ And as I believed, ſo I freely ſpake, the Scriptures teaching Men ſo ‘ to do. And my Faith firſt of all and ſimply, doth rely upon the ‘ Word of God; and then, ſomewhat alſo upon the common Conſent ‘ of the whole ancient Catholick Church, if the ſame be not repugnant ‘ to the Scriptures. For I believe, that what Things were defined and ‘ received by the ancient Fathers, aſſembled in the Name of the Lord, ‘ with a general Conſent of them all, and without any Contradiction of ‘ the Holy Scriptures; the ſame ſurely, although they be not of the ‘ ſame Authority with the Holy Scriptures, yet did they proceed from the ‘ Holy Ghoſt. Hereof it cometh to paſs, that thoſe Things which are ‘ of this nature, neither would I, neither dare I, with a good Conſci‘ence, diſallow them. And what can be ſhewed more certainly out of ‘ Hiſtories, out of the Councils, and out of the Writings of all the ‘ ancient Fathers, then that thoſe Orders of Miniſters, of the which we ‘ have ſpoken, have been ordained and received in the Church, by the ‘ general Conſent of all Chriſtian Commonwealths? And who then am ‘ I, that ſhould preſume to reprove that which the whole Church hath ‘ approved?

A Motion to the K. of Navar *for Concord between the* French *and* German *Churches.*

Concerning this Endeavour of a Concord between the Proteſtant Churches, I meet with a Fragment of a Letter, writ to ſome chief *French* Divine, belonging to the King of *Navar*. It imported, that the

Formula Concordiæ, was ſent into *France* by *Henricus Mollerus*, and *Chriſtopherus Pezelius*, two eminent *German* Divines: Notifying, that many of the *German* Princes, and Magiſtrates of Cities had agreed to it. But yet if the King could not conſent thereto, that then he would permit, in order to this happy and moſt deſired Concord, that ſome pious and learned Men might meet, and find out ſome way of an Union between the Churches of *Germany* and *France*. The Letter had this Inſcription: *Hæc a Dnis. Doctoribus* Hen. Mollero *&* Chriſtophero Pezelio *ex* Germania *ſcribuntur*. The Letter follows.

Nunc in Aulis audimus cudi Reſponſum multorum nomine, propediem ad vos mittendum. Id vero quid ſit, etſi certò exploratum non habeamus, tamen non deſunt qui in hanc ferè ſententiam illud conceptum eſſe affirment. Conſenſiſſe nimirum Principes Germaniæ *non paucos, & Urbium Magiſtratus in Doctrinæ Formulam, quæ titulo* Formulæ Concordiæ, *non multo ante eſt edita. Eam Doctrinam, qnæ hoc Libro comprehenſa ſit, judicare ſe, conſentire cum doctrina Prophetarum & Apoſtolorum: & Teſtimonia habere Literarum Sacrarum certiſſima. Eam igitur ſi probet Rex* Navarræus, *poſſe Conſenſum inter* Gallicas *&* Germanicas *Eccleſias conſtitui, dudum exoptatum. Sin diſſentiat, tum verò non diſplicere ſibi, ut de totâ re inquiratur accuratius; & adhibitis utrinq; viris piis & doctis, ratio aliqua ineundæ Concordiæ ineatur.*

The Copy of this Letter ſeems to have been ſent to ſome of our Biſhops here in *England*; to let them underſtand what laudable Attempt was now making, in order to the Uniting the Proteſtant Churches of thoſe two Nations, ſince their *Formula Concordiæ* was not like to obtain that End.

Horne Biſhop of *Wincheſter* departed this Life in the Month of *June* this Year: A learned Confeſſor for Religion, chuſing Exile, and forſaking his native Country, and his Preferments under Queen *Mary*, for Chriſt's ſake, being then Dean of *Durham*. Some part of his Writings in his Peregrination abroad, in Memory of this pious Biſhop, I ſhall give ſome Account of, as I have met with them. Two ſeaſonable Sermons of *John Calvin* he tranſlated out of *Latin* into *Engliſh*, about the Year 1554. while he was in Exile; very ſeaſonable for the afflicted Profeſſors of Religion in thoſe Time. But printed and ſet forth not before the Year 1584. by *A. M.* and dedicated to the Earl of *Leiceſter*. So it appears by the Title Page. ‘Becauſe theſe Sermons have long lyen hid in Silence, and many godly and religious Perſons have been very deſirous ‘of them, at their earneſt Requeſt they are now publiſhed by *A. M.*’ [*Anthony Monday*, I ſuppoſe, of whom before.] The firſt is, *A godly Sermon to flee Idolatry*, from *Pſalm*, xvi. 3. *I will not communicate with their bloody Sacrifices, neither will I take their Names in my Mouth.* In this Sermon all Chriſtians are admoniſhed to flee all outward Idolatry. The Second Sermon was, *An Exhortation to ſuffer Perſecution: that we may therein follow* Jeſus *Chriſt and his Goſpel.* The Text, *Heb.* xiii. 13. *Let us go forth to him without the Gates, bearing his Opprobrie.*

Horne *Bp. of* Winton *dies.*

Tranſlates two Sermons of Calvin *in his Exile.*

Before both theſe Sermons is ſet *Horne*'s Preface, called, *The Apology of Mr.* Robert Horne: Beginning, *Peace and Mercy from God the Father of our Lord Jeſus Chriſt*, &c. This *Apology* is a little Tract, containing about 30 or 40 Leaves. Therein he gives account of himſelf, and of the Reaſon of his Flight. Which was without the Knowledge of any

Horne's *Apology.*

ANNO 1580.

any of his Friends. And this Apology was written for their Satisfaction. There are many things in it of Remark, as concerning the Biſhop of *Durham* [*Tonſtal*] and his hard and unjuſt Dealing with him; and likewiſe of *Gardiner* Biſhop of *Wincheſter*, now Lord Chancellor; and the ſad Change there was of Things upon the Acceſs of Queen *Mary* to the Throne. And towards the Concluſion he ſhewed the Reaſon of his tranſlating thoſe Sermons, namely, for the ſake of his Friends at home left in the midſt of ſo much Idolatry: that they might learn to bear Chriſt's Croſs. And further, what his Intention was in this Interval, to employ himſelf in; *viz.* to prove the Maſs to be the greateſt Hereſy, Blaſphemy and Idolatry: And that from Scripture and the ancient Fathers. This Apology therefore is well worthy the preſerving, as well to let in Light into thoſe Times and Men, as for a Remembrance of that very worthy Biſhop, and ſome remarkable Paſſages of his Life and Sufferings. I have, though ſomewhat long, laid it in the *Appendix*. N°. XXX. Therein he relates at large, how he was ſummoned up from *Durham* to the Privy Council. And thereby the Biſhop of *Durham* and the Biſhop of *Wincheſter*, accuſed him of divers things that were meerly falſe, on purpoſe to bring him into trouble: As, that he, being Dean of the Church, took upon him to meddle in the Biſhop's Office. That in his *New Learning* he preached Hereſy. That he was a *Scot*: though he were an *Engliſhman*, and ſo born. That he brought a Wife into that Church, where never Woman came before. That he had received three Letters from the Queen to appear before the Council, and obeyed neither of them. Of all theſe Accuſations he vindicates himſelf in this Apology.

Bp. Horne's *laſt Will. MSS.* D. H. *St.* George, Garter.

This Biſhop's laſt Will was once very obligingly ſhewn me by Sir *Henry St. George*, ſometime *Garter* King at Arms; who was derived from him by one of his Daughters. It bore date the 29th of *March*, 1579. Whence I tranſcribe theſe Contents. 'Sick in Body, but in perfect Memory —— My Body to be buried in my Cathedral Church, before the Pulpit where that it now ſtandeth, in ſeemly Sort, without any Pomp, or blazing Ceremony: in the Earth to reſt and ſleep in Hope, till the Day of the general Reſurrection. I will and bequeath to the ſame my Cathedral Church at *Winton*, all my Hiſtorical Books, *Greek* and *Latin*, Eccleſiaſtical and Profane; to be laid up and uſed in the Library belonging to the ſame Church. *Item*, I bequeath to *Magdalen* Hoſpital, nigh *Winton*, 30 *l.* *Item*, I give, &c. to the poor Hoſpital of S. *Abbe's* nigh *Winton*, 30 *l.* —— To the Poor of the City or Town of *Dureſme*, 40 *l.* To *Paul Dayrel*, my Nephew, my beſt Baſon and Ewer. My Third Baſon and Ewer, all white, without gilt, to the Child which my Daughter *Rebecca Hayman* goeth withal. To *Richard Ackworth*, my Nephew, my Humanity Books, *Greek* and *Latin*. The Reſidue of all Goods and Chattels, unto my Four Daughters, *Anne Dayrel*, *Mary Hales*, *Margery Dayrel*, and *Rebecca Heyman*. I make Mr. *Watſon*, Dean of *Wincheſter*, Mr. Dr. *Ebden*, and *John Dayrel* and *John Hales*, my Sons in Law, my Executors. Sir *Henry Wallop*, Kt. Sir *Richard Norton*, Kt. and Sir *William More*, Kt. Aſſiſtants to mine Executors. I give unto every one of them one of my beſt Horſes. To *Thomas Parker* my Servant, over and above his Wages, 8 *l.* &c.' This Will was proved the 27th of *June*.

Margery Horne, Lady Dayrel.

Margery was Grandmother to Sir *Henry St. George* aboveſaid: and was born in *Frankford*, while *Horne* was an Exile there. She was married to Sir *Thomas Dayrel* of *Lillingſton*, in the County of *Bucks*. His other Daughter married *Dayrel* of *Cales Hill* in *Kent*. This Sir *Henry* told me, he had from his Mother.

Overton *made Bp. of* Litchfield.

William Overton, D. D. was made Biſhop of *Litchfield* and *Coventry* this Year, upon the Death of *Bentham*, the laſt Biſhop there: This *Overton* in King *Edward*'s Days, when he was a Scholar at *Oxford*, received by the Means of Secretary *Cecyll*, one of the Exhibitions, going out of the Abby of *Glaſtenbury*. And in the Beginning of Queen *Eliaabeth*'s Reign, was granted him by her, one of the beſt Prebends of *Wincheſter*. And ſoon after he had the Parſonage of *Rotherfield* in *Suſſex*, better in value than 200 *l.* a Year. And had Preferment alſo in the Cathedral Church of *Chicheſter*: He firſt ſent Word to Court in a well-penned *Latin* Letter, of the Death of *Barlow* Biſhop of that See, one of whoſe Daughters the ſaid *Overton* had married. In the Year 1569. the Dean of the Church, *Richard Curteſs*, being nominated to ſucceed the Biſhop there, the ſaid *Overton* ſued to his Friend, Sir *William Cecil*, that he might be made Dean: and that he might reſign his Treaſurerſhip into the Hands of the Queen for that Deanry: Which Treaſurerſhip as he wrote, was greater and better than it. But he deſired it to prevent ſome harm, that the Dean, now to be made Biſhop, might do him. Between whom there had been Quarrels. And being now Biſhop, he might be in a ſtronger Capacity of offering him Wrong, unleſs he were to ſucceed the Dean. But notwithſtanding he obtained it not.

The Earl of *Leiceſter* alſo was *Overton*'s Patron. But whatever the Cauſe was, he loſt his Favour, when he was Biſhop of *Litchfield* and *Coventry*: and was called an Apoſtate from him.

Defam'd in a Sermon at Chicheſter.

Let me inſert one thing here concerning this Reverend Man, which I meet with among Papers of thoſe Times: That while he was Treaſurer of that Church of *Chicheſter*, he had a very angry Adverſary in the ſame Church, one *Drant*, (whether he that was Archdeacon of *Lewis*, or ſome other, I know not) to that Degree, that he could not contain his Reproaches of Dr. *Overton* privately, but moſt rudely aſperſed him openly in that Church, in moſt indecent Language, no way beſeeming the Mouth of a Preacher in ſo publick a Place, betraying, his own Malice, and Envy, and Pride, and Conceit of himſelf. His Words were theſe, 'That Dr. *Overton* was a very Hypocrite, a noble, a glorious, an
'everlaſting Hypocrite: and nothing elſe but a meer Satchel of Hypo-
'criſy. That he was brimful, topful, too too full of Hypocriſy; and
'though he danced in the Net of Hypocriſy, yet he would diſcover him,
'and whip him naked. That he was like a Vice in a Play repreſenting
'a *grave* Man's Part, and had no *Gravity*: He ſwelling with the Title
'of a *Doctor*, and had no *Doctrine*. Concerning Doctrine and Learn-
'ing, he ſaid, that the ſaid Doctor did not underſtand nor feel the Deep-
'neſs of his Sermons; neither could it ever be told him, for him. And
'that he was ſure, that neither the ſaid Doctor, nor all the Doctors that
'made him a Doctor, nor all his Friends, take them at all, all even
'every one, ſhould ever be able to find out the Divinity that was in
'his Sermons.

‘Furthermore, that whereas this doltiſh Doctor, that had nothing but the bare Title of a *Doctor*; and came by the Degree by ſome ſiniſter Means : and therefore forced to alledge Dr. *Humphrey*, *Goodwin*, *Cooper*, &c. as Witneſſes, he ſaid, that himſelf with two others, had taken more pains in *London*, and brought more things to paſs among the ſqueamiſh Heads of the *Londoners*, than ever did this Doctor, or three of the beſt Doctors, that ever dubbed him a Doctor, had done, or could do.

Then fell he to defaming him, as touching his Life and Converſation, with Covetouſneſs, ‘That he was a covetous Treaſurer, [of the Church of *Chicheſter*] never leaving heaping up this earthly Treaſure. That he was a greater Doctor of Leaſes, a ſpoiler of Woods upon the Prebend and Hoſpital. That he was a Poſter and Skudder for Benefices. That he laboured for the Deanry ; and then for the Biſhoprick. And that he made Suits for the Archdeaconry, to prevent him [*Drant.*] Inſomuch that the Queen told him [*Drant*] with her own Mouth, that a Dr. of Divinity had been with her for it, before he came. I warrant you, quoth he, the Horſe ſweat apace.

‘Further, he charged him with keeping exceſſive Fare ; heaping Diſhes upon Diſhes. And yet when he had moſt Diſhes upon his Table ; yea, when he had moſt, yet had he more Benefices. Further, how for vain Oſtentation, he would ſet forth his Plate upon the Cupboard in Battel array. Further, that he is too too nice in trimming up his Houſe, and ſetting his Cuſhions in order. And that himſelf being there one Day, he did on purpoſe ſpit upon one of the Cuſhions, in deſpight of ſuch Curioſity.

What kind of Man this *Drant* was, may further appear, by a Paſſage or two in a Sermon by him uttered at *Cripplegate* Church, *London.* ‘No Man ought to correct his Brother for an Oath. For theſe Oaths, quoth he, By God, By our Lady, By the Maſs, By my Faith, were but Oaths of Courſe. Neither that frizzelled Hair ſhould be forbidden. For, ſaid he, ſuch may be as honeſt, if they liſt, as thoſe that go with proud plain Hair. Alſo, he ſaid, that thoſe that tranſlated the *Engliſh* Bible underſtood not the *Hebrew* Tongue, as he did : and therefore had tranſlated it falſe.’ There is no way of bringing this Preacher off, and excuſing his extravagant Expreſſions, but by ſaying, as ſurely he was, that in an over-weaning Conceit of himſelf, he was diſturbed in his Mind.

The Bp. of Ely *complains of two Evils oppreſſing him.*

Abbot Fecknam.

To take one view more of the ancient, pious, learned Confeſſor and Biſhop, Biſhop *Cox*. Which take from his own Pen to his old Friend, the Lord *Burghley* : Complaining of two Evils that now oppreſt him in his very old Age : One might have a Redreſs by the Favour of that Lord ; the other only from God. Thus writing, *Duo mala me premunt* ; the one, *Hoſpes malus & inutilis* ; *i. e.* a bad Gueſt, and good for nothing. He meant *Fecknam*, ſometime Abbot of *Weſtminſter* : that had been committed to his Houſe ; and had remained there ſo long till he was weary of him. And that it would be an Obligation to him, if at length by his Lordſhip's Means he could get rid of him. Which favour the Biſhop hereupon ſeemed to obtain, the Abbot being removed to *Wiſbich* Caſtle. The other Inconvenience he commended to his Lord God and only wiſe Phyſician, through *Jeſus* Chriſt ; *viz. Corpus nimi-*

rum dimidia parte languidum: His poor Paralytic Body. This was writ in *June* this Year from *Downham.*

The Bp. of London *informed againſt for ſpoil of his Woods. Vindicates himſelf.*

Bp. Ælm. *Life*, p. 73.

Of another of the worthy Confeſſors and Biſhops of theſe Times, *Viz. Ælmer*, Biſhop of *London*, it muſt be remembred, what Troubles he met with from his Ill-willers: who brought Informations againſt him at Court for ſpoiling of his Woods, belonging to his Biſhoprick: as though he had done great Damage therein to the Revenues of the ſame. What the Accuſations were and his Anſwers thereto, were very briefly related in that Biſhop's Life: But to ſee all the Articles of his Accuſation, and what his diſtinct Anſwers were to each, ſufficiently clearing himſelf, and ſhewing the Falſhood of his Accuſers, I have ſet the Biſhop's Paper, taken out of the Paper Office, in the *Appendix.*

Numb. XXXI.

A Viſitation in London *by this Biſhop.*

How this Biſhop viſited the City of *London* this Summer in the Month of *Auguſt:* and diſtributed Books of Articles to the Clergy, and Tables of *Injunctions*; and many other Things, for their due and regular Demeanor of themſelves and their reſpective Flocks: And how in *November* following, the ſaid Clergy of *London* were ſummoned again; chiefly for the making Inquiſition after Recuſants and Papiſts; may be ſeen in the Life of Biſhop *Ælmer.*

Chap. v. p. 80.

A Contribution of the London *Clergy, for the building of a Church.*

The ſaid Clergy had alſo this Year a Summons, by Order of the Privy Council, to meet at *Chriſt's* Church, *London.* Where each Miniſter of every Living was appointed to pay the 60th Part of the Value of his Benefice, towards the building of a Church in *Denbigh*; ruined, as it ſeems, by ſome accident. This from the Diary of Mr. *Earl*, Miniſter of *Allhallow's*, *Breadſtreet.* Who added there, that he paid his Part thereto.

MSS. D. Joh. *Epiſc.* Elien.

Bp. of Norwich *his Propoſal to a Synod for* Rural Deans, *or* Superintendents.

A very remarkable Paper I once met in the *Cotton* Library, (the Date not ſet down, but as near as I can gueſs, belonging to this Time, or near it) containing a Propoſal made by the Biſhop of *Norwich* [*Freak*;] ſent by his Chancellor to a Synod held in that Dioceſe: Recommending *Rural Deans*, or *Superintendents*; to inſpect and take Care of the Dioceſe under the Biſhop: and particularly for providing Monthly *Propheſyings*, (if it might be permitted) or Sermons, in the ſeveral Deanries to be preached. At which the reſpective *Rural Deans* to be preſent, and to prevent Schiſms and Factions, to be Moderators. And thereat likewiſe various Buſineſſes, reſpecting the Abuſes of Biſhop's Courts and their Offices, and Inſpection into the Behaviour of the Clergy, and Laity in each Pariſh, to be tranſacted. It bore this Title, *A Form of Government exhibited by the Chancellor of* Norwich: Beginning with this Preamble, 'The Strength of God's Enemies being grown ſo univerſal, and their 'ſpreading ſo dangerous to the State; and licentious Looſeneſs of Life, 'through Corruption of Eccleſiaſtical Officers, ſo untamed; that it is 'time, that Eccleſiaſtical Government be put in due and ſevere Execu'tion without Affection and Corruption, according to the wholſome 'Laws, provided and eſtabliſhed in that behalf, *&c.*' This I have thought worthy the preſerving, ſhewing the Paſtoral Care and Diligence of this Biſhop in his Dioceſe.

Numb. XXXII.

He ſequeſters a Miniſter in Suffolk *from Preaching.*

This Biſhop of *Norwich* had this laſt Year ſequeſtred one Mr. *Laurence*, a great Preacher in *Suffolk*, for his Non-conformity to the Eccleſiaſtical Laws and Preſcriptions eſtabliſhed; the Queen, as well as the Privy Council, having lately directed their Commands to him and the other Biſhops, not to permit ſuch Refuſers, to preach. This Man had a good

ANNO 1580.

Character in thoſe Parts of *Suffolk* where he lived; and the want of him was ſaid to breed great Grief among the People. For the reſtoring of him, Mr. *William Calthorp*, a Gentleman of that Country addreſt a Letter to the Lord *Burghley* at Court, that he would ſend to the Biſhop to take off this Preacher's Sequeſtration, that he might preach again. This produced a Letter from that Lord to the Biſhop in favour of the ſaid *Laurence*. Which coming encloſed to Mr. *Calthorp's* Hands, he accordingly conveyed it to the Biſhop. Who notwithſtanding ſtill let the Sequeſtration remain; ſince, how good Opinion ſoever himſelf had of the Man, he could not do it, unleſs he had diſobeyed both an Order of the Privy Council, and another Letter of her Majeſty; as he expreſt to the ſaid Mr. *Calthorp*. This cauſed that Gentleman to write again a ſecond Letter, dated from *Weybered*, *April*, 1580. to the ſaid Lord, reporting the Biſhop's Neglect; and adding, 'What great need there was 'of ſo good a Man among them; for whoſe Meetneſs, as he wrote, he 'dared well to undertake, the chief of Credit in that Shire ſhould fully 'certify his Honour: and that, in reſpect of preferring ſo good a Cauſe, 'to ſo great Benefit in thoſe Parts, it would pleaſe his Lordſhip by ſuch 'ways as ſhould to his Honour ſeem beſt, to get reſtored their Preacher 'to them again.

The Reaſon thereof by him ſhewed.

To which I will hear ſubjoyn the Biſhop's prudent Letter to the ſaid Mr. *Calthorp*, in his own Juſtification. Which ran in this Tenor: 'That 'whereas he had written to him in the behalf of Mr. *Lawrence*, and had 'alſo procured my Lord Treaſurer's Letter to the ſame Effect; in Anſwer whereto he muſt let him underſtand, that he had not ſequeſtred Mr. '*Laurence* from Preaching by Vertue of an Order of my L. L. of her Ma'jeſties Privy Council only, but alſo by Vertue of certain Letters from 'her Majeſty: Wherein he was ſtraitly charged to ſuffer none but ſuch 'only to preach, as were allowed of into the Miniſtry, and conformable 'in all manner of Rites and Ceremonies eſtabliſhed in the Church of '*England*. And therefore he dared not attempt to do it. And whereas 'it had pleaſed his very good Lord, the Lord Treaſurer, to write unto him 'for the ſame, he [Mr. *Calthorp*] muſt give him leave firſt, before he 'granted his Requeſt, to make Anſwer to the Lord Treaſurer's Letters, 'and to make known to him the Cauſe of his Proceeding, and Manner 'of Doings. And then if it ſhould pleaſe that Lord to command him, 'he would do it. And that in the mean Seaſon he muſt pray him to 'content himſelf. For he might not, as he added, upon every Motion 'made, tranſgreſs her Majeſties Commandment, although he bore as 'good Will to Mr. *Laurence* as he, or any Man within that Country. 'And ſo took his Leave of him in Chriſt.' Dated from *Ludham* the 16th of *March*, 1579.

CHAP. XXIV.

Univerſity Matters. The Heads of Cambridge *apply to their Chancellor about two Graces obtained. His Letter; and Deciſion. His Advice to the Vicechancellor about a Faſt enjoyned the Univerſity by the Biſhop of* Ely. *Great Diſorders in* S. John's *College. The Biſhop of* Ely *moves the Lord Treaſurer, to finiſh the New Statutes for that College. How things now ſtood in the other Univerſity. The two Chancellors compared.* William Whitaker *preferred to a Prebend at St.* Pauls. *The Queen's Proclamation for Horſemen, and Breed of Horſes. The Queen ſick. A new Diſeaſe at Court, and in the City. A Liſt of the great Officers of the Queen. Publick Prayers, occaſioned by an Earthquake. Earl of* Arundel *dies..* Peregrin Bertie *claims the Title of Lord* Willoughby *and* Eresby.

NOW we turn to the Univerſities; and ſhall make relation of ſome remarkable Matters, wherein they or ſome Members thereof were concerned.

A Controverſy happened this Year between the Maſters and Heads of Colleges in *Cambridge*, and the Vicechancellor and Doctors of the Town. The latter having obtained two *Graces* againſt the former: but ſurreptitiouſly, as was ſaid, and alſo againſt the Statute. Theſe two Graces were, 'That all Out-Doctors not being Heads of Colleges, be 'joyned with the Doctors that were Heads of Colleges, in the appoint'ing and pricking of Officers; though by the Statute the ſame were 'expreſly limited to the Heads. The Second, 'That Doctors in Divi'nity be compelled to preach as frequenly as other younger Divines.' This Matter therefore being complained of by the Heads, was brought before their High Chancellor, the Lord Treaſurer *Burghley*: to have theſe Graces regulated, or rather revoked. But he, being employed at that Time in State Affairs, and it depending ſo much upon the Statutes of the Univerſity, prayed the Archbiſhop of *Canterbury*, that he would take the Pains to examine it carefully, one Doctor of each Party being then come up. Which the Archbiſhop accordingly did: And the Sum of what his Judgment was, he wrote at length to the ſaid Chancellor: which I do not here repeat, it being entred into that Archbiſhop's Life.

The Out-Doctors in Cambridge *obtain two Graces againſt the Heads.*

Complaints thereof to the Chancellor.

Life of Grind. B. II. p. 250.

But the Letter deciſive of the ſaid High Chancellor, to the Vicechancellor, and Town Doctors, whereby he put a Concluſion to that Controverſy about the ſaid two Graces, he ſent by Dr. *Barrow*, one of the Doctors that was come up: Beginning with his good Wiſh for them all: *Viz.* 'The Grace of God's Spirit, to lead and conſerve them in Con'cord and Peace. So that the Knowledge of God might increaſe among

The Chancellor's deciſive Letter to them.

‘ them: and that by their Diſſenſions the Enemies of Learning and the Goſpel had not juſt Occaſion to rejoyce and ſpread abroad ſlanderous Reports, to the defaming of the whole Body of that Univerſity. And then afterwards, ‘ That he had recommended this Controverſy to his very good Lord, the Archbiſhop of *Canterbury's* good Grace, to to conſider of their Letters; and to hear both Parties, Dr. *Barrow*, and Dr. *Howland*; and to peruſe the Statute mentioned in this Debate: and to call to his Grace alſo ſome Perſons of Experience in Univerſity Matters. Which accordingly he had done very diligently and painfully; as by the Letter of his Grace to him [the Chancellor] he had ſignified. And that his Grace had plainly imparted to him, what he thought thereof. Wherewith, after ſome further Conſideration of that particular Chapter of the Statute, he himſelf did concur. Who had pronounced the ſame verbally to the ſaid Doctors. And did further expreſs his Cenſure and Determination in writing: which he moſt earneſtly required them, *Per omnes charitates* to accept of; as from one that was touched with no particular Affection towards any Perſon. But in the Sight of God (whoſe Aſſiſtance by the Spirit of Peace he had invoked) he declared his Mind. Which was, that it was neceſſary, thoſe two *Graces* ſhould be reputed as void, and none.

His Reaſons.

Then he gave ſome Reaſon for this his Deciſion: *Viz.* ‘ Becauſe he could not allow any Decreaſe attempted, to pleaſe a Multitude, to the Violation or altering of her Majeſties Statute, ſo lately, and with ſo great Deliberation made. And that they ought to have made him, who was their higheſt Officer, firſt acqnainted: having always ſhewn himſelf very mindful of their Cauſes: and to have had his clear Conſent, as well to the violating, or changing of their Statutes, as he was at the firſt, a principal Author to procure them. ——— That for the Intention of their other Grace, *viz.* to compel Doctors to preach oftner, he liked well of all voluntary Actions; eſpecially in ſuch Actions, as preaching was. Wherein he thought Admonition more convenient than to make new Laws ſo ſuddenly againſt Laws in uſe. And ſo far forth he was moved to have them preach, as he wiſhed them to loſe the Name and Preferment of *Doctors*, that would leave the Office of Doctors: Which is, by Etymology, *to Teach.*’ The whole excellent wiſe Letter, wherein is much more contained, and ſomewhat large, being all Minutes of that Lords own Writing, I refer to the *Appendix*. He alſo wrote another grave Letter to the Heads, that were of the other Party.

Numb. XXXIII.
Life of Grind. *p.* 253.

A Faſt enjoyned by the Bp. to be kept in the Univerſity.

Another Occaſion of Addreſs to him was given this Univerſity, by reaſon of an Order that came to the Vicechancellor in *September*, from the Biſhop of *Ely*; enjoyning a publick Faſt to be kept there with Sermons: A thing that the wary Univerſity doubted whether they might comply with, without giving Offence to the Queen, or tranſgreſſing any Law of the Kingdom: Since ſuch Faſts, uſed ſometimes among the *Puritans*, made them obnoxious. It is worth taking notice, what wary Anſwer that wiſe Man, their Chancellor, gave them, who had thus prudently requeſted his Advice herein, notwithſtanding that Biſhop was their Dioceſan. It may be obſerved here by the way, that in the Beginning of this Year the Archbiſhop of *Canterbury* enjoyned to all his Dioceſe Prayers and Devotions to be uſed on *Wedneſdays* and *Fridays*, upon the Account of a terrible Earthquake: and alſo Prayers in every Family: and had appointed a Form for that Purpoſe. And the Cauſe that might probably move this religious Prelate to call for faſting unto thoſe under his Care and Inſpection, was the mighty Preparations that were now making abroad by the Pope and his ſworn Confederates of the Holy League, to invade this Land: of which News came from all Parts, and to this Biſhop from his Friends in *Helvetia*.

But to proceed to the Letter the Chancellor wrote to the Vicechancellor, containing his grave Judgment and Advice in this Point. Which was in theſe Words:

The Chancellor to the Vicechancellor, with his Advice thereupon.

‘Mr. Vicechancellor; I have conſidered of your Letter, and of the Biſhop of *Ely*'s alſo, ſent to you. And where you deſire to have my Counſil and preſent Direction in the Matter mentioned in the Biſhop's Letter; I thank you for the Reſpect you have of me, as being your Chancellor: And I am ſure that the Matter propounded, bearing the Name of a *Publick Faſt*, is not expreſſed to me with the due Circumſtances, either by the Biſhop's Letter to you, or by your own; ſo as either the Counſil or Direction, as you deſire, is unmeet for me: Not knowing by what Authority the Biſhop doth preſcribe this at this Time: or how far the Circumſtances that concern me, be intended by his Lordſhip, or by ſuch as he authorizeth thereto. And yet, if the ſame may be done, as his Lordſhip writeth; that all Things ſhall be done in Order and Comlineſs, I think that there can be no juſt Offence taken thereat. I were greatly overſeen, if I ſhould not allow, both of Faſts, and of Exhortation thereto: and I think the ſame ought to be accompanied with two elder Siſters, although I find no mention thereof in the Biſhop's Letter: that is, of *Prayers*, which are for all Perſons to uſe; whereas Faſting is not expedient for all Perſons. And the Second is *Almes*, in relieving of the Poor: which is the Action of the Rich. And therein I think my Lord himſelf will begin the Example moſt abundantly.

‘But ſome direct Anſwer to yours; I, as a publick Counſillor of the Realm, cannot warrant by my Directions in the Church; but that which I find eſtabliſhed by the Laws of the Realm, or by the uſual Practice of the Church: As by direction from the Metropolitan, or by Synod; approbated by the Queen's Majeſties Authority, as Head Governor. And if the Form which my Lord of *Ely* ſhall preſcribe, or his Delegates ſhall deviſe, may accord with any of theſe Authorities, I wiſh it ſhould take Place, and wiſh it good Succeſs; to move Almighty God to Mercy, and to forgive us, by the Means of the three Actions: That is, our Offence in Gluttony by faſting; our general in all, and particularly, in abuſing the Plentifulneſs of his Word, by Invocation and Repentance, uttered in publick Prayers. And Thirdly, in Abuſe of our Wealth, by diſtributing Alms to the Poor.

‘All which three Actions, I think, ſo neceſſary, as without we be by ſome means more moved thereto, than I can ſee we are yet diſpoſed of our ſelves; ſurely, we ought by God's Juſtice to fear the withdrawing of all that wherein we now abound; that is, in all bodily and ghoſtly Food: and thirdly, in worldly Wealth.

'But in what ſort thoſe good Exerciſes ſhall be begun and continued, I muſt leave it to the Diſcretion of the Preacher; who can beſt tell how to apply the ſame. Not all in one ſort. For, as I ſaid, I think every Perſon, without difference, is not to be enjoyned to Faſt. For I am ſorry to conſider, how many poor People are forced to faſt for Lack. And among the Scholars, I know a great Number are very near the ſame, for lack of Allowance of Diet: As I think there are in ſome Colleges a Number that have too great an Allowance. And if I were to give my Advice, ſurely ſuch would be moved to Abſtinence; and to employ their Increaſe of Allowance to ſuch as lack. And ſo at one time there ſhould be both Faſting and Alms exerciſed.

'As for Prayer and Invocation for Mercy, I know there is none to be excepted or exempted. And yet ſome are more to be ſharpned forward herein, than others. For I do not think with the *Stoic, Omnia peccata* be *paria.* Well, good Mr. Vicechancellor, bear with my haſty Writing. For I can but wiſh well to this Action, and hope that the Preachers will do herein their Offices, as Preachers and Exhorters; not as Deviſers or Commanders of new Orders in the Church. Leſt thereby in meaning well, they may yet by Novelty give Cauſe of Offence.' From *Richmond*, the 15th of *September*, 1580.

Your Friend,

W. BURGHLEY.

Great Diſorders in St. John's *College* Cambridge.

As to one of the Colleges in this Univerſity of *Cambridge, viz.* that of St. *Johns*, great Diſorders were committed therein: and all things there in Confuſion. And the great Reaſon thereof was, that they were as yet without Statutes; the old ones being ſo blotted, defaced and interlined, that they were of no uſe. Whereby the Government of the College was very lax. There had been ſome Years paſt Viſitors appointed for this College, to make new Statutes, and to ſettle that conſiderable Houſe of Learning. Of theſe Viſitors, the Biſhop of *Ely* was one, and Dr. *Ithel* his Chancellor, another. But this latter, a very uſeful Man, was now dead. And things remaining there ſtilll in ſo ill a Poſture, the ſaid good Biſhop called upon the Lord *Burghley* to forward this good Work: (He himſelf having once been of that College, and ſtill a great Friend and Patron to it) in a Letter, dated from *Downham*, in the Month of *June*: To this Import, 'That it was now three Years ſince a Viſitation of that College was intended. That they, the Viſitors, had deprived them of their Statutes. That they had now no Rules, no Lectures, almoſt, no Diſputations in effect; no Government, no Order, no Obedience, no Reverence. All went into Confuſion. Scarce half of the Senior Fellows there. All ſcattered here and there. The Maſter a good Man, but often abſent at his Livings. That he would therefore procure the Statutes to be finiſhed, that Dr. *Ithel* had told him were even brought to a Concluſion; and get them confirmed by the Queen. Wiſhing ſo weighty a Matter were finiſhed before his Death: which he hoped was near.' This is the Sum of what the Biſhop's Letter contained, being writ in *Latin* to that Lord: Which is tranſcribed thence *verbatim* in the *Appendix.*

Viſitors thereof.

The Bp. of Ely *to L.* Burghley *in behalf thereof.*

Numb. XXXIV.

ANNO 1580.

The Univerſity of Oxford *and the Chancellor, ſlandered.* Leiceſt. *Commonwealth.*

As for the other Univerſity, that of *Oxford;* the great Earl of *Leiceſter* was their High Chancellor. And how things ſtood there, both in reſpect of Religion and Learning, and the Revenues of it, a Book writ about this Time, gave this Account. Which I will take leave to tranſcribe, always allowing for the Spight thereof. ‘ The Prieſts and *Jeſuits* executed here within the Land, and other that remain, either in Priſon, or abroad in Corners ; are they not all in a manner of that Univerſity ? I ſpeak not to the Diſgrace of any that remain there, or that have iſſued out thence into the Lord's Vineyard. But for the moſt part they of this our Time, have they not either flown beyond the Seas, or left the Places for Diſcontentment in Religion ; or elſe become Serving Men, or followed the bare Name of Law or Phyſick, without profiting greatly therein, or furthering the Service of God's Church, or the Commonwealth. And wherehence, I pray you, enſueth all this, but by reaſon the chief Governor thereof is an Atheiſt himſelf, and uſeth the Place only for Gain and Spoil. For herehence it cometh, that all good Order and Diſcipline is deſpoiled in that Place ; the Fervour of Study extinguiſhed ; the publick Lectures abandoned (I mean of the more Part ;) the Taverns, and Ordinary Tables frequented ; the Apparel of Students grown monſtrous ; and the Statutes and good Ordinances, both of the Univerſity and every College and Hall in private, broken and infringed, at our good Lord's Pleaſure ; without reſpect either of Oath, Cuſtom or Reaſon to the contrary. The Head Officers are put in and out, at his Lordſhip's Diſcretion ; and the Scholars Places, either ſold or diſpoſed by his Letters ; or by thoſe of his Servants and Followers. Nothing can be had there now, without preſent Mony. It is as common buying and ſelling of Places in that Univerſity, as of Horſes in *Smithfield.*

The two Chancellors of both Univerſities compared.

And then he makes compariſon between the two Chancellors ; him of *Oxford*, that he had ſpoke of before ; and the other of *Cambridge*, *viz.* the Lord Treaſurer *Burghley*, after this manner. ‘ If there were not other Things to declare the Odds and Difference between him (the Chancellor of *Oxford*] and the other [him of *Cambridge*] which he cannot bear. So that every way he [Earl of *Leiceſter*] ſees him to paſs him in all Honour and Virtue ; it were ſufficient to behold the preſent State of the two Univerſities ; whereof they are Heads and and Governors : ——— Let the Thing ſpeak for it ſelf. Conſider the Fruit of the Garden, and thereby you may judge of the Gardiner's Diligence. On the one Side, look upon the Biſhopricks, Paſtorſhips and Pulpits of *England* : And ſee whence principally they have received their Furniture for the Advancement of the Goſpel. And on the other Side, look upon the Seminaries of Papiſtry at *Rome* and *Rheims* ; upon the Colleges of *Jeſuits*, and other Companies of Papiſts beyond the Seas : and ſee wherehence they are eſpecially fraught, *&c.*

Mr. Will. Whitaker *preferred to the Chancellorſhip of St.* Paul's *MSS. Academ.*

This for the Univerſities. To which I add the mention of a very learned Man and Writer, Fellow of *Trinity* College in *Cambridge*, namely, *William Whitaker*, B. D. who by the Favour of the ſaid Chancellor of that Univerſity, was made Chancellor of St *Paul's* Church, *London*, this Year. Who ſhewed his grateful Heart towards that Lord for this Favour, in a well-penned Letter in *Latin*. The Sum whereof I will repeat. ——— *Recente tuo auctus & ornatus Beneficio, facile aliter non po-*

ANNO 1580.

tui, nec quidem fas eſſe exiſtimavi, quin ut pro tantis in me meritis tuis, quanta hactenus extiterunt, aliquas tandem tibi, ſi non quales deberem, at quales poſſem, agerem gratias, &c. ‘ For this laſt Benefit eſpecially, as for former Expreſſions of Favour, he returned him all poſſible Thanks. For what his Lordſhip's Mind long ſince towards him was, and his Judgment of him, he had ſufficiently underſtood by Marks, and the Speeches of many. Whence he took as well the greateſt Pleaſure, that he could pleaſe his Lordſhip, being a Perſon altogether moſt worthy Praiſe, and moſt wiſe, and in a ſort divine: And alſo he became much more chearfully to follow thoſe Studies, for which he once began to be known unto him. But he paſt over his former and old good Turns, and came to that which was the greateſt of all, and lately conferred to him. Wherein indeed were, as he proceeded, many things; for which it ought deſervedly to be moſt grateful and moſt deſirable to him. For that it happened at that Time to him, when he could neither think nor imagine any ſuch thing. And it the more delighted him, that it came from his Lordſhip almoſt before it was heard of by him: And was brought into the Society of that College and Church, in which his beſt Unkle, D. *Alexander Nowel*, had lived now many Years with ſingular Praiſe. But certainly, added he, to confeſs ingenuouſly, although in this Favour were many great Things, yet nothing ſeemed greater and more joyful to him, than that it proceeded from his Lordſhip. For the Remembrance of his Judgment delighted him more, than the Greatneſs of the Fruit it ſelf accruing from it.’ It was dated from *Trinity* College, 3. *Idus Septembr.* 1580.

Proclamation for Horſemen, and Breed of Horſes.

The Queen, ſenſible of her danger from abroad, iſſued out a Proclamation in *April*, in order to the ſtrengthning her ſelf with ſufficient Numbers of Horſemen eſpecially; and for the Breed of Horſes. Setting forth, ‘ How ſhe found by the View of the laſt Certificate of Muſters the Number of Horſemen eſpecially, in certain Counties, to be much leſs, than ſhe looked for: Conſidering the great Charge that from time to time had been given by Letters, directed by her Highneſs ſpecial Commandment, from her Privy Council unto ſuch of the Juſtices of the Peace, to whom the principal Care of the Muſters had been committed; to ſee as well ſuch Laws and Statutes put in Execution as tended to the Maintenance of Horſemen; and alſo other good Orders and Directions, ſent to the ſaid Juſtices; tending to the ſame End: That ſhe was alſo given to underſtand, that the moſt neceſſary and profitable Laws, provided for the Breed and Increaſe of Horſes, were either not at all put in Execution, or very negligently; whereby Numbers of ſerviceable Horſes, that heretofore had been bred within this Realm, were greatly decayed: Whereby great Numbers of her Subjects were in danger of great Penalty, if her Majeſty ſhould ſeek the due Execution of her Laws:

‘ Therefore that ſhe found it expedient to make choiſe of certain principal Noblemen of this Realm, and others of her Privy Council, to whom ſhe had of late given Authority under the Great Seal of this Realm, to ſee due Execution of the Laws and Statutes of this Realm, provided in that behalf; and of ſuch other Orders as heretofore had been taken; or by them might be deviſed hereafter; as

‘ well for the Increaſe of the Number of Horſemen, as alſo for the Breed of Horſes.

Preadmonition.

‘The due Execution of the ſaid Statutes and Orders, tending to a common Defence of the Realm; wherein every good and faithful Subject is intereſted, and ought to be careful of the ſame: Therefore the puniſhing with all Severity ſuch as ſhould be found Offenders here was very neceſſary. That the Queen having a great Diſpoſition to have her Subjects forewarned of her good Pleaſure and Intention, thought it neceſſary and expedient, both to notify unto them the great Diſlike ſhe hath of the Remiſsneſs that hath been heretofore uſed in a Matter tending only to the Security of her Perſon, the publick Defence of her Dominions, and the particular Benefit of every good Subject: And not meant to be a Preſident, to draw any Perſon into any other Charge or Burthen.

‘That after this Admonition given by publiſhing this preſent Proclamation, whoſoever ſhould be found to offend in the Premiſſes, ſhould receive ſuch Puniſhment, as by the Laws and Orders of this Realm might any ways be inflicted upon them: And that ſhe had given ſpecial Charge and ſtrait Commandment to the ſaid Commiſſioners to ſee ſuch as ſhould hereafter be found Offenders, puniſhed with all Severity. And ſhe ordered the Juſtices of Peace, and other publick Miniſters, to ſee due Execution of ſuch Order, as by the ſaid Commiſſioners from time to time ſhould be deviſed and ſet forth for the Advancement of this Service, &c.’ Given at the Palace at *Weſtminſter*, the 13th Day of *April*, 1580. the 22d Year of her Majeſties Reign.

The Q. falls ſick by catching Cold.

We deſcend now to take notice of a few Matters more private and domeſtick. This Summer the Queen fell ſick. Whoſe Sickneſs ſeems to have been occaſioned by her Bathing: which her Phyſicians perſuaded her to do. When either taking cold, or by ſome other Accident, ſhe preſently ſickned: and ſo continued two Days together. But within a ſhort time after ſhe recovered again. So the Earl of *Shrewſbury* was informed by a Letter from Mr. *Bawdewin* his Steward, then at Court. But Secretary *Wylſon*, in a Letter of his of Court News to another noble Peer, the Earl of *Suſſex*, relates, that her Diſtemper proceeded from her writing a private Letter upon *Sunday* at Night to *Monſieur*, to be ſent away immediately: and taking Cold thereupon, ſince had kept her Chamber.

A new Sickneſs at Court.

The foreſaid *Bawdewin* in the ſame Letter to that Earl, mentions a new ſtrange Sickneſs then at Court, and in the City: Which grieved Men in the Head, and with a Stich over the Stomach. But few died thereof, though many were infected with it. And it was credibly reported, that Fourty Students in *Lincolns-Inn* were taken with the ſaid Malady in the Space of 24 Hours. At the Court the Lady *Lincoln*, the Lady *Stafford*, and the Lady *Leighton*, were at that time ſick thereof: and many of the inferior Sort. The Lord Chamberlain then at his Houſe, at *Newhall*, [in *Eſſex*] was ſaid alſo to be ſick thereof.

The Q. invited to Chatſworth *by the Counteſs.*

It being now a Seaſon uſual for the Queen to make her Progreſs, there was a Deſire in the Counteſs of *Shrewſbury*, to have the Honour of the Queen's Company at *Chatſworth*, the noble Seat of that Earl. For which End ſhe ſent a Letter to the Lady *Burghley*, the Lord Treaſurer's Lady, that ſhe would find a way to move it to the Queen. But the ſaid Lord declared unto his Lady, when ſhe ſpake of it unto him, that her

ANNO 1580.

Majeſty was unwilling to take that Journey: and that ſo he had advertiſed the ſaid Lady *Shrewsbury*. But the Lady *Burghley* moving him again in this Matter, he uttered his mind to this Effect: ‘ That he had ‘ moved her Majeſty, whom he found reſolutely bent againſt going ‘ thither: and that both becauſe of the buſy Affairs with which ſhe was ‘ troubled at that Time, and alſo by reaſon of her Sickneſs; the Op‘portunity ſerved not for him to proceed any further with the Queen ‘ on that behalf: which otherwiſe he willingly would have done.’ Adding this ſecret Advertiſement, (as a true Friend, and one that knew well the Queen's Diſpoſition, and the preſent State of Affairs) that if her Majeſty ſhould perceive, that either he, the Earl, or ſhe, the Counteſs, were earneſtly Suitors for her coming, ſhe would perceive a Miſlike of them for the ſame. And ſo he let them underſtand.

Noblemen great Officers under the Q.

Of what Nobles and Gentlemen the Queen's Court conſiſted: and who her great Officers were, from the Beginning of her Reign unto this Time; and who were deceaſed; a certain Liſt will ſhew; drawn up by the Lord Treaſurer's own Hand; from whoſe Paper I tranſcribe it.

Thoſe that have a Croſs were dead.

Lord Chancellors.	*Lord Treaſurers.*	*L. Great Chamberlains.*
† *Archbiſhop* Hethe.	† *Marqueſs of* Winchester.	† *Earl of* Oxford. *The Father.*
† *Sir* Nicolas Bacon.		
Sir Thomas Bromley.	*Lord* Burghley.	*Earl of* Oxford. *The Son.*

Numb. XXXV.

I omit the reſt, being many: chuſing to ſet the whole Liſt in the *Appendix*.

A Book of Prayers to be uſed for an Earthquake.

A great and terrible Earthquake happened this Year, *April* 6. *Wedneſday* in *Eaſter* Holidays, felt in *London* and other Parts of *England*. Whereupon an Order of Prayer was appointed to be uſed upon *Wedneſdays* and *Fridays*; to avert and turn away God's Wrath from us, threatned by the late terrible Earthquake. And was to be uſed both in Pariſh Churches, and Houſholds too. In this Book of Prayers is a long Prayer, *For the State of Chriſt's Church*, to be uſed on *Sundays:* And there was a Rubrick, *That the Curates ſhall call upon their Pariſhioners, to cauſe their Families every Night, before their going to Bed, to ſay the Prayer ſet out for that Purpoſe, meekly kneeling upon their Knees.* It began, O! Eternal, mighty and moſt loving Father, *&c.*

A godly Homily ſet forth on this Occaſion.

There was alſo a *Godly Admonition* put forth by Authority, to be read at ſuch Times, as an *Homily*. Therein were theſe Words, ſhewing how the People of this Land were degenerated, and become great Sinners, in order to the ſtirring them up to Repentance: ‘ Who com‘plaineth not of Corruption in Officers, yea, even in Officers of ‘ Juſtice, and Miniſters of the Law? Is it not a common By-word, ‘ (but I hope not true, though common) That *as a Man is friended, ‘ ſo the Law is ended.* In Youth there was never like Looſeneſs and ‘ untimely Liberty; nor in Age, like Unſteadineſs, and want of Diſcre‘tion; nor the like Careleſsneſs of Duty towards others. The Boy ‘ mateth the Man of aged Gravity; and is commended for that for ‘ which he deſerveth to be beaten. Servants are become Maſterleſs, and

‘ followed with Maſters; and Maſters, unable to maſter their own Affections, are become Servants to other Folks Servants; yea, and to their own Servants too. Men have taken up the gariſh Attyre and nice Behaviour of Women; and Women transformed from their own kind, have gotten up the Apparel and Stomach of Men. And as for honeſt and modeſt Shamefaſtneſs, the Preferrer of all Virtues, it is ſo highly miſliked, that it's thought of ſome Folks ſcarce tolerable in Children.

‘ Hatred, Malice, Diſdain and Deſire of Revenge for the Weight of a Feather, are the Virtues of our young Gentlemen, in Commendation of their Manhood and Valiantneſs. Deep Diſſimulation and Flattery are counted courtly Behaviour. Might overcomes Right, and Truth is trodden under foot. Idleneſs and Pride bring daily infinite Numbers to that Point, that they had rather rob, and be ſhamefully hanged, than labour and live with Honeſty. Uſury, the Conſumer of private Eſtates, and the Confounder of Commonweals, is become a common (and in ſome Men's Opinions commendable) Trade to live by. Faithfulneſs is fled in Exile, and Falſhood vaunteth himſelf in his Place, till he have gotten great Sums of Mony into his Hand, that he may pay the Bankrout, to the undoing of ſuch as truſt him. The Sabbath Days and Holidays, ordained for the hearing of God's Word, to the Reformation of our Lives; for the Adminiſtration and receiving of the Sacraments to our comfort; for the ſeeking of all Things behooful for Body and Soul, at God's Hand by Prayer, for the being mindful of his Benefits, and to yield Praiſe and Thanks to him for the ſame; and finally, for the ſpecial occupying of our ſelves in all ſpiritual Exerciſes; is ſpent full heatheniſhly in Taverning, Tippling, Gameing, Playing, and beholding of Bear-baiting, and Stage-Plays; to the utter Diſhonour of God, Impeachment of all Godlineſs, and unneceſſary conſuming of Mens Subſtances; which ought to be better employed. The want of orderly Diſcipline and Catechizing, hath either ſent great Numbers, both old and young, back again into Papiſtry, or let them run looſe into godleſs Atheiſm.' This is a Period of that Homily, compoſed upon the foreſaid Earthquake.

Kilburn's *Survey of* Kent, p. 143. *and* 149.

In *Hith* one of the Cinque Ports, above three Miles and an half from *Folkeſtone*, this Earthquake was ſo great, that the Bells in the Church ſounded. And the firſt of *May* following was another Earthquake in *Great-Chart*, in the ſame County of *Kent*: which ſo affrighted the Inhabitants, that they aroſe out of their Beds. The Appointment of Prayer upon this Earthquake by the Archbiſhop of *Canterbury*, and confirmed by ſtrict Order of the Privy Council, is more at large taken notice of in that Archbiſhop's Life. And how the Biſhop of *London* ſpeedily appointed Prayers through his Dioceſe, may be ſeen in that Biſhop's Life.

Grind. *Life*, B. II. c. 11. p. 248.

Bp. Elm. *Life*, Ch. v. p. 78.

Henry *E. of* Arundel *dies*.

This Year died *Henry* Earl of *Arundel*; being an old Courtier, and a very princely Man in all his Actions. Among other Things that were remarked of him, this was one, That he always ſpake his own natural Language in foreign Courts. Concerning which Cuſtom of his, Dr. *Wylſon* tells this Paſſage: That on a Time paſſing from *England* towards *Italy* by her Majeſties Licence, he was very honourably entertained in the Court at *Bruſſels*, by the Lady Dutcheſs of *Parma*, Regent there. And ſitting at a Banquet with her, where alſo was the Prince of *Orange*, with all the greateſt Princes of the State, the Earl, though he could

Wylſon's *Log.*

reaſonably well ſpeak *French*, would not ſpeak one *French* Word, but all *Engliſh:* whether he asked any Queſtion or anſwered it. But all was done with *Truchmen.* [Interpreters.] Inſomuch as the Prince of *Orange* mervailling at it, looked aſide on that Part where Dr. *Wylſon* himſelf ſtood, a Beholder of the Feaſt, and ſaid, I marvel your Noblemen of *England* do not deſire to be better languaged in foreign Languages. This Word was by and by reported to the Earl. Quoth the Earl again, 'Tell my Lord, the Prince, that I like to ſpeak in that Language, in which I can beſt utter my Mind; and not miſtake.

Berty, *his Claim to the Title of* Eresby.

I have a Note here to make of the very ancient and noble Family of the *Berties:* to which the Barony of *Eresby* pertained before the Conqueſt, as was aſſerted by *Peregrine Bertie*, Son and Heir of the Dutcheſs of *Suffolk;* upon occaſion of a Controverſy happening this Year, 1580. for the Title of Lord *Willughby* and *Ereſby*. Which, it ſeems, was not allowed by the Queen. There is a Paper among the *Burghleian* MSS. Which at large endeavours to prove this Lord's Title to it: Shewing, how this Barony, before the Conqueſt, belonged to the See of *Durham*. And that at the Conqueſt by the Conqueror, with the Biſhop's Conſent, it was given to *Pinzon*. Who thereby became Lord of *Ereſby*. And his Tenure was, to ſerve the ſaid Biſhop of *Dureſm* at the Day of his Conſecration, in the Office of *Shewer*. Which Service by ſpecial Words in the Grant, might not be done by any other Deputy, than his eldeſt Son, being a Knight, or by ſome other Knight. Therefore it argued in himſelf a higher Degree, as to be a Baron. And the ſame Stile to be incident to the Head Manor of that Barony, by Name *Ereſby*. Which ever had, and hath divers Manors, as Members belonging to the ſame. For otherwiſe the Biſhop might take Lack of ſo honourable Tenure. For if it would deſcend to an Eſquire, and convey to him no higher Degree, the right Tenant ſhould be unable to do the Service belonging to his Tenure. Which ſhould be a great Abſurdity and Inconvenience.

*His Tenure. MSS.*Burghl.

His Allegations for his Stile & Title.

This above is part of a Paper thus intitled, *Allegations and Proofs;* propoſed by *Richard Bertie*, Eſq; for his Claim and Intereſt to the Name and Stile of Lord *Willughby* of *Willughby* and *Ereſby*, in the Right of the Lady *Katharine*, Dutcheſs of *Suffolk*, his Wife, Daughter and Heir to *William* Lord *Willughby* and *Ereſby*, deceaſed. This Controverſy which happened about this Time, was heard by ſome whom the Queen eſpecially deputed for that Purpoſe. Who made a Decree for granting him his Stile. But the Paper, containing the ſaid Decree, is indeed but a Draught of it. Whether it paſſed at this Time, I find not. But I find *Peregrine Bertie*, ſtiling himſelf *Lord* Willughby *and* Eresby, was not allowed yet by the Queen. Which occaſioned him in great diſcontent to apply himſelf to the Lord Treaſurer by way of Letter: wherein he writeth thus:

His Letter to the L. Treaſurer.

'That he found his Senſes ſo overcome with juſt Penſiveneſs, that he could not preſently write ſo fully, as the Treaſurer's Perſon and his own Cauſe required, by commending it to his honourable and friendly Defence, *&c.* And his chiefeſt Care was, that her Majeſty might not be induced ſincerely to interpret worſe of his Claim, than the Matter miniſtred occaſion; becauſe he took the Title and Claim of *Willughby* and *Ereſby*. He added, 'That the Queſtion was handled in King *Henry* the Eighth's Reign. And the Right upon Claim made by Sir

'*Chriſtopher Willughby*, younger Brother, and Heir Male to the Lord *Willughby*, my Grandfather, was adjudged to the Dutcheſs, my dear Mother.

'Now if my Right, after Sentence given; after ſo long Seizin, and a dying ſeized of the Dutcheſs, ſhall be called in Queſtion, I muſt needs think my ſelf an Abortive, and born in a moſt unfortunate Hour: that her Majeſty had rather ſpoil her Crown of a Barony, than I ſhould be the Perſon ſhould do that Service. But in caſe your Honour ſhall, of your friendly Diſpoſition towards me, and Juſtice, ſafely pilot me over this tempeſtuous Sea; you ſhall confidently account, that thereby you have erected a Pillar in your own Building, which ſhall never ſhrink or fail you for any Stone whatſoever. And thus repoſing my ſelf wholly on your honourable Goodneſs, with harty Prayer for your ſo good Eſtate, I humbly take my Leave. From *Willoughby* Houſe.

Your Lordſhips humbly and aſſuredly at Commandment,

PEREGRINE BBRTIE.

His early Proficiency in Learning, by Secretary Cecil's *Care.*

To add a Remark or two of this Gentleman; who made a conſiderable Figure in Queen *Elizabeth*'s Reign. When young, he was chiefly under the Eye of Secretary *Cecil*, by the earneſt Deſire of his pious Mother, the Dutcheſs. And by his Means and Care, he profited in good Learning, as well as other Courtly Accompliſhments. So that in the Year 1568. being not above 15 or 16 Years of Age, he wrote a handſome *Latin* Epiſtle to the Secretary. Wherein he expreſt his Thankfulneſs to him for his fatherly Love, which he had always ſhewn towards him: mentioning, how deſirous he had been of his Proficiency in good Learning: and promiſing him to uſe Diligence to attain it.

The Dutcheſs ſends for her Son from Court.

So that he was bred at Court, and had learned there to be ſomewhat wild. Inſomuch that his gracious, good Mother deſired his tarrying no longer there: And in the Year 1577. writ to the ſaid *Cecil*, (now L. *Burghley*) 'Intreating him for God's ſake to give the young Man, her Son, good Counſil; to bridle his Youth, and to help him to diſpatch him the Court: That he might go down to his Father; while, ſhe truſted, all was well.

Goes to the Wars. His Character of the Germans.

He was warlike and militarily diſpoſed: and went into the *Low Countries* with the Earl of *Leiceſter*. And at *Zutphen* he unhorſed a great Captain, and took him Priſoner, as *Camden* writes. He aſſiſted the Proteſtants in *France*. And in the Year 1585. he was in *Crouncnburgh* in *Germany*: Sent thither to raiſe Succours for the King of *Navar*, either by Men or Mony. But he received a marvellous cold Anſwer. Thus expreſſing his Succeſs in a Letter to the Lord *Burghley*: 'That they underſtood better, *Proximus ſum egomet mihi*, than they had learned *Humanum nihil a me alienum puto*. And that the State of the *German* Princes continued ſtill in their deep Security and Lethargy; careleſs of the State of others: Dreaming of their *Ubiquity*. And ſome of them, as it was thought, inclining to be *Spaniſh* and *Popiſh*, more than heretofore.' Theſe are ſome Hiſtorical Paſſages, among a great many more that I could relate of this right noble Gentleman.

CHAP. XXV.

Books publiſhed this Year. A Diſcourſe *of God's Judgments againſt great Sins. A* Deſcription *of the Earthquake. Dr.* Fulke's Retentive. *His Challenge. Forty Popiſh Books in* Engliſh, *ſet forth by this Time. What they were. All anſwered. The* Genealogy *of Queen* Mary, *Queen of* Scots: *Set forth by Biſhop* Roſſe. Glover, Somerſet *Herald, writes againſt the Biſhop of* Roſſe's *Book. Dr.* Dee's *Inſtructions for the* North Eaſt *Paſſage.* Everard Digby's *Dialogue againſt a Book of* P. Ramus. *Anſwered. The* holy Exerciſe *of a true* Faſt. *The Occaſion of the Writing thereof.*

THESE Books following I find came out this Year among others.

A Diſcourſe of God's Indignation.

A *Diſcourſe, containing may wonderful Examples of God's Indignation, poured forth upon divers People for their intolerable Sins,* &c. Printed by the Queen's Printer, *Chriſtopher Barker.* In the Title Page was added, that a Part of it might be read inſtead of ſome Part of the Homily. It was compoſed therefore, as it ſeems, upon occaſion of the Earthquake. For then followed in the Book, a Report of the Earthquake: which is thus deſcribed.

A Deſcription of the Earthquake.

‘ On *Eaſter Wedneſday,* being the 6th of *April,* 1580. ſomewhat before ſix a Clock in the Afternoon, happened this Earthquake. It was not great in reſpect of Continuance of Time; continuing little above a Minute of an Hour: and no great harm done. It ſhook all Houſes, Caſtles, Churches and Buildings, where-ever it went, and put them in Danger of utter Ruin. Yet within this Realm, it overthrew few or none; ſaving certain Stones, Chimnies, Walls, and Pinacles of high Buildings, both in this City, [*London*] and divers other Places. None received bodily Hurt by it, ſave two Children in *London,* a Boy and Girle; being at a Sermon in *Chriſt's* Church by *Newgate-Market.* The Boy was ſlain outright by the Fall of a Stone, ſhaken down from the Roof of the Church: and the Girle was ſore hurt at the ſame Inſtant, and dyed within few Days after. It was univerſally almoſt at one Inſtant. It was not only within this Realm, but alſo without; where it was alſo much more violent, and did much more hurt. ’ It ſtruck exceeding Horror into Men's Hearts.

In this Book the Author labours to prove, ‘ That this Earthquake was not natural, but of God's own determinate Purpoſe; to make the very Foundation and Pillars of the Earth to ſhake, the Mountains to melt like wax, the Seas to dry up ——— to ſhew the Greatneſs of his glorious Power, in uttering his heavy Diſpleaſure againſt Sinners. For

' in Earthquakes that proceed of natural Cauſes, there were theſe Signs, which were not in this : As a tempeſtuous Working and Raging of the Sea, the Weather being fair, temperate and unwindy. Calmneſs of the Air, matched with great Cold ; Dimneſs of the Sun for certain Days before : long and thin ſtrakes of Clouds appearing after the ſetting of the Sun : and the Weather being otherwiſe clear : the Troubledneſs of Water ever in the deepeſt Wells; yielding moreover an infected and ſtinking Savour. And laſtly, great and terrible Sounds in the Earth, like the Noiſe of Groanings, or Thunderings, as well afore as after the Quaking. But none of theſe happened before the coming of this Earthquake.

The Retentive.

This Year Dr. *Fulke*, Profeſſor of Divinity in *Cambridge*, ſet forth a Book which he called his *Retentive*, in Anſwer to *Briſtow*'s Motives, intended to bring Proteſtants over to the *Romiſh* Church. In this *Retentive* he made a Challenge openly in Print to all learned Papiſts, to diſpute with them the Points in Difference : And three Years after, in his *Confutation* of ſundry Cavils, he repeated it in theſe Words, ' If you be ſo ſharp upon Diſputation, as you pretend, why doth never a Papiſt of you all anſwer my *Challenge* made openly in Print almoſt three Years ago, ſet before my *Retentive* ? Wherein you may expreſs what you have in Maintenance of your Opinion, without Suit, without Danger ; and to the beſt and ſureſt Trial of the Truth.

Forty Popiſh Books ſet forth in this Queen's Reign, to this Time.

Unto this Year and in it, that is, from the Beginning of Queen *Elizabeth*'s Reign to this Time, came forth in Print near Forty Popiſh Books, written by *Engliſh* Fugitives, againſt the Reformed Religion profeſſed in this Land. And all anſwered by Divines of our own. The Names of all which Books, and thoſe that gave Anſwers to them, are ſet down in a Tract of Dr. *Fulke*, a great Champion of our Church in theſe Times: who himſelf anſwered many of them. The Liſt whereof may be found in the *Appendix*. They are ſet down by the ſaid *Fulke* in the Page next after the Title of his Book, printed *Anno* 1580. Intitled, Stapleton *and* Marſhal *confuted*.

Numb. XXXVI.

Genealogy of Mary *Q. of* Scots : *printed at* Paris.

In the Year 1580. the Biſhop of *Roſſe*, the *Scottiſh* Queen *Mary*'s great Agent, and ſometime her Ambaſſador to Queen *Elizabeth*, procured to be printed at *Paris* a Genealogy of the Kings of *England* : to ſhew the right Title to this Kingdom, coming to the ſaid Queen *Mary*. The Pedegree is diſplayed in a fair large Table containing three Sheets of Paper. In one Corner of this Table it is thus written:

Cum nonnulli, regnandi cupidine, neſcio quibus Titulis, ad Anglicani *Regni Diadema aſpirent ; ad tollendam omnem hac de re dubitationem, hoc Schemate proviſum eſt : Quo conſtat,* Henricum VII. Angliæ *Regem, cujus fælix fauſtâq; ſit memoria, ex* Elizabetha *Conjuge tres tantum Liberos ſuperſtites reliquiſſe ;* Henricum *ejus nominis Octavum,* Margaretam *majorem natu filiam,* Jacobo IV. Scotorum *Regi nuptam ; &* Mariam Lodovico XII. Francorum *Regi primùm, deinde* Carolo Brandono, Suffolciæ *Duci, collocatam.* Henrici VIII. *itaq; Sobole deficiente, Succeſſionis Regnorum* Angliæ *&* Hiberniæ *jus ad ſereniſſimam* Mariam Scotorum *Reginam,* Jacobi IV. *&* Margaretæ *ex* Jacobo V. Scotorum *Rege eorum filio, neptem, ejuſq; deinceps Liberos, rectiſſime,* aliis *omnibus excluſis, devolvi debere, hoc Schema intuentibus apparebit.*

And at the Bottom of another Corner was this Writing.

Lectori Benevolo.

Habes hic (Lector Benevole) continuam florentiſſimi Anglicani *Regni abhinc quingentis annis Succeſſionem. Quam non tam ſereniſſimæ* Scotorum *Reginæ* Mariæ, *ejuſq; filio, optimæ ſpei Principi, gratificandi ſtudio, proponere volui, quàm ut ſublato omni de legitimâ ſucceſſione ſcrupulo, totius* Britanniæ *dignitati, Paci ac Saluti conſulatur; & omnis Seditionis materia, quæ inde ſuboriri poſſet, penitus extinguatur. Vale; & huic noſtro Labori fave.*

J. Leſleus, *Epiſc. Roſſ. Pariſiis,* Anno MDLXXX.

Glover *a Herald writes a Book againſt the* Scottiſh *Queen's Title.*

Glover, a learned Man, *Somerſet* Herald, this Year writ a Book againſt the ſaid Biſhop of *Roſs*; who, beſide this Pedigree, had writ a Tract in Defence of the Queen of *Scot's* Title to the Crown of *England*. Which Book of *Glover's*, I think, was never printed: but remains in the Herald's Office in *London*. Of this Book I have made mention before.

A Book of Dr. Dee *for the* Cathay *Voyage.*

Dr. *Dee*, the famous Aſtronomer, ſet forth a Book for the *Cathay* Voyage, which was intended this Year for Diſcovery of the *North-Eaſt* Parts of the World. It was intitled, *Inſtructions for the two Maſters,* Charles Jackman, *and* Arthur Pett, *in two Barks, the* George *and* William*: Given and delivered to them at the Court-day, holden at the* Muſcovy *Houſe, the* 17th *Day of* May, 1580. With which Inſtructions a new Charte, made by Hand, was given alſo to each of the ſaid two Maſters, expreſſing their *Cathay* Voyage, more exactly than any other, yet publiſhed. It began, *In the Name of Jeſus.* If we reckon from *Wardhouſe* to *Colgoyeve* Iſland, 400 Miles, *&c.* It was found among the MSS. of the Lord Treaſurer *Burghley*: and was afterwards printed by Mr. *Hackluit*, in his Book of Voyages. I only mention an Addition in the Concluſion of the MS. left out in Print. The laſt Period is this: 'You have Opportunity alſo to ſail over to *Japan* Iſland: where you ſhall find Chriſten Men, *Jeſuits*, of many Countries of *Chriſtendom*; and perhaps ſome *Engliſhmen*. At whoſe Hands you may have great Inſtructions and Advice for our Affairs in Hand. Thus far the Print. Then follows in that MS. 'God be favourable to theſe Attempts, greatly tending to his Glory, and the great Honour of this Kingdom. *Amen.*

Everard Digby *writes againſt* Ramus.

Life of Archbp. Whitgift, B. III. c. 19.

Let me add here the mention of a Book writ againſt *Everard Digby*; the ſame with him, I ſuppoſe, that was Fellow of St. *John's* College in *Cambridge*: againſt whom Dr. *Whitaker*, the Maſter, took occaſion by ſome Branches of Statute, to expel him the College: eſpecially ſuſpecting him to be a Papiſt. Of which Matter ſee the Life of Archbiſhop *Whitgift*. This *Digby* had writ ſomewhat Dialoguewiſe againſt *Ramus* his *Unica Methodus*: which in thoſe Times prevailed much; and perhaps brought into that College to be read; the rather, *Ramus* being a Proteſtant, as well as a learned Man. Whereupon one *Francis Mildapet*, a *Navarrois*, writ againſt *Digby* in Vindication of *Ramus*, a ſmall Book, intitled, *Admonitio ad* Everardum Digby, Anglum, *de Unica* P. Rami, *Methodo, rejectis cæteris, retinenda.* It was printed at *London*, and dedicated to *Philip* Earl of *Arundel*: Beginning thus, *Prodiit non ita pridem* Everardi Digbei *adverſus unicam* P. Rami *Methodum Dialogus*, *Equidem*;

ANNO 1580.

Equidem, ut multi opinantur, magis audacter emiſſus, quam eruditè contextus, ut ego exiſtimo, non ita magno judicio inſtitutus. Attulit enim ad eandem pervellendam, non vim acutiſſimæ rationis, ſed Commentum ingenii ſui: illudq; per omnes Dialogi partes ita fuſum ſine artificio, ut quidvis potius agere, quam de Methodo diſſerere videatur. That is, That this Dialogue was thought by ſome to be more boldly ſent abroad than learnedly compoſed: and this Writer eſteemed it framed with no great Judgment; and more Wit than Reaſon appeared throughout in it. So that *Digby* ſeemed to oppoſe *Ramus* his Philoſophy chiefly out of a Prejudice againſt him upon the Account of Religion. But that which *Digby*'s Adverſary did, was, as he ſaid, that he thought it not amiſs to unravel the Artifice of that Book; and to admoniſh *Digby* freely, and yet modeſtly, of retaining that *only Method*.

A Book about Faſting.

Another ſmall Book was this Year printed with Allowance concerning *Faſting*; with Directions for a right and practical Obſervation of it: Intitled, *The holy Exerciſe of a true Faſt, deſcribed out of God's Word.* That Religious Exerciſe of *Faſting*, it ſeems, in thoſe Times, was vety much neglected by thoſe that profeſſed the Goſpel, upon the Prejudices that had been taken up againſt it, by reaſon of the ſuperſtitious Practice of it among the Papiſts: The Book having this Expreſſion towards the Beginning of it: ‘Let the Papiſts go, who through a ſhameful Superſtition in it, rather pine away their Souls, than take down their Bodies. It is a ſhame to ſpeak, how few there are that bear the Name of *Goſpellers*, that have ſo much as the Knowledge of this Exerciſe: ſo far are they from any lawful and right Practice of it. For a great Number, as a needleſs thing, reject it altogether, (as ſhaking off the Pope's Yoke from their own Necks) by uſing, or rather abuſing their Liberty. Likewiſe another ſort of Men there were then among them, Who thinking it fitting to the Chriſtian Profeſſion, to keep the Fleſh in ſome bridle, allowed indeed of the Exerciſe of Faſting; but for want of a better, they ſtuck ſtill in the Mire of a Popiſh Faſt. For remedy whereof this Treatiſe was ſet forth, that the true Faſt might be underſtood by both Parties.

And as an Argument to this Duty, the threatning Sword hanging over the Nation was as a Call from God thereunto, to avert that feared Judgment: the Writing having this Expreſſion (with an Eye to the Queen's many Popiſhly affected Subjects ready to rebel in all Parts of her Realm) ‘The Sword hath been ſhaken at us, both in the *North* by Traitors, and in the *South* by diſordered, wicked Perſons.

And thus this Hiſtory is brought to the Twenty Second Year of Queen *ELIZABETH*'s happy Reign.

B L

APPENDIX
OF
Original PAPERS;
Referred to in the ANNALS.

NUMB. I.

Thomas Cartwright, *B. D. Lady* Margaret *Profeſſor, to Sir* William Cecil, *Kt. Chancellor of the Univerſity of* Cambridge: *In Vindication of his Readings.*

COmmunis totius Literatorum hominum Nationis (Honoratiſſime Vir) Patronus & Propugnator cum ſis, in bonam ſpem venio, ut ipſe quoq; in aliqua parte curæ & ſolicitudinis tuæ maneam. Et cum multi docti viri ſingularem tuam experti ſint, & prædicarint Humanitatem, patere, quæſo, me hominem non a Literis prorſus alienum, illius quoq; fieri participem. Video, & quidem meo cum magno malo ſentio, quàm ſit Verbum illud verum, *Nihil eſſe magis quàm Calumnia volucre*; nihil citius emitti, facilius nihil dilatari. Quæ ſi noſtris parietibus conſtitiſſet Calumnia, & Aulæ & tui imprimis Honoratiſſimi viri aures non pulſaſſet, multum eſſet de dolore meo detractum. Mihi verò homuncioni te virum Honoratiſſimum objici, & tanquam Adverſarium opponi, id me demum pungit acriter. Hîc ego primum εὐθυγλώττους (ut ille loquitur) deſidero, qui ſi non defuiſſent, nulla mihi apud te purgandi fuit neceſſitas. Paper Office.

Liceat enim mihi apud te, quod verè poſſum, liberè etiam profiteri, me eſſe à ſeditione & contentionis ſtudio averſiſſimum, nihil docuiſſe quod ex Contextu quem tractabam, non ſponte flueret: oblatam etiam de *Veſtibus* occaſionem, prætereundo diſſimulâſſe. Non nego quin docuerim *Miniſterium* noſtrum ab avitæ & Apoſtolicæ Eccleſiæ Miniſterio deflexiſſe: cujus ad Puritatem noſtram exigi & efformari cupiebam. Sed dico hoc à me placidè & ſedatè factum eſſe, ut in nullius niſi aut ignari aut maligni auditoris, & calumniarum aucupis, reprehenſionem potuiſſet incurrere. De quibus tamen univerſis audio me apud tuam Præſtantiam inſimulari.

Quæris, quî iſta confirmem? En! fero tibi (Honoratiſſime Vir) plurimorum & incorruptiſſimorum hominum, qui interfuerunt, teſtimonium. Parùm certè abfuit, quin Academiam innocentiæ meæ teſtem protuliſſem. Nam niſi mihi roganti Vicecancellarius Concionem cogere abnuiſſet, equidem non dubitarem, quin illa à me, contra quæ perhibentur calumnias, ſententiam diceret.

Non poſſum omnia, quæ eâ ipsâ Lectione, quæ iſtum rumorem pepererit, continebantur, κατὰ λεπτὸν Epiſtolâ includere; ſed me nihil eorum quæ propoſuerim, tibi roganti inficiari velle polliceor ſanctè. Et cum meæ improbitatis (ſi quæ ſit) ſupplicium non recuſaverim, tuum in præſenti cauſa, quoad illa juſta fuerit, imploro Patrocinium.

Ergo, ne patiaris (Honoratiſſime Vir) certorum hominum odio, me imò ipſam Veritatem, obrui. Nam cum mihi privatim invideant, per honeſtum & glorioſum PACIS & ECCLESIÆ nomen oppugnare volunt. Dominus

Jeſus tuam indies Spiritu Sapientiæ & Pietatis Præſtantiam augeat. 9 Julij, Anno 1570.

Honoris tui ſtudioſiſſimus,
T. Cartwright.

NUMB. II.

Letters wrote from divers of the Univerſity to their Chancellor, in behalf of Cartwright.

Paper Office.

MAGNUM ſanè acerbumq; dolorem cepimus, Honoratiſs. Vir, ex eo, qui ad nos pervenit nuper, rumore, de moleſtiis tuis, & alienata a *Cartwrighto* noſtro, voluntate. Nam cum tibi omnes tanquam Patrono ſingulari, ac Academiæ parenti unico devinciamur, *Cartwrightum* vero ſingulare Literarum ornamentum eximiè diligamus, nihil potuit nobis accidere quàm ut ad curas & labores tuos a nobis quicquam adderetur, aut ille in diſcrimen nominis & exiſtimationis ſuæ cuiq; bono veniret. Putavimus itaq; officii noſtri eſſe, & ejus quam tibi debemus obſervantiæ, ægritudinem illam ex falſa tantum opinione contractam levare, & *Cartwrightum*, ſi fieri poteſt, in veterem locum apud te, & gratiam reponere. Et quamvis videri poſſimus parum conſideratè facere, qui in maximis occupationibus, & quibus pænè conficeris, Reip. negotiis, tibi per literas obſtrepere non vereamur ; putamus tamen non convenire, ut cum alii ad accuſandum fuerint tam celeres, nos ad defendendum non ſimus tardiores : benéq; ſperamus, quod iſtam defenſionem, quam falſam accuſationem, multo libentius auditurus ſis.

Primùm itaq; de *Cartwrighti* noſtri *moribus* non erit neceſſe nobis multa dicere. Putamus neminem eſſe, qui eum alicujus criminis, aut in tota vitâ maculæ fædioris criminetur aut accuſet, ſed tamen, ut Honori tuo conſtet, qualem illis hominem vocant in invidiam, hoc de eo verè affirmamus, quod Exemplar ſit Pietatis & Integritatis, & quod quo propius ad illius vitæ Conſuetudinem & inſtituta accedimus, eo nos ipſos plura faciamus & amemus.

Religionem ſcimus ſinceram eſſe, & ab omni Labe puram. Non enim emerſit ſolum ex vaſto & infinito Papiſticarum hæreſium pelago, dulciſſimaq; Chriſtianæ Religionis aqua ſe proluit, ſed etiam ad nullam earum Opinionum futilium & levium, quæ quotidie diſſeminantur & diſperguntur, tanquam ad ſcopulum impegit. Ad ſacram Scripturam, Regulam morum & Doctrinæ certiſſimam ſe aſtrinxit ; neq; unquam aut errore lapſus, aut novitate ſeductus, illius limites, quod ſcimus, tranſilivit. Itaq; magnum in eo non ſolum adverſus ſeneſcentes *Romanenſium* fabulas, a quibus magnopere non metuimus, ſed etiam peregrinas vafrorum hominum opiniones, quæ graviorem plagam minantur, præſidium ponimus. Atq; idem de eo tu tibi certò potes promittere.

Doctrinam ſuſpicimus & veneramur. Vere n. de eo dici poteſt quod eſt alicubi apud Poetam, Quæ liberum hominem æquum eſt ſcire, ſolertem dabo. Junxit, quod ille in magna laude poſuit, Græca cum Latinis. Addidit etiam ultra, quod erat non exigui Laboris, Hebraica. Atq; ita quidem, ut etiamſi in ſingulis pares aliquos, in univerſis certè ſuperiorem invenimus neminem. In ea vero quam profitetur Theologia quantum valeat, ex eo proteſt intelligi, quod tanta omnium ordinum multitudo atq; frequentia ad eum audiendum quotidie confluat, tam diligenter attendat, in ejuſq; ſententia libenter conquieſcat. Neq; vero hoc fit propterea, ſicuti fortaſſe quidem tibi in aures inſuſurraverunt, quod ſemper veniat novus, & peregrinis ſententiis auditorum aures titillet ; ſed quod acutus ſit in interpretando, felix in docendo, deniq; quod rerum gravitatem atq; pondus ſententiarum verborumq; copiam ſuperare videatur.

Itaq; hæc noſtra de eo ſententia eſt, quam neq; precibus ullis, neq; privata amicitia perſuaſi ad te ſcripſimus, ſed quia virtuti hominis & pietati favemus. Nunc humillimè rogamus honorem tuum, ut ſiquam de eo pravam opinionem concepiſti,

B L

piſti, deponas, atq, nobis potius, qui vitæ ejus & religionis & doctrinæ conſcii ſumus, fidem habeas, quam rumoris, qui auctorem non habet, aut certè multa non ſatis candidè interpretantem. Conſervato, Cancellarie digniſſime, Academiæ tuæ virum eum, cujus ſemper cupientiſſima fuit, cujuſq; poſtquam nacta eſt, voce fruitur avidiſſime. Digniſſimus eſt tam celebri Academia alumnus, digniſſimus tanto Patrono cliens. Fuit in omni vita magno ornamento & ſplendori Academiæ tuæ: ſed nunc demum multo quàm antehac unquam majori. Non enim ſolum colitur a nobis domeſticis & familiaribus, ſed a peregrinis multo magis; quorum exilium lenitur ſuavitate ingenii ejus, & doctrinæ. Quiq; non dubitant eum cum iis conferre, quorum tam illuſtris eſt apud exteras Nationes, & pervagata fama.

Pauci ſumus qui hoc a te rogamus; rogamus tamen voce multorum. Nemo enim ferè omnium eſt, qui eum non admiretur, non diligat, non omni ratione defendendum putet. Si igitur Academiæ tuæ prodeſſe vis, nihil utilius, ſi gratificari, nihil acceptius potes facere, quam ſi *Cartwrightum* ei conſerves & quovis in ea honore dignum cenſueris. Deus O. M. te Reip. & nobis quam diutiſſimè ſervet incolumen Vale, *Cantabrigiæ*, quinto Nonas Julii.

Honori tuo devinctiſſimi,

Gulielm. Pachet.
Edmundus Rockrey.
Robertus Tower.
Robertus Lynford.
Robertus Soome.

Bartholomeus Dodington.
Oſmundus David.
Joannes Swone.
Richardus Grenham.
Richardus Howland,

Simon Buck.
Edmundus Sherbroke.
Georgius Joy.
Alan Par.
Thomas Aldrich.
Joannes Still.
Gualter. Alen.
Robertus Holland.

Honoratiſſimo Viro D. *Gulielmo Cecilio* Regiæ
Majeſtati a Secretis, & Academiæ *Cantabrigienſis* Cancellario digniſſimo.

N U M B. III.

Epiſtola alia, D. Cancellario data; ut reſtituatur Cartwrightus *ad legendum.*

Paper Office.

VIX credas, ac ne putes quidem (Honoratiſſime Vir) quantum nobis *Cantabrigienſibus* alumnis tuis nuper gratificatus ſis, quantùmq; abs te beneficium accepiſſe arbitramur. Num cum avidè jam diu expectaremus quid de *Cartwrighto* noſtro futurum eſſet, multaq; pericula animo volveremus, fama non dubia ad nos pervenit, omnia illi apud te feliciter & ex votis noſtris contigiſſe. Criminationibus enim illis, quibus injuſtè vexabatur te eum perhumaniter liberâſſe: Literáſq; ad Præſides noſtros, ad eorum animos leniendos, qui te contra eum exacuerant, miſiſſe. Et quod unum lætemur maximè, ad Eccleſiam poliendam, & nitori ſuo reſtituendam, operam promiſiſſe. Quare non tu ſolum feciſti, idq; merito, *Cartwrightum*, virtutis pietatiſq; tuæ teſtem & præconem, ſed nos etiam, quotquot ſumus, multóq; plures, qui illius ſtudio & doctrina ad Religionem inſtituti, in Chriſtiana Rep. majore cum fructu deinceps verſabimur. Sed vidè quam nihil ſit omni ex parte beatum. Intervenit huic voluptati noſtræ, quam ex tua in *Cartwrightum* facilitate percepimus, dolor non mediocris, quod etiamſi nobis per te reſtitutus ſit, vivat tamen in ſilentio, neq; ad ſolitum docendi munus admittatur.

Hic igitur ad te, Cancellarium noſtrum digniſſimum, & patronum ſingularem, iterum confugimus, ſupplicéſq; rogamus, ut Schola illi pateat, & ne ab eo curſu prohibeatur, in quem ingreſſus eſt cum magna laude ſua, & utilitate noſtra non minore. Eſt quidem nobis valde jucundum, quod benè tibi de eo perſuaderi paſſus es: cui ſi hoc etiam addideris, ut illius doctrinam reguſtemus, qua jamdiu magno cum dolore caruimus, ultrà tibi in hoc negotio, niſi quod urgeat vehementius, moleſti non erimus.

Antea pro *Cartwrighto* tantum apud te interceſſimus; nunc agimus communem cauſam. Non enim illius tantùm, ſed noſtrâ etiam intereſt, ut illi hæc Facultas permittatur. Atq; te quidem ad id ſcimus ſatis facilem & propenſum eſſe: quia tamen ij, qui ſub Honore tuo gubernacula Reip. noſtræ commiſſa ſunt, hoc recuſant facere; concede nobis & *Cartwrighto* rogantibus, ut majore abs te authoritate ad id confirmentur. Ita fiat, ut ſtudiis noſtris quam optimè conſuluiſſe videaris, & integerrimi hominis exiſtimationi. Quam eouſq; neceſſe eſt, tanquam ad metas, hærere, quoad interpretandi munus illi reſtitutum fuerit. Lites ullas aut controverſias non eſt cur verearis, Habes ſanctiſſimi viri fidem, ſcil. ne ullius quidem vulneris cicatricem refricaturum. Perge itaq; ut cœpiſti de eo bene ſentire, & ab injuſtis malevolorum calumniis vindicare. Atq; ſic habeto neminem eſſe, vel propter Religionem & Doctrinam, tanti viri patrocinio & tutela digniorem. Deus Opt. Max. Honorem tuum quàm diutiſſimè incolumem conſervet, & inſtituta fortunet. Vale, *Cantabrigiæ*, tertio Idus Auguſti.

Dignitatis tuæ ſtudioſiſſimi

Thomas Aldrich,
Ruben Sherwood, *Procurat. Acad.*
Alanus Par,
Rogerus Brown,
Simon Bucke,
Robertus Tower.

Edmund. Rookrey,
Robertus Soome,
Robertus Rhodes,
Edmundus Chapman,
Hugo Boothe,
Will. Tabor,

Gualterus Alen,
Robertus Holland,
Joannes Moore,
Thomas Barbar,
Hen. Knewſtub,
Thomas Leache.

Edmundus Sherbroke,
Robertus Willan,
Richardus Grenham,
Georgius Slater.

N U M B. IV.

An Aſtrological Calculation, concerning the Queen's Marriage. Written by Secretary Cecil, Propria manu.

De ſignificationibus 7mæ Domus, & de Conjugio.

MSS. Burglian.

Significatores Conjugij ſunt quinq; *Sol* & *Mars*, *Cancer* Signum, *Luna & Saturnus.*

Sol & *Mars* reperiuntur in ſignis negantibus Conjugium. Igitur negant Affectionem moventem ad Conjugium.

Sed Domus ſeptimæ *Cancer*, & ejus Domina *Luna* Conjugium promittunt optimum.

Saturnus verò loci ſui ratione, Conjugium promittit ætate conſiſtente: & ex diſpoſitione ſignificatorum, principaliter ex *Saturno* in angulo occidentali, expectatur tarditas Conjugij; & quòd poſt maturam ætatem habebit juvenem virum, qui antea non duxit uxorem, circa annum ſuæ ætatis 31 labentem.

Uni tantum viro ſocia dabitur Colligitur ab eo, quod uni tantum Planetæ matutinati, videlicet *Saturno*, applicata. Idem etiam teſtatur Conſtitutio ſolius *Mercurij* inter medium cœli & *Venerem.*

De Qualitate viri ſui.

Cum extraneo contracturam matrimonium indicat pars Conjugij in nona Domo. Similiter peregrinatio *Saturni* principalis ſignificatoris Conjugij, virum extraneum promittit.

Abhorrere & non multùm delectare videtur in Conjugio, præcipuè in medietate vitæ, indicant *Mars* & *Venus* in ſignis maſculinis, & *Saturnus* in ſeptimâ.

Viro obediet, reveretur, & in magnâ æſtimatione habebit eum, indicat utrúmq; Luminare in ſigno fœmineo.

Perveniet ad matrimonium proſperum, ſed tardè & poſt multa conſilia, & vulgarem ubiq; gentium rumorem. Et de ejus matrimonio erit ubiq; locorum maxima Diſputatio & Altercatio per multos annos, univerſis perſonis, priuſquam ad matrimonium perveniet. Et tamen ſponſa fiet ſine ullo impedimento. Hæc colliguntur ex trino aſpectu *Martis*, *Veneris* & *Mercurij*, & ex ſextili aſpectu *Saturni* & *Solis*.

Vir præmorietur, & tamen diu vivet cum marito; & poſſidebit muta [multa] bona viri. Id *Saturnus* in ſeptima affirmat.

De Liberis.

Nullus Planetarum reperitur in locis Prolium, excepto *Marte* qui parcos liberos promittit; niſi trinus *Veneris* Aſpectus ad cuſpidem Domus filiorum ipſius *Martis* judicium annullaverit.

Verum *Venus* eſt in Domo propriâ, conjuncta *Mercurio*, Domino filiorum. Et idcircò ſpes maxima datur de filio uno robuſto, claro & felici in ætate ſua matura. *Luna* in *Tauro* unam filiam deſignat.

NUMB. V.

The Charter for Wrecks on the Coaſts of Suſſex; *Granted by King* Henry VI. *to* Adam *Biſhop of* Chicheſter.

HENRICUS Dei Gra. Rex *Anglie* & *Francie*, & Dom. *Hib.* Omnibus ad quos preſentes Literæ pervenerint, Sal. Monſtravit nobis Venerabilis Pater ADAM Epus. *Ciceſtren.* & Cuſtos privati ſigilli nri', qualiter quamplurima Dominica & Collata prope Coſteras maris in Comit. *Suſſexie* ſituata exiſtunt, Homines & Tenentes; non ſolum ipſius Epi', verum etiam homines tenentes Canonicorum, & aliorum Miniſtrorum ejuſdem Eccleſie, necnon Reſidentes ſuper eadem Dominica, Maneria, Terras, Ten' & Feod' per Admirallium noſtrum Angl' & ejuſdem Locum tenentem, ac eorum Deputatos, Officiarios & Miniſtros multipliciter, *&c.* *Paper Off.*

Clam' etiam per Cartam & Diploma Manerij de *Ripla* cum Hundred' & Eccleſia & pertinentiis ſuis, tempore Conqueſtus Angl. & à tempore quo non exiſtat memoria.

Item, Clam' Wrakea maris per omnes terras & Feod' ſua jacent, juxta mare de tempore ante Conqueſt. *Angl.* & à tempore quo non exſtat memoria: Et quod ipſe & predeceſſorum ſuorum plenè uſi ſunt libertate predict. *&c.*

NUMB. VI.

Cautions given by Mr. Fox *to the Reader of his* Acts *and* Monuments; *concerning ſome things mentioned in the firſt Edition thereof.*

MR. *George Blag* is named one of the Privy Chamber. *Nota benè*, That tho' he were not admitted as one of the Privy Chamber, yet his ordinary Reſort thither, and to the King's Preſence there, was ſuch as tho' he were one of them; and ſo commonly taken. *Pa.* 1427.

In the Story of the Duke of *Somerſet*, where it is ſaid, that at the Return of the Earl of *Warwic* out of *Norfolk*, there was a Conſultation among the Lords, *P.* 1545.

aſſembling themſelves together at the Houſe of Mr. *York*, &c. againſt the Duke of *Somerſet:* Here is to be noted, That that coming of the Lords to the ſaid Houſe of Mr. *York* was not immediately upon the Duke of *Northumberland*'s Return, but firſt he went to *Warwic*, and from thence after a Space came to that Houſe aforeſaid.

Item, Here is alſo to be noted touching the ſaid Duke of *Somerſet*, that albeit at his Death Relation is made of a ſudden Falling of the People, as was at the taking of Chriſt; This is not to be expounded as that I compared in any Part the Duke of *Somerſet* with Chriſt. And tho' I do ſomething more attribute to the Commendation of the ſaid Duke of *Somerſet*, which dyed ſo conſtantly in his Religion; yet I deſire the Gentle Reader ſo to take it not, that I did ever mean to derogate or impair the martial Praiſe or Facts of other Men; which alſo are to be commended in ſuch things where they wel deſerved.

P. 1360. *Item*, Touching the Duke of *Somerſet*, where the Story is, that he was *attainted*, read *Indicted*.

P. 1579. *Item*, Where mention is made of one *Nicholas Underwode* to be the Betrayer of the Duke of *Suffolk*, joyn with the ſaid *Underwode* alſo *Nicolas Laurence*, alias *Nicolas Ethel*, Keeper of *Aſtely* Park. Who taking upon him, and promiſing to keep the Duke for two or three Days, until he might find ſome means to eſcape, conveyed him into a hollow Tree, and after moſt traiterouſly bewrayed him. Both theſe live, one at *Coton* by *Nun Eaton*, and the other at *Nun Eaton*.

P. 1580. *Item*, In the Story of Sir *Tho. Wyat* there is alſo to be corrected, that where the Story ſaith, that he was taken by Sir *Clement Parſon*, which was not ſo, nor he no Knight, amend it thus, That he came firſt to *Clarentius*, being ſent unto him; and after yielded himſelf to Sir *Morice Barckey*.

The Martyrdome of one *Snel* about *Richmond* [in *Yorkſhire*] in Q. *Maries* Time, omit in the Hiſtory. There were two of the *Snells* taken up for their Religion. One after his Toes were rotted off by lying in Priſon, by Order of *Dakins*, the Biſhop of *Cheſter*'s Commiſſary, and ſo went upon Crutches, at laſt went to Maſs, having a certain Sum of Mony given him by the People. But in three or four Days after drowned himſelf in a River called *Swail* by *Richmond*. The other [*Snel*] was burned.

A Story of one *Laremouth* omit in the Body of the Hiſtory. He was a *Scotchman*, and Chaplain to the Lady *Anne* of *Cleves*. The Story for the Strangeneſs and Incredibility thereof he would not inſert in his Hiſtory of the *Acts and Monuments*. But being teſtified by one *Thorn*, a godly Miniſter, yet alive, which heard it of the Mouth of the Party himſelf, he added it here. He heard a Voice ſounding in his Ears, being in Priſon in Q. *Maries* Days, *Ariſe, go thy ways*. Which he giving no Credit to at firſt, the ſame Words were ſpoken the ſecond time: Which was about half an hour after. So he ariſing upon the ſame, immediately a Piece of the Priſon fell down: and as the Officers came at the outward Gate of the Caſtle or Priſon, he leaping over the Ditch eſcaped. And in the way meeting a certain Beggar changed his Coat with him; and coming to the Sea ſhore found a Veſſel ready to go over, was taken in, and eſcaped the Search.

NUMB. VI.

Dr. Tho. Wylſon *to Sir* William Cecill, *Kt. when he ſent him the Copy of his Tranſlation of certain Orations of* Demoſthenes; *for his Patronage thereof.*

Epiſt. MSS. doctor. viror. ET jam quidem *Demoſthenis* tres *Olynthiacas* Orationes, cum quatuor *Philippicis*, tandem aliquando indigenas feci, & noſtrates, ut potui: Sed ita tamen ut advenas, ut ex ſermone cognoſcas. Tam enim conciſus Orator iſte eſt, tam aſtrictus, & acumine ſic ubiq; excellens, ut illud in eo τὸ δεινὸν vix ſermone noſtro explicari poſſit, aut ingenioſi noſtri tenuitate comprehendi. Sed quomodocunq; a me converſæ ſunt, ſi tu eas in tuo nomine apparere patieris, ego in vulgus emittam tanti viri Orationes, & formis excudendas parabo. Sed ita, ſi tu noſtræ Imbecillitati ſic ſuffragaberis, ut ignavorum quorundam Contumeliæ tuo ſpiritu & gravitate compeſcantur.

NUMB. VII.

Mr. Walſingham *the Queen's Ambaſſador his Letter from* Paris, *to the L.* Burleigh. *His Diſcourſe with the Queen Mother, concerning her Majeſties matching with the Duke of* Anjou.

IT may pleaſe your Lordſhip to advertiſe her Majeſty, that Mr. *Cavalcant* arrived here the 24th of this Month : by whom I received her Majeſties Letters. The Contents whereof after I had peruſed, and conferred with him touching his Proceeding, for that both the King and Queen Mother were departed out of this Town, the one to *S. Leggiers*, the other to *Monceons*, to bring the Duke and Dutcheſs of *Lorain* onward on their way ; it was agreed between us, that he ſhould repair the next Day to *Monceons* to the Queen Mother there, to deliver her Majeſties Letters ; as alſo her Anſwer to the Articles propounded by the King. Touching his Proceedings with her, I refer your Lordſhip to his own Letters. By him I underſtood at the Return, that Q. Mother would ſpeak with me at her Return to the Town, if I had any thing to ſay unto her. So the 26 of this Month [*April*] ſhe repaired hither. And for that during the Time of her Abode here, ſhe could have no Leiſure ; ſhe ſent me Word, that the next Day in the Morning I ſhould repair unto her to *S. Clou*, four *Engliſh* Miles from *Paris* ; and that there I ſhould have Audience. So according to her Appointment I repaired thither the next Morning, and at the Time of my Acceſs unto her Preſence, I ſhewed her, that I was come thither to know, how ſhe reſted ſatiſfied with the Anſwers ſhe received from her Majeſty ſent by Mr. *Cavalcant*, to thoſe Articles as were propounded by the King and her, to the End I might advertiſe her Majeſty. *Paper Off.*

She ſhewed me, that the Anſwers made unto the Articles, ſeemed to her not to be direct ; ſaving that which was made unto the ſecond Article concerning *Religion*. Which, ſaith ſhe, is very hard, and neerly toucheth the Honour of my Son ; ſo far forth, as if he ſhould yield thereto, the Queen, your Miſtreſs, ſhould receive alſo ſome part of the Blemiſh, by accepting for an Huſband ſuch an one, as by ſudden Change of Religion, might be thought drawn through worldly Reſpects, void of all Conſcience and Religion. I replyed, That I was willed to ſay unto her from her Majeſty, that ſhe doubted not, but that *Monſieur*, her Son, by her good Perſuaſions would accept in good Part the ſaid Anſwer. Who meant not ſuch ſudden Change of Religion, as that he or his Houſhold ſhould be compelled to uſe the Rites of the *Engliſh* Church, contrary to his, or their Conſciences. But foraſmuch as the granting unto him of the Exerciſe of his Religion, being contrary to her Laws, might by Example, breed ſuch an Offence as was like to kindle ſuch Troubles as lately reigned in *France* ; whereof both her ſelf and her ſaid Son had too good Experience ; She therefore hoped that he, who, if the Match proceeded, was to ſayle with her in one Ship, and to run one Fortune, would not require a Thing which ſhe by no means could yield to : Who tendred nothing more than the Quiet and Repoſe of her Subjects. And therefore in reſpect thereof, could by no means conſent to any ſuch Permiſſion, as by any likelyhood might diſturb the ſame.

To which ſhe replied, that the not having the Exerciſe was as much as to change his Religion : Which thing he could not do upon a ſudden, without the Note to be of no Religion. Which Diſhonour I am ſure (added ſhe) no Reſpect can draw him to endanger himſelf to. And as he in reſpect of the ſaid Ignominy is reſolved

ſolved fully not to yield; ſo can I with no reaſon perſuade him thereto. And as for any peril that may happen by the ſame, I think rather it ſhal be the beſt way of Safety for your Miſtreſs. Who always by the way of his Brother's Sword, ſhould be the better able to correct any ſuch evil Subjects, as ſhould go about to diſturb the Repoſe and Quiet of her Eſtate: which ſhe may aſſure her ſelf he wil do, without having reſpect to any Religion. Whereof lately ſome Trial hath been made, by his conſenting with the King, to have ſome good Juſtice and Example of Puniſhment don at *Roan*.

In anſwer whereof, I then beſought her to conſider as wel the Queen's Danger, as her Son's Honour. I ſhewed her that of this Permiſſion three great Miſchiefs would enſue. Firſt, the violating of her Laws. Secondarily, the Offence of her good and faithful Subjects. And laſtly, the Encouragement of the evil affected. Which three Miſchiefs if you wil weigh, ſaid I, together with your Son's Honour, you ſhall find them of great moment: and that the Queen's Majeſty, my Miſtreſs, hath great Cauſe to ſtand to the Denyal of any ſuch Permiſſion, whereof is like to enſue ſo manifeſt Peril. And as for the Aid of the King's Sword, I ſhewed her, that I thought, that the Example by Premiſſion would do much more harm, than either his own, or his Brother's Sword could do good. For that the Iſſue of our Miſchiefs by civil Diſſenſions fell out commonly to be ſudden and ſhort, but very ſharp; and were not drawn in length, as thoſe that happen in other Countries: We having neither walled Towns, nor Forts to retyre to; thereby to protract our Warrs.

To this ſhe anſwered, That ſhe feared that her Son would too ſoon be overcome with the Queen's Perſuaſions in that behalf: who was more zelous than able by Reaſon to defend his Religion. Whereby the ſame Inconvenience of Example wil not long laſt. For, ſaith ſhe, it is generally feared by the *Catholics*, that this Match wil breed a Change of Religion throughout al *Europe*. In the End, ſhe concluded, that neither *Monſieur*, her Son, nor the King, nor her ſelf, could ever yield to any ſuch ſudden Change for any reſpect: neither could her Majeſty wel deſire it, conſidering how much it would touch his Reputation, whom ſhe is to match withal, if it procede.

I aſked then of her, whether ſhe would have me ſo to advertiſe her Majeſty. She deſired me in any Caſe ſo to do; and to know directly, whether by yielding, or not yielding to the ſaid ſecond Article with al reaſonable Caution, ſhe meant to procede, or forbear. Whereof ſhe deſired her Majeſty at the furtheſt to have Anſwer within ten Days, For that the King ſtayeth his Progreſs onely upon that. And if ſo be ſhe meant to procede, then to ſend the Articles that are to be propounded by her Majeſty. *Monſieur de la Mot*, as I learn by *Monſi. de Foix*, hath given very honorable Report of the Queen's Procedings, aſſuring them, that there is nothing but Sincerity meant. If her Majeſty reſolve to procede, I learn that *Monſieur de Foix* ſhal come over with the King's Anſwer to ſuch Articles as ſhal be propounded by her Majeſty; and ſo to grow to ſome true Concluſion. And ſo having nothing elſe to advertiſe her Majeſty at this preſent, I moſt humbly take my Leave of your Honour. At *Paris*, the 28th of *April*, 1571.

Your HONOURS *to Command*,

FRA. WALSINGHAM.

NUMB.

NUMB. VIII.

A Motion in Parliament, 13 Elizab. *about the Succeſſion to the Crown; according to K.* Henry VIII. *his Will.*

SO great a Matter as we have in hand, which concerneth the whole Realm univerſally, and every one of us particularly, I think I ſhould not need any long *Probeme* to purchaſe your Favours, to be content to hear, or to move you to be attentive to mark, what ſhal be ſaid. For as we, a few, be choſen of an infinite Multitude, to treat and do thoſe Things that ſhal be for the Benefit of the Commonwealth, and be put in Truſt for all the Body of the Realm, ſo I truſt hath Nature graffed in us a Deſire to ſeek thoſe Things that may do us good, and avoid that may do us hurt. *Cott. Librar. Julius F. 6.*

Wherefore not minding to uſe mo Words than needs, nor fewer than methinketh the Greatnes of the Cauſe requireth, I wil directly procede unto the Matter. The horrible Murthers and bloody Battels, that were of long time between the Factions of the Red Roſe and the White, the Houſes of *York* and *Lancaſter,* for the Crown of this Realm, by the happy Marriage of King *Henry* VII. and Q. *Elizabeth,* were ended. Whereby great Quietnes and Peace (Thanks be unto God) hath followed in this Realm. God grant it may ſo continue. This K. *Henry* VII. and Q. *Elizabeth* have Iſſue K. *Henry* VIII. the Lady *Margaret* and the Lady *Mary.* K. *Henry* VIII. had Iſſue King *Edward,* Q. *Mary,* and Q. *Elizabeth,* the Queen's Majeſty that now is. The Lady *Margaret* was firſt maried to *James,* the King of *Scots*; who had Iſſue *James,* King of *Scots,* Father unto *Mary,* now Queen of *Scots.* After his Deceaſe ſhe maried the Earl of *Angus*; and had Iſſue by him, the Lady *Margaret,* now Counteſs of *Lenox.* The Lady *Mary,* the other Daughter of K. *Henry* VII. was firſt maried to *Lewis* the *French* King, and had no Iſſue by him. After that ſhe was maried to *Charles* Duke of *Suffolk,* firſt ſecretly in *France,* and after openly in *England.* The Duke and ſhee had Iſſue the Lady *Frances* and the Lady *Eleoner.* The Lady *Frances* being Eldeſt was maried to the Marques of *Dorſet.* By whom ſhe had Iſſue the Lady *Katharine* and the Lady *Mary.* The Lady *Eleanor* was maried to the Earl of *Cumberland,* and had Iſſue the Lady *Margaret,* now Wife to the Lord *Strange.*

By the Statutes of the 28th and 35th of K. *Henry* VIII. the Crown was entayled as yee know, for lack of Iſſue of K. *Edward* to Q. *Mary,* and after to the Queen's Majeſty that now is. And for lack of Heirs of their Bodies, to ſuch Perſon or Perſons, in Remainder or Reverſion, as ſhould pleaſe K. *Henry* VIII. and according to ſuch Eſtate, and after to ſuch Maner, Form and Faſhion, Order or Condition, as ſhould be expreſſed and limited in his Letters Patents, or by his laſt Will in Writing, ſigned with his moſt Gracious Hand. For the more ſure eſtabliſhing of which Succeſſion, we the Subjects of this Realm (beſides our Promiſes by that Act declared) were al ſworn by Oath, that we ſhould be obedient to ſuch as K. *Henry,* according to his ſaid Statute, ſhould appoint to ſuccede to the Crown, and not to any other within this Realm; nor to any foreign Authority, Power or Potentate. Which Words I beſeech you to imprint wel in your Minds. Whereupon ſome ſay, K. *Henry* made his Will accordingly, and put the Heirs of the Lady *Frances* firſt; and next of the Lady *Eleanor,* in the Remainder. Others ſay, that he made a Will, but not to the Statute; for it was not ſigned with his Hand; and ſome ſay, that he made no Will at all.

The Queſtion groweth, Whether the Heirs of the *Scottiſh* Queen, or the Heirs of the Lady *Frances* and the Lady *Eleanor* be next Inheritors to the Crown; if it ſhould pleaſe God to take from us the Queen's Majeſty, without Heirs of her Body. Or whether none of them is inheritable; whereunto I wil declare my Mind and Judgment. For the Legacies and Bequeſts that *Henry* the King made to divers, both of Lands and Mony, declare manifeſtly that he made a Will. For al were performed and ſatisfyed. As I am informed alſo, after his Deceaſe divers Indentures Tripartite were made between K. *Edward,* the Executors of

K. *Henries* Will, and others. And divers Letters Patents paſſed under the Great Seal of *England*, in Conſideration of the Accompliſhment and Performance of K. *Henries* Will. Thirdly, There was a Will in Name of K. *Henry* enrolled in the *Chancery*, and divers *Conſtats* thereof made under the Great Seal.

In the which Will the Reverſion of the Crown was in the Heirs of the Lady *Frances* firſt; and after of the Lady *Eleanor*. Finally, in the ſame Will there was a Clauſe, that al other Wills made at any other time, ſhould be void, and of none Effect. Which needed not, if there had not been other Wills made at any other Time; and thoſe ſigned with his Hand. Al which be evident Arguments, that K. *Henry* dyed not Inteſtate; but that he made a Will: And that it was the ſame Will that was enrolled in the *Chancery*. For it is not to be thought that ſuch Enrollment was in vain. If this Will was made according to the Statute, then it is without al Doubt, that as we be bound, and have taken them for Kings and Queens that be expreſſed in the Statute by Name; ſo we be bound to accept them that be declared by the Will in Remainder or Reverſion: that is, the Heirs of the Lady *Frances*, and the Lady *Eleanor*. For they be expreſſed in the Will, and ought to have it by like Authority and Title, as others expreſſed in the ſame Statute. Becauſe it was in like manner don with the Conſent of the whole Realm; and confirmed with our Oaths: which not being contrary to God's Law and the Law of Nature, and being in our Power to obſerve and keep, we ought not in any wiſe to alter or break. For you know the Judgments of the Lord are certain, that he wil not hold him guiltleſs that taketh his Name in vain. And ſo the Act and Wil is a Bar and Concluſion [Excluſion] to al others, be they neerer of Bloud, if any be.

But ſome ſay, it is no Will made according to the Statute. Why ſo? Becauſe it is not ſigned with the King's Hand, ſay they. I pray you conſider wel the Matter. If it ſhould now be doubted, whether it was his Hand; and that none ſhould be interpreted his Hand, but that was written with his own Fingers, yee ſhould adnull ſome of his Parlaments, made by King *Henry* VIII. For the Statute made in the 33d of K. *Henry* VIII. *cap.* 21. ſaith, That the King's Royal Aſſent by his Letters Patent under the Great Seal, and ſigned with his Hand, and declared in the Higher Houſe to the Lords and Commons, is of ſuch Force, as if he were preſent. According to which Act divers Aſſents of Parlament were made; and in ſome of them [ſome] were attainted of Treaſon and ſuffered. Now if we ſhould doubt whether it were his Hand, or not, we might perchance bring ſuch things in doubt as we would not gladly ſhould come in doubt. For we ſhould put whole Parlaments in doubt.

But it may be, ſith by theſe Statutes that Power was given to K. *Henry*, that he might make his Will of the Crown, (which otherwiſe by Law he could not do) Reaſon it is that he followed the Form that the Law preſcribeth. If he have not done it, then it is void in Law: For becauſe *Forma dat eſſe Rei.* To this I anſwer: That albeit it were not ſigned by his Hand, yet it is not a ſufficient Cauſe, that we ſhould reject it. For if the Form be ſo neceſſary to be obſerved, why I beſeech you, do you allow Q. *Maries* Parlaments, that were called by Writs without the Addition of the Title and Style of *Supreme Head in Earth of the Church of* England, *&c.* when there was a ſpecial Statute, and of the greateſt Importance therefore before made, of purpoſe to declare, that the Biſhop of *Rome* had none Authority in this Realm; and chiefly upon this Caſe: for that K. *Henry* ſeeing his Daughter *Maries* Stubbornneſs and Malice to his Doings, and her fond Devotion to the Pope, meant, that if ſhe ſhould at any time come to that Place, ſhe ſhould not, if ſhe would, undoe that he had done. If yee wil ſay, that theſe Words of *Supremacy* mean [need] not, albeit there were ſuch a Statute, much leſs ſay I theſe Words, *with his Hand*, need in this Caſe. For if yee mark wel the Conſideration, why this Authority was given to K. *Henry* VIII. for the eſtabliſhing of his Succeſſion, yee ſhal find, that it was to none other End than the Statute of the 28th of *Henry* VIII. declareth: That is, becauſe after his Life, this Realm ſhould not be deſtitute of a lawful Governour: Which yee ſee in this Part by this Will is fully performed.

For by this Will he hath put no Remainder out. Firſt, The Heirs of the Lady *Frances*, and then of the Lady *Eleonor* : who being next of the Bloud and Kin, and ſuch as he loved, and had no Cauſe to hate, Nature did move, and Reaſon did teach him to preſer above all others. The Heirs of the *Scotch* Queen, you know, he did ceaſe to Love. For King *James*, when he had promiſed to meet him at *York* mocked him ; and after made War againſt him. And when the Lords of *Scotland*, after King *James*'s Death, had promiſed him the Marriage of this Queen, they deceived him. And her marying with the Earl of *Angus* was not only without his Conſent, but alſo unorderly and unlawfully don, as it is ſaid.

And for theſe Words in the Statute, *The Wil to bee ſigned with his Hand*, they are not of neceſſity, to the End that it was meant for the Succeſſion. For he might have appointed a Succeſſor certain, without his Hand-Writing. But for a more Surety, that there might not be any counterfeited Will in his Name ; which cannot be preſumed of this Will, when thoſe be named in Remainder, that of Nature and Right ought to be preferred thereunto. Shal we then with cavilling of Words go about to ſubvert the Statute, when by true Meaning of the Statute without injury to any, we may maintain and preſerve our Country in Quietneſs and Safety ? Surely, in my Judgment, there is no Reaſon, Equity, nor Conſcience, that can lead us ſo to do.

But ſay they, it is not his Wil, ſigned with his Hand, as his Statute requireth. How prove they that, ſith it muſt be diſproved by a ſufficient Number of Witneſſes? Such as I take the Law Civil and Common doth allow. For by what Law it was made, by that Law it muſt be diſproved ; or by comparing of the Hand and Sign wherewith the *Prothocal* is ſigned with other Writings that were ſigned with his Hand. But ſuch conferring cannot be, becauſe the Original cannot be found. And to ſay the very Truth, after the Will was once proved and allowed, (which I take to be ſufficiently don, where it is enrolled in the Chancery, and publiſhed under the Great Seal of *England* by King *Edward* VI. being Supreme Head in Earth of the Church of *England*, and ſo ſufficient) ordinary [original] and *Prothocal* needed not ; for the Record was of more ſtrength.

But ſay they, there can be no ſuch Record found in the Chancery. Whether there be a Record remaining thereof, or not, I know not, but ſure I am there was a Record thereof, and divers *Conſtats* made of it under the Great Seal of *England* ; for every of the Executors, and alſo for ſome others. But I pray you, tel me, Is it Reaſon, becauſe the Original, nor any Record thereof appeareth, the Right of thoſe that bee in the Remainder ſhould be loſt? Do Men looſe their Inheritance, if their Inheritance be by Force, or otherwiſe deſtroyed? Did Sir *Richard Sackvile*, Sir *John Maſon*, Sir *Henry Nevyl*, the Heirs of Sir *Philip Hoby*, looſe their Right to the Biſhop of *Wincheſter*'s Lands, becauſe the Record was deſtroyed ? I trow, you wil deny it: becauſe the laſt Parliament yee did orderly reſtore them. And albeit there be ſome of the *Conſtats* do remain ; and alſo Copies thereof, and the Memory thereof is yet ſo freſh, that albeit al the *Conſtats* and Copies were deſtroyed, yet there be Men living that do remember there was ſuch a Wil ; and that the Remainder was declared to be in the Heirs of the Lady *Frances* ; and after of the Lady *Eleanor*.

But let us conſider, I beſeech you, at what Time, and to what Purpoſe and End, the Record and the Wil was defaced and deſtroyed. It was don in Queen *Mary*'s Time, as the common Report goeth. And it muſt be preſumed, ſo wiſe and circumſpect Men as then bare the Sway of the Realm, would not do it for nought. Was it becauſe Q. *Mary* would not ſatisfy the Requeſts and Legacies therein declared ? That cannot be. For al were largely performed and payd, before her Time, to the uttermoſt. Was it, becauſe they would not have the *Obits* and Maſſes therein expreſſed, continued ? That cannot be thought, when ſhe, and thoſe that did it, put their chiefeſt Truſt of Salvation in Maſſes and *Obits*. Was it, becauſe they tendred ſo much King *Henry*'s Honour, that they would not have it appear, that his Wil after his Death, and his Doings in his Life were contrary? How could that be, when by al Means they could, they laboured to undoe al that he had don, to diſhonour and debaſe him in every thing ;

and, as ſome think, burnt alſo his Bones. Was it, becauſe there was any thing in his Wil that might authorize the Executors to withſtand Queen *Mary*'s Affection? None were ſo pliable to her Devotions, as the Executors and thoſe that were named in the Wil. Was it, becauſe they would defeat the Queen's Majeſty that now is of her Right of the Crown? That could not be; for ſhe claimed not by the Wil, but by the Statute.

Sith then none of theſe Cauſes that I have told you ſerved to maintain their Doings for the Deſtruction of this Will; and that both the Original, and alſo the Record of the Wil be deſtroyed; it muſt needs of neceſſity be concluded, it was only don, for that they knew the Wil to be lawful, and ſaw none other way to deprive the Heirs of the Lady *Frances* of their Right to the Crown; or elſe that they had no Cauſe to concele it. Which to imagine of them (eſteeming themſelves ſo wiſe and ſo learned) would be deadly Sin; conſidering that *William Sommer* uſed not his Madneſs to do any thing, but he would render ſome Reaſon or Colour for it. And I pray you, is it like, when Luſt was Law, Will Reaſon, Wrong Right; and ſome ſo earneſtly laboured, contrary to the Law and their Oaths, to diſſolve the Acts of Succeſſion, if they had known that any Man could juſtly have preferred their Purpoſe, and ſaid it was a counterfeit Wil, would they not have made him to have don it by Hook or by Crook, for Hope of Reward, or for Fear of Torture? Would they not have don it by ſome Colour of Law, by examining of Witneſſes? Should it not have been publiſhed in the *Star-Chamber*; Preach'd at *Paul's Croſs*; Declared by Act of Parliament? Proclaimed in every Quarter of the Realm? Yes, doubtleſs, nothing ſhould have been omitted that had been poſſible to have been deviſed, whereby ſo manifeſt an Untruth, ſo much to their Commodity, might have appeared. But becauſe they ſaw they could not do it juſtly; nor yet handle the Matter ſo craftily, but every Man would perceive their Doings, and in time diſcloſe their Jugglings: Therefore belike, like politic Men, they took an unorderly Means and deſtroyed the whole Record.

If then no Witneſs could be found, and now ſome Wil appear, methinks it were a very ſtrange thing. For if it ſhould be ſaid, either it muſt needs be his Will ſigned with his Hand, or els it is no Wil at al, it wil be as eaſy to prove the one, as to deny the other. But ſay they, it cannot be but a Will. For there be eleven Witneſſes, Men very honeſt and ſubſtantial, that with the Subſcription of their Names do teſtify the ſame. And upon that Foundation the Executors proved the Will, took upon them the Adminiſtration; and have in every Point fulfilled it. Surely it cannot be denyed but the Witneſſes were very honeſt Men, ſubſtantial and worthy to be credited. But the ſelf ſame Witneſſes that ſay, it was a Will, affirm in like manner, that it was ſigned with the King's own Hand. For the Words of the Will be thus: "In Witneſs whereof we ſigned "it with our own Hand in our Palace at *Weſtminſter*, the 3d Day of *December*, "&c". being preſent, and called to be Witneſſes, Theſe Perſons that have written their Names under, *John Gates*, &c.

So that I can ſee no Remedy, but either both muſt be granted, or both denyed. That is, that either it is no Will, or els it is ſigned with his own Hand. Againſt their own Teſtimonies can none of the Witneſſes come. If they do, they diſcredit themſelves. If any of the Executors wil go about to impugn this Foundation and Teſtimony of the Witneſſes, then ſhal he not only deſtroy his chief Building, but alſo now ſay againſt that that he hath manifeſtly before confeſſed: When he allowed it, and procured it to be enrolled and put forth under the Great Seal. And ſo with his Doubleneſs ſhal make himſelf no meet Witneſs. Beſides theſe two kinds of Witneſſes I cannot imagine [others.] For ſome of the Executors, and theſe Eleven Witneſſes were ſuch as were continually waiting upon the King's Perſon. If any other will come forth, and ſay, it is not his Hand, then it is to be conſidered, How many, and what they be. Not one or two will ſerve the Purpoſe. They muſt be many, and thoſe *omni exceptione majores*. If they were privy or conſenting to the embroiling of the *Prothocal*, or Deſtruction of the Record, then the Law will not admit them for Witneſſes. For it accounteth them *Falſarios*, and ſo infamous.

But ſith in this Will, which is called King *Henry*'s Will, there is this Clauſe, that *all other Wills made at any other time, ſhould be void,* it appeareth then, that [he] had other Wills. If any Man will deny it, not only the Words of the Will (which otherwiſe ſhould be in vain) will plainly reprove him; but alſo there be yet living that have ſeen the ſame: and how ſome of them were interlined by King *Henry*; and ſome of them, in all or the moſt Part, written with his own Hand.

But perhaps it will be doubted, whether there were any Succeſſor limited and forth ſet in the ſaid Wills; which methinketh ought not. For it will appear by manifeſt Preſumption. Firſt, It is not to be doubted, ſith King *Henry*, ſo long before, like a prudent Prince, foreſaw the Dangers the Realm mought have fallen into for the Uncertainty of Succeſſion; and that he had procured Authority and Power by his Parliament to eſtabliſh it; and that minding in his old Days perſonally to invade *France*; but that like a good Father of his Country, with good Aviſement and Deliberation, he made his Will, and eſtabliſhed the Succeſſion. Now Secondly, It muſt needs be, that in that Will ſo made before his going over, the Limitation of Succeſſion was in ſuch Manner and Form as is declared in his laſt Will. For, as I ſaid before, there was no cauſe why he ſhould bear any Affection to the *Scottiſh* Queen, nor yet to the Lady *Lenox*: And having no Cauſe to be offended with his other Siſters, (the *French* Queen's) Children, it is to be judged, that he would not leave it to any other before them; eſpecially, when he had none other Kinsfolks of his whole Bloud to leave it unto. Thirdly, This laſt Will can be no new Will deviſed and made in his Sickneſs; But the Copy of his former Will, and fair written; if it were not the very old Will. For if it had been a new Will they deviſed, who could think, that either himſelf would have declared manifeſtly himſelf contrary to himſelf, or that any Man durſt have moved him, to put ſo many Things therein, contrary to his Honour. And ſith it ſeemed to be ſo before written of his own Advice, and no Man durſt move him to alter it in thoſe Points that were againſt his Honour; much leſs durſt they themſelves adviſe any new Succeſſion, or move him to alter it, otherwiſe than they found it: when they ſaw it otherwiſe could not naturally be diſpoſed.

And therefore if it could be juſtly proved, that this Will that you call King *Henry*'s Will, were not ſigned with his own Hand, as it will be a very hard matter to prove *negativum Factum*; yet cannot it be denyed, but ſome of the other Wills (out of which this Will was Copied) was written and ſigned with his own Hand; or at the leaſt enterlined. Which may be ſaid a ſufficient Signing with his own Hand; albeit perhaps at this preſent the very Originalls cannot be brought forth.

Sith then it appeareth that King *Henry* made a Will: Sith it appeareth by the Teſtimony and Subſcription of Eleven Witneſſes, that it was ſigned with his own Hand: Sith it was ſo proved by the Executors: Sith it was, as his Will, enrolled in the Chancery, and publiſhed under the Great Seal of *England*: wherein it was written, That *it was ſigned with his own Hand*: Sith the *Prothocal* and the Record be without Order deſtroyed: And ſith there can come forth no ſuch Witneſſes to diſprove it, as the Law admitteth for ſufficient, and as we ought to credit: Sith he had other Wills written with his own Hand to the ſame Effect that this Will is; methinketh, that there is no Reaſon nor Colour to Men, as to think that this was not King *Henry*'s Will, made according to the Statute; and that that we call King *Henry*'s Will is the very true, right Will, and that by the Statute and by our Oaths we be bound to receive them for Kings and Queens, that be in Remainder by the Will, if it ſhall pleaſe God to take the Queen from us without Iſſue.

But let us admit an Untruth, that there was no Will, to the End there may nothing be imagined, that cannot juſtly be anſwered. And that the Truth may be known (which for my Part I only deſire may appear to all Men) who is the right and lawful Heir in Reverſion to the Crown; it will be ſaid, The *Scottiſh* Queen; becauſe ſhe cometh of the Eldeſt Siſter, and is next of bloud to King *Henry* VIII. according to the Maxim in the Law. Truth it is, there is ſuch a Maxim: but it may not be ſo largely taken, but it muſt be reſtrained to ſuch as be inheritable by the Laws of the Realm. Which be ſuch as be born in the King's Allegiance, of Father and Mother *Engliſh*; or out of the King's Legiance, of Parents *Engliſh*, and in the King's Legiance. For if yee will put Strangers and right *Engliſh* in one Caſe, what availeth the Liberty of *England*, or what profiteth it to be an *Engliſhman* born? Yea, it were a great deal better to be born a Stranger, than an *Engliſhman*: For Strangers, albeit they have not ſo great Commodity in *England* in all things as *Engliſhmen* have, yet in ſome things they have more: Neither be they bound to ſerve the Realm with their Witts, to maintain it with their Goods, ſerve it with their Bodies, defend it with their Bloud, as we be: But may come when they will, tarry as long as them liſteth, and depart when it pleaſeth them.

Wherefore by Nature there ought to be great Difference between Strangers and *Engliſhmen*: and thoſe ſhould enjoy the Sweet, that be bound to taſt of the Sowre. And ſo our Laws have provided, if ye will ſuffer them to ſtand in Force. For the Statute of the 23 *Edward* III. (which expoundeth the Law in this Caſe) ſaith, that the King's Children, whereſoever they be born in the Realm, or without, be inheritable to their Aunceſters: And that others which from time to time ſhall be born out of the Legiance of the King, whoſe Fathers and Mothers at the Time of their Birth, be at the Faith and Legiance of the King of *England*, ſhould be in like maner Inheritors to their Aunceſtors. Whereby it is a Conſequent, *A contrario*, that theſe that be born out of the Legiance of the King of *England*, be not inheritable to this Realm. And ſo it appeareth by *Bracton*, that the old Law before was. For he ſaith in one of his Exceptions thus; *Sicut Anglicus non auditur in placitando aliquem de terris & tenementis in* Francia; *ita non debit Alienigena & Francigena, qui ſunt ad Fidem Regis* Franciæ *audiri placitando in* Anglia. In another Place, *Libro* 4to *de exception. dilatoria*, *Bracton* ſaith thus, *Ita reſpondere poterit, quod particeps, de quo dicitur, Nil capere poteſt, antequam fiat Fides Regi* Angliæ. And *Lit.* ſaith, as yee know, "That in "an Action Real or Perſonal, brought by one born out of the King's Legiance, "it is a good Plea for the Defendant to ſay, That the Plaintiff was born out of "the King's Legiance.

But ſome ſay, That *Scotland* is a Member of the Crown of *England*: and therefore the People therein born be in the Leigance of the King of *England*. Although *Scotland* by Right belong to the Crown of *England*; yet it is not a ſufficient Cauſe to prove, that the People born in *Scotland* be in the King of *England*'s Legiance. It cannot be denyed, but that *Normandy* belongeth of Right to the Crown of *England*; yet it followeth not, that the *Normans* therefore be in the Legiance of the King of *England*. Now, albeit *Normandy* belongeth to the Crown of *England*; yet becauſe the People thereof declined from their Faith and Allegiance that they ought to the King of *England*, and became Subjcts, and gave their Faith and Legiance to the *French* King, their Lands were eſchiated; as appeareth by the Statute, *De Prerog. Regis, Cap.* 12. *Callis* was a Member of *England*. The People therein born, when it was under the Government of *England*, as free of *England* as thoſe that be born in *England*. But yet now being in the *French* King's Hands, thoſe that be born there, be no more free in *England* than thoſe that be born at *Paris*. So in like manner, albeit *Scotland* belong of Right to the Crown of *England*, and the King of *Scots* have ſometimes done their Homage therefore to the Kings of *England*: Yet we ſee they have of long time forſaken their Faith and Legiance to *England*, and have not only become Rebels, but rather have been taken for Enemies to *England*. For they have been [not] unuſually ranſomed upon their taking, like Enemies, and not executed with Death like Traytors. And by that means King *James*, their now Queen's Father, was at the Time of his Birth, and at his Death, out of the Legiance of *England*. Wherefore to ſay, that ſhe was born in the King's Legiance, becauſe ſhe was born in *Scotland*, is a mere Cavillation, *Secundum non Cauſam, ut Cauſam*; more worthy to be laughed at, than requiring any Anſwer at all.

Now let us compare theſe Things together. You know, that the *Scottiſh* Queen is not the King of *England*'s Child, nor is a Free-woman of *England*.

Wherefore by the Laws of *England* ſhe cannot inherit in this Realm. And if yee deſire a Precedent and an Example for the very ſelf ſame Cauſe that we now treat of, ye may find it in the Chronicles, how *Margaret*, Daughter and Heir unto *Edward*, the Outlaw, Son and Heir to *Edmond Ironſide*, King of *England*, being maried to *Malcolme* King of *Scots*, never claimed the Crown of *England*, nor any of her Children after her. But both her Husband, and her three Children after her, and their Iſſue, Kings of *Scotland*, did Homage to the Kings of *England*.

But it will be objected, that K. *Henry* II. was born out of the King's Legiance. His Father was no Denizen; and yet he inherited the Crown. True it is, that he was born out of the King's Legiance: But whether he was free, or no, that is uncertain. Albeit it is to be ſuppoſed, that his Grandfather minding that he ſhould ſuccede, omitted nothing that might ſerve for that Purpoſe. But this ye may know by our Chronicles, that he came in rather by Election and Conſent of the Realm, than by Inheritance. For *Henry* I. procured, that the Clergy and Nobility ſhould be twice ſworn to the Succeſſion of *Maud* the Empreſs his Daughter, and her Heirs. And for breaking that Oath, and receiving *Stephen*, the Hiſtory ſheweth, how the Realm was marveillouſly plagued, and eſpecially the Clergy and Nobility; and that by *Stephen* himſelf. And beſides, if we will weigh the Matter indifferently, we may truly ſay, that *Henry* II. enjoyed the Crown lawfully by Inheritance. For albeit *Maud* were not Queen of *England de Facto*, yet was ſhe *de Jure*. For *Stephen* was but an Uſurper. And ſo King *Henry* was the Queen's Child. Which yee ſe, by the Statute of *Edward* III. is free, whereſoever he be born.

Another Objection there is in *Richard* II. how he was born at *Bourdeaux*, out of the Realm; and yet was King. To this I anſwer, He had it juſtly; for he was born of Father and Mother *Engliſh*. Thus I take it to be very plain, That the *Scottiſh* Queen can make juſtly, by the Law of *England*, no Claim to the Crown thereof; becauſe ſhe hath no Right in Law, nor Reaſon.

And therefore will procede to the Examination of the Title of the Lady *Lineux* [*Lenox*.] Whom perchance ſome will think to have the next Right, becauſe ſhe was Daughter to the Lady *Margaret*, the Eldeſt Siſter of K. *Henry* VIII. Truth it is, ſhe was her Daughter: but her Father, the Earl of *Angus* was a *Scot*, an Alien, and no Denizen. But it will be ſaid, It maketh no matter what her Father was. For ſhe was born in *England*, as it cannot be denyed ſhe was. For, as ſome ſay, the Law of *England* alloweth every Perſon to be *Engliſh*, that is born in *England*, of whatſoever Nation that his Parents be; if his Parents, or Father only be *ad Fidem Regis Angliæ*, that is, ſworn to be true to the King of *England*, and his Subject; as the Earl of *Angus*, at the Birth of the Lady *Lineux* his Daughter, was not.

Perchance it might ſomewhat make for that purpoſe in the Opinion of the common People: albeit in very deed, and by the Laws of the Realm, it ſeemeth nothing at all. For it appeareth [by] 14. *Edward* III. and 14. *Henry* VI. that albeit an Alien be ſworn to be true to the King and the Realm in any Leet or Seſſion; yet he is [not] abled thereby to purchaſe Lands, but he muſt be enabled thereto expreſly by the King's Letters Patents. But that the Child ſhould inherit, and the Father not free in *England*, it cannot but ſeem very ſtrange, how any ſuch Opinion ſhould be conceived by any Man learned. For it differeth from the Laws and Policy of all other Places of the World, [and] written Law of this Realm. None is to maintain it; and Reaſon wheron ſuch Cuſtom ſhould be grounded, hard I think it ſhould be to find. In all other Places the Law is, *Partus ſequitur Patrem*. That is, the Child ſhall be counted of that Nation where his Father was born. If the Father be *French*, wherſoever the Child be born, it ſhall be counted *French*. Or if he be *Italian*, the Child ſhall be *Italian*: If he be *Dutch*, the Child ſhall be *Dutch*: except the Father hath forſaken his own native Country, and hath not only given Faith to another Prince or State, but alſo is admitted to be a Citizen or Freeman there.

And the Reaſon ſeems to be this, That ſith a Man is naturally diſpoſed to live in ſome Society, and muſt needs ſo live, if he will indeed live well and ſafely like a Man, and not wander abroad, like an unreaſonable Beaſt, he muſt joyn himſelf to ſome one Society or Congregation: Wherein as he deſireth to enjoy the Benefits that grow of ſuch Civil Society; ſo it is meet and reaſonable that he ſhould be Partaker of the Burthens: and faithfully to maintain and defend it, by which he himſelf is preſerved and maintained. And becauſe God firſt made Man, and of Man Woman, and hath made him a more apt Inſtrument to ſerve in the Commonweal, in the Functions both of the Mind and of the Body; therefore is Man preferred to Woman, and thought the more worthy Perſon; not only by the Laws of Nature, but alſo by all other Laws, and by the Laws of this Realm: As appeareth 47. *Edward* III. And ſo the Children in all other Places follow the Condition and State of their Father, as the moſt worthy Perſon: which others do alſo here in *England*. For the Law in like maner ſaith, *Partus ſequitur Patrem.* Which if it ſhould be examined only in the Caſes of the Bondman and his Wiſe, and that the Child ſhould be bond or free, according to the Condition of the Father, then it is no Maxim, as the Law termeth it. For a Maxim is a Rule that ſerves to rule and diſcuſs more Caſes than one.

But let us ſeek, if we can find out a Reaſon to maintain this Opinion, that every Perſon born in *England*, of what Nation ſoever the Parents be, ſhall be free. For Poſitive Law written, that is contained in the Book of the *Expoſition of the Terms of the Laws of England*: (which of what Authority it is, I know “ not.) But what ſaith that Book? Verily thus: *If an Alien come and dwell in* “ England, *which is not of the King's Enemies; and there hath Iſſue; this Iſſue is* “ *not Alien, but* Engliſh. But now ſuch Alien was the Earl of *Angus*. For as the Chronicle witneſſeth, he came not into *England* with mind to tary and inhabit there. But after he had maried the *Scottiſh* Queen, both without K. *Henry* his Brother's Conſent, and alſo of the Councils of *Scotland*, there fel ſuch Variance between her and him and the Lords of *Scotland*, that ſhe and her Husband (like baniſhed Perſons) fled and came into *England*, and wrote to the King for Mercy and Comfort. The King enclined to Mercy, ſent them Apparel, Veſſels and all things; Willing them to live ſtill in *Northumberland*, till they knew further of his Pleaſure. Whereupon they lay ſtill at *Harboute*: where ſhe was delivered of the ſaid Lady *Lyneoux*. And after, when the King ſent for her and her Husband, the Earl, to come to the Court, and the Earl promiſed ſo to do, and ſhe was coming and asked for him, he was returned to *Scotland* (belike to his own Wife, as ye ſhall hear hereafter) or miſtruſting that the King had underſtanding, how he had diſtained and abuſed his Siſter: And ſo ſhe came without the Earl to the Court. When the King heard, that the Earl of *Angus* was ſo departed, he ſaid, it was done like a *Scot*. And ſo after this Queen had taried a Year in *England*, ſhe returned to *Scotland*. Whereby it may appear, that the ſaid Earl of *Angus* is not of that Sort of Aliens of whom this Book of the *Expoſition of the Termes of the Laws of England* ſpeaketh. For he came not into *England* to dwel, nor had any Dwelling place there: but rather was to be judged as a Gueſt; or as a Bird, that for a Time leaveth his native Country, while the foul Weather laſteth: Or as a wild Beaſt chaſed with Hounds out of his Haunt, flyeth, till he perceive they perſecute him no longer. And ſo the Lady *Lineoux* can claim no Benefit by this Law, if it be taken for Law: but rather it maketh altogether againſt her.

Moreover, Statute there is none to maintain this Opinion, that ſaith, Every Perſon is *Engliſh* that is born in *England*, of whatſoever Nation his Parents be. Then of Neceſſity it muſt be by Cuſtom, if it be Law: Which having no Reaſon to maintain it; or if it be contrary to Reaſon is no Law, have it never ſo long Continuance; but is, as evil, to be aboliſhed, as the Laws of the Realm do plainly teach us. For they ſay, Cuſtoms not grounded on Reaſon, or contrary to Reaſon, cannot preſcribe.

But yee will ſay, the Reaſon is to entice Strangers the rather to come into this Realm. What Enticement can it be, where they themſelves ſhall not, by their coming, be free, nor may purchaſe any Land to leave to their Poſterity?

And albeit that Reaſon maintained this Cuſtom, yet can it not ſerve the Lady *Lenoux*. For her Father the Earl of *Angus* came not into this Realm to inhabit and dwel in the ſame, as before is ſufficiently declared. Perchance it will be ſaid, that it is the Nature of the Soil to make all ſuch bee born in *England*, free of *England*. But how happeneth it, that this Property is private to *England*, and not common to all other Countreys? Truly, this is not allowed in any other Country. And not without good Reaſon. For the Conſtitution of Kingdoms and States, Ordinances of Cities and Commonweals, and the Liberties and Freedoms thereof, are not by Nature; but come by the Conſent of Men and Mens Laws. And they receive none to be free, and they allow none to be free in their Commonweals, but ſuch as either for the Faith and Truth their Parents, being Citizens, bare thereunto, they do not ſuſpect but that they will walk in the Steps of their Parents Fidelity; or elſe are ſuch as upon great Conſideration and Promiſe of their Faith and Allegiance, they do newly admit Citizens. Of which Number young Babes cannot be for Simplicity. The Magiſtrate can have no Reſpect of them: nor they be not able to make any Promiſe, or Bond of Fidelity to the Commonwealth. For as the Commonwealth is bound to preſerve them that be free thereof from Injury and Injuſtice; ſo it doth require of them Promiſe to be true thereunto, to ſerve and defend it to their uttermoſt Power.

And mark, I pray you, now into what Abſurdities ye ſhall fall, if this ſhould be admitted for Law, that every one born in *England* ſhould be free in *England*, of whatſoever Nation his Parents were. I ask this Queſtion, If the Child of an Alien born in *England* ſhould be free in *England*; and by reaſon his Father is a *Scot* before alſo in *Scotland*, (as doubtleſs by their Law he is, whereſoever he be born) if Wars ſhould happen, (as it hath done many times between theſe two Realms) whoſe Part ſhall he take? No Man can ſerve two Maſters at one time, ſaith the right Lawmaker, and alſo common Reaſon. If he follow the *Scotch* Part, then he is a Traitor to *England*. If he ſhould with *England*, then he is a Traitor to *Scotland*. If he will take part with neither, then is he a Traitor to both. For every Man by the Laws of Nature, (which is God's Law) and by the Law of every Realm, is bound to declare himſelf a Member of one Commonwealth: that is, to beſtow his Life and Goods in the Defence thereof, when Need requires. Therefore I ask which Part it is like that he will take, that is a Mongrel of both Nations? Truly in my Judgment, there is no Reaſon to move either *England* or *Scotland* to think ſuch a Perſon can be true to either of them both. For it hath been a Principle received of all Men, even as long as Diviſion of States and Commonweals have been, that no Man can be a Citizen of two Cities or Commonweals; becauſe he cannot ſerve them both at once. Wherefore I cannot ſee, how this Propoſition, That every Perſon born in *England* (of what Nation or Parents ſoever he be) ſhould be free in *England*; ſhould be juſtified by Law, or Reaſon. And therefore the Lady *Leoneux* can take no Benefit thereby.

But admit the Law of the Realm were certain, that all Children born in the Realm ſhould be free, of whatſoever Nation the Parents were: If it be true that is reported, the Lady *Leoneux* is clearly excluded by the Laws of the Realm to be Heir of any Perſon, of any Poſſeſſions within this Realm. For as it is ſaid, when her Father, the Earl of *Angus* was maried to the *Scottiſh* Queen her Mother, he had another Wife living. Wherefore a Divorſe was ſued between him, and the *Scottiſh* Queen. And after the ſame Divorſe the *Scottiſh* Queen, in the Life of the Earl of *Angus*, the Lady of *Lineux* Father, maried the Lord *Muffyn*. With whom ſhe continued all her Life, as Man and Wife, without any Trouble or Appele to revoke the Divorſe. But it may be ſaid, that Divorſe cannot diſable the Lady *Lineux* to be Inheritor to the Crown of *England*. For albeit he had another Wife living at that time he maried the *Scottiſh* Queen; yet foraſmuch as ſhe was ignorant thereof, and maried him *bona fide*, the Child born of them is by the common Laws, lawful. True it is, that by the common Laws ſhe is legitimate: But the Laws under which we be born, whereunto by God's Law, and the Law of Nature we be bound; and whereby in Caſes of Inheritance we be, and muſt be ruled, do not allow her for Legitimate: that is to ſay, Inheritable: As it doth not likewiſe others in other Caſes.

The Canon Law ſaith, If a Man beget a Child of a Woman, not maried, and after the Birth of the Child do mary her, the Child ſhall be counted Legitimate, and as if it had been born in lawful Matrimony. But the Laws of *England* be, and ever have been contrary; that it ſhall not be taken for Legitimate, albeit that great Suit hath been made to the contrary: And to bring the Laws of the Realm to agree with the common Laws in this Point, as appeareth in the Statute of *Marton*, Cap. 9. So in like maner albeit the Common Law alloweth the Child born in ſecond Mariage, the firſt not being diſſolved, to be lawful, if any of the Parents think the Mariage good; yet do not the Laws of the Realm allow the ſame. But becauſe the firſt Mariage was never lawfully diſallowed, but that one Man can have but one Wife at once, it accounteth the ſecond Mariage void: And the Child born therein it adjudgeth Baſtard, and not inheritable in this Realm: As appeareth by *Glanvile*, *Bracton* and *Britton*. And all the whole Courſe of our Laws received and uſed from the Beginning to this preſent Time.

Wherefore the Lady *Leoneux* can pretend juſtly no Title to the Crown of *England*. So that it may appear by the Laws of the Realm, neither the *Scottiſh* Queen, nor yet the Lady *Leoneux* have any maner of Title or Claim to the Crown of *England*; be they never ſo neer of Bloud. The one becauſe ſhe is not the King's Child, nor free in *England*; the other, becauſe if ſhe were free, that yet the Law cannot allow her for Legitimate, as inheritable to this Realm.

And therefore as the next of Bloud, and the true and juſt Heirs of our Laws, the Crown ought to deſcend to the Heirs of the *French* Queen; which be the Daughters of the Lady *Frances* and the Lady *Eleanor*. And preſently to the Lady *Katharine*, being the Eldeſt Daughter to the Eldeſt Siſter, the Lady *Frances*.

Againſt theſe Heirs of the *French* Queen is objected: Say they, Theſe cannot inherit. Why ſo? Becauſe they were not lawfully born. For *Charles*, Duke of *Suffolk*, had at that Time, when he maried the *French* Queen, another Wife living; that is, the Lady *Mortymer*. To this I anſwer, that altho' it were true, that the Lady *Frances* and the Lady *Eleonor* were not lawfully born (as it is not true, as ye ſhall hear hereafter) yet it hurteth not the Title of the Heirs given by King *Henries* Will. For it is appointed to the Heirs of them, not to themſelves, as the Will plainly declareth. But verily, this is a mere Slander grown altogether on Malice; and no Accuſation made upon any juſt Preſumption. For I beſeech you tell me, Is it like, or can any reaſonable Man think, if Duke *Charles* had had another Wife living, when he had maried the *French* Queen, that King *Henry* would have conſented, that his Siſter ſhould have received ſo great an Injury, that ſhe ſhould have been kept for a Concubine? Would the Council have ſuffered ſo great Infamy to have come to their Maſter's Stock? Would the Nobility of the Realm with ſo great Triumph have honoured ſo unlawful an Act? Would the common People, who many times are ready to ſpeak evil of weldoing, have holden their Tongue in ſo manifeſt Adultery? Is it like, that in ſo long time, as the *French* Queen and the Duke lived together, as Man and Wife; (that is, all the Days of the *French* Queen) that ſhe ſhould not have heard of it? Was it poſſible, that among ſo many Women, that daily reſorted unto her, (whoſe Natures are to ſeek for all ſuch Things, be they never ſo ſecret, and to communicate them to others) that none ſhould have told her? Is it to be believed, that ſhe, contrary to the Nature of all Women, would have content that another ſhould be Partaker of that Fleſh, that ſhe according to God's Word took only to be her own? Or can any Man think, that any Woman can be content to live in mean Degree, when ſhe may be a Dutcheſs; as the Lady *Mortymer* ſhould have been juſtly, if ſhe had been the Dukes's Wife? Surely, methinks, there is no Reaſon to make any Man to think, how much leſs to report ſo?

But ſuppoſe, that the Duke had another Wife living, at what time he maried the *French* Queen; yet foraſmuch as he and ſhe were maried openly, continued together all their Lives, as lawful Man and Wife; and nothing ſaid againſt them; and every Man took them for Man and Wife: And that the Lady *Frances* and the Lady *Eleonor* were not, during their Lives, taken to be Baſtards; Now, after their Death, neither they, nor their Children may by the Laws of this Realm, be convented therefore. For the Laws of the Realm ſay thus, *Nec juſtum eſt aliquando mortuum facere Baſtardum, qui toto tempore ſuo tenebatur pro Legitimo*: As appeareth by Judgment given at *Weſtminſter*, 13 E. 1.

But for the Declaration of the Truth of this Matter, and to pluck out of the Heads of the People their fond Opinion and Conſideration; and maintained of ſuch as paſs not ſo much of the Truth, as they deſire to ſatisfy their fond Affections; yee ſhall underſtand, that the Duke being Sir *Charles Brandon*, living in the Court, being ſole and unmaried, made a Contract of Mariage with a Gentlewoman called *Anne Brown*; and before any Solemnization of Mariage, not only had a Daughter by her, which after was maried to the Lord *Powis*; but alſo brake Promiſe with her, and openly and ſolemnely maried the Lady *Mortymer*. Which Mariage the ſaid Mrs. *Anne Browne* judicially accuſed to be unlawful. For that the ſaid Sir *Charles Brandon* had made a Precontract with her, and had carnally known her. Which being duely proved, Sentence of Divorſe between the ſaid Sir *Charles* and the Lady *Mortymer* was given. And he maried ſolemnely the ſaid Mrs. *Anne Browne*. At which Mariage all the Nobility was preſent, and did honour it. And after had by her another Daughter: Which was maried to the Lord *Mounteagle*.

After this the ſaid Mrs. *Anne Browne* continued with him all her Life as his Wiſe, and dyed his Wiſe, without any impeaching of that Mariage. After whoſe Death, King *Henry*, having the ſaid *Charles Brandon* in great Favour, meant he ſhould for his better Preferment, have maried the Lady *Liſle*, being a young Madam, and an *Inheritrix*. Whereupon the ſaid *Charles Brandon* was created Viſcount *Liſle*: But that Mariage by reaſon of her Youth took no Place. After this he was created Duke of *Suffolk*. And *Lewis* the *French* King dyed; and leaving tbe ſaid Lady *Mary*, King *Henry* the Seventh's Daughter, a Widow, the ſaid Duke *Charles* being ſent into *France* for her, with Conſent of King *Henry* maried her twice: Firſt ſecretly in *France*; and after openly here in *England*, as before is declared. And then lived together quietly, as Man and Wife, all their Lives. They were ſo accepted, and taken of all Perſons. No Perſon impugned, or gainſayed the ſaid Marriage. For there was no Cauſe. And had Iſſue between them, the ſaid Lady *Frances*, and Lady *Eleonor*.

Againſt whom the ſaid Lady *Powis*, their baſe Siſter, in the time of King *Edward* VI. alledged Baſtardy: But they were, by the Laws of the Realm, and the Canon Laws, declared to be Legitimate, and born in lawful Matrimony. So that no Man that hath Underſtanding, can ſay they be Baſtards: And if they could, yet at this preſent, (becauſe it was once adjudged for them; and alſo that they both be dead; and dyed taken as Legitimate) he ought not to be heard by Order of any Law in the World; if he would object againſt them. But having no true Ground of Occaſion; but ſpewing out his Malice, is rather as a Slanderer to be reproved; going about to ſow Sedition in the Common Weal, as a ſeditious Perſon to be puniſhed; minding to ſow Civil Warrs in the Realm, and to bring it to Deſtruction and Diſſolution, as a Traytor to the Realm, to be taken; perſuading to ſubvert the Providence of Almighty God, as God's Enemy to be adjudged and uſed.

De Conſultatione 22 Ed. IV.

Thus have I declared my Judgment unto you, touching the right Heirs of the Crown in Remainder and Reverſion: Which is, as I take it preſently, the Lady *Katharine*, Daughter to the Lady *Frances*; both by the Will of King *Henry*, and alſo by the Common Laws of the Realm. And that we be bound both by our Oaths, and alſo by the Law, ſo to take her. If we ſhall for any Affection take away the Right from thoſe that have the Right, let us remember the Saying of the Holy Ghoſt, *Propter Injuſtitias & Injurias transferetur Regnum a Gente in Gentem*. This have I put in Writing, that I may be the better and more perfectly anſwered. If any Man will take the Pains to do it, I require it may be don in Writing: So it ſhall quickly come to an Iſſue. If he can confound by juſt Argument that I have ſaid, he ſhall ſatisfy many; and find me ready to ſay as he ſaith. If he cannot, then do I deſire him for God's Sake, and for the Love of his Country, to give place to Truth quickly.

NUMB. XI.

A Letter of Mr. Randolph, *the Queen's Agent in* Scotland, *to the Lords* Graunge *and* Lyddington: *Exciting them to leave the* Scottiſh *Queen's Party.*

Int. Epiſt. *Randolph.*

WHERE we ſee, how little our Dealing with you by Mouth can do, to bring you unto that which we know is beſt for your ſelves; having ſpent a great deal of time to little Effect; wee thought good to try another way: Which is to prove by our Advice in Writing, if we can win that out of you, that by Word we are not hable to do: becauſe we will have nothing undon that we may do, or at the leaſt minded to do. That we be not charged hereafter by you, not to have don as much as in Friendſhip we might do.

We are commanded to deal with you in two principal Points: The one for your Obedience to the King. The other, To acknowledge the Regent. Againſt theſe you alledge Conſcience, Honour and Saufty. If in all theſe you be reaſonably anſwered, I truſt you will remain ſatisfied.

For the Firſt, She is not worthy to live, whoſe Cauſe ye defend, having committed ſo horrible Offence. *Ergo*, No Conſcience, by Order to put her down: And leſs not to obey her; leaſt, to obey her unjuſt Quarrel. This you know your ſelves: this you have ſpoken your ſelves: this you have allowed your ſelves. Your ſelves wrot againſt her, fought againſt her; and were the chiefeſt Cauſe of her Apprehenſion and Impriſonment, and Dimiſſion of the Crown; with ſomewhat more than we might ſay, if it were not to grieve you too much herein. But Plainneſs argueth Friendſhip, and ſo do I truſt yee take it. If at that Time there was nothing don againſt Conſcience, what moveth you to take Conſcience to leave her; but alledge Conſcience for your Defence in ſetting up of her, that hath been the Overthrow of your Country, Shame, and Cauſe of all the Misfortunes that have fallen unto you, or ſhall fall hereafter, if ye remain in the Will ye be of?

Can either of you believe, that your Lives ſhall be happier under her, if ſhe be at home again in her former Eſtate, whom ye have ſo many ways offended, than now it may be under her Son, a Babe ignorant and without Malice or Will to revenge, if ye dutifully live under him, and yield your Obedience unto him? If ye doubt the time to come, when he ſhall be of lawful Years, ye may well think it eaſier by good Deſerts in the mean time to obtain his Favour at that time, than you can at any time, if this Woman, whoſe Nature ye know how vindicative it is, full of Malice, and preſently (whatſoever ye judge of her your ſelves) as evil diſpoſed and bent towards you two, as to none worſe in *Scotland*. So that you two were the chief Occaſions of all the Calamities, as ſhe hath ſaid, that ſhe is fallen into. You, Lord of *Liddington*, by your Perſuaſion and Counſil to others to apprehend her, to impriſon her; yea, to have taken preſently the Life from her. And you, Lord of *Grayngе*, by your Solicitation, Travail and Labour to bring in others to allow thereof, and to put in Execution that which by the other you, Lord of *Liddington*, was deviſed.

Set apart therefore all Conſcience in this Matter, where we believe that neither of you both is touched in this Matter, ſo much as you pretend, or wiſh that we ſhould believe. If not in *Conſcience*, which is deareſt, and wherein Men ought to be preciſeſt, mich leſs in *Honour*; in which the World is chiefly reſpected, and yet weighs down. But that may be ſo ſolved, and your ſelves by all honeſt and godly Men better allowed of, in reſpect of your Countries Weal, ſomewhat to yield of your own particular; yea, though to your diſadvantage,

vantage, then to ſe daily ſo much Bloudſhed; beſides many Calamities that Men ſuffer through the Occaſion of this inteſtine Sedition. Honour is to be reſpected, where Juſtice procedeth. If the Cauſe you defend be unjuſt, what Honour can there be to maintain it? But rather Shame and Ignominy to ſtand ſo long by it, as yee have done? How unjuſt it is, if no more could be ſaid of all your Practices, of all your Attempts, the Extremity of all thoſe that hitherto in this Action took her Part, doth ſufficiently manifeſt.

Of theſe two Points, becauſe in my Conſcience you can ſooner reſolve your ſelves, than we can ſufficiently write of them, receive them to your own Conſideration. And go to the Third, which is the Chief, and to you hardeſt. To us not of ſuch Difficulty as ye make it.

Mary, my Lord of *Lyddington*, like his, *Tu ſi hic eſſes, aliter ſentires*; truly we are with you in care of Mind. We have Compaſſion of your preſent hard State and Extremities, apparent to enſue. As Friends, we lament it: As Well-willers, we are careful to provide for it. Thus far therefore we may promiſe, that your State by Compoſition ſhall be no worſe than theirs preſently is, that have been of your Part and Mind with you. Saufty to your Life we dare promiſe. Reſtitution to your Lands and Livings we dare aſſure you of. And ſo to all others that take your Parts. What may be done for Recovery of your Loſſes, there ſhall be as mich don as lieth in us: And ſo much I dare ſay, as your ſelf ſhall be witneſs more cannot be don for the Recovery of it, whereſoever it be found, or be heard of.

If ye doubt of the Regent Perſon, yee ſeem to know leſs now then beforetime ye have don. Whoſe Honeſty towards the World ye have allowed of in time paſt. Of whoſe particular good Will toward your ſelf, we have well reported and thought. Of whoſe Zele and Love towards the Word of God, and Love to his Country, no Man ever doubted. What my Miſtres Advice to him, and Reverence he bears unto her to follow the ſame, doth or may work in him, we find, and can aſſure our ſelves ſufficiently, that it is ſuch as neither ſhall his promiſe be broken unto you, nor any thing be left undon by him, that is in his Power to perform.

Whatſoever ye doubt of my Lord of *Morton*, ye ſhall have the like Security of him; and my Miſtreſs to interpoſe her ſelf ſo far, as in Honour and Reaſon ſhe may. If this be not ſufficient, be your ſelves the Deviſers, yee ſhall find us Friends, Fellows, Companions, Debters, Commiſſioners; Term us as ye will; faithful, and indifferent any way that we can to do you good. If nothing of this will ſerve, truſt us upon our Words, ye ſtay to your greater Deſtruction. Yee are diſappointed of your Purpoſe, and ſhall be driven to that Extremity, that we are both loth to think of, much leſs willing to put it in Writing. Give us your Anſwer hereunto. And ſo wiſhing you to be well adviſed, we bid you both Farewel.

NUMB. X.

Dr. Stories *Laſt Will and Teſtament, made at* Lovain, Anno 1552.

MSS. Gul. Petyt, Arm.

EMANUEL. In the Name of God, *Amen*, and in the Year of our Lord God, 1552. and in the laſt Day of *May*, I *John Storie*, Doctor [L.L.] Lawded be Almighty God, being whole of Mind and Body, do to God and the World declare my laſt Will and Teſtament in Maner and Form following. Firſt and before all Things Tranſitory, as I do moſt humbly render Thanks, Lawd and Praiſing to my Lord God, for my Creation and Redemption; ſo do I alſo moſt humbly acknowledge his great Mercies by leading me, a wretched Sinner, out of my native Country; the which being ſwarved out of the ſure Ship of our Salvation, I beſeech Almighty God of his infinite Mercy to reſtore again to the Unity of the ſame Veſſel, being our Mother, the Holy Catholic Church, for his holy Names ſake. And having full Truſt and Affiance, that I am one, and within the Number of the ſaid Catholic Viſible Church, (which doth, and here on Earth ſhall, contain both bad and good, until the ſame by wilful leaping out, or lawful Separation be excluded) I do confeſs to God, and before the World, that I in this perillous Time of Tryal of the Corn from the moveable Chaff, do believe, and have full Truſt and Affiance in all and every Article, Clauſe or Sentence, that our ſaid Mother, the Holy Church, continued from the Time of the Apoſtles, hath and ſhall Decree, ſet forth and deliver to be kept and obſerved by us her Children. And for my breaking any Commandment ſet forth by the Authority of the ſame Church, and for my Non-obſervance of any Decree, Ordinance or Counſil of the ſame; and eſpecially, for mine Offence in forſaking the Unity of it, by the acknowledging of any other ſupreme Head than our Saviour *Jeſu* Chriſt did depute here in Earth to remain, which was S. *Peter*, and his Succeſſors, Biſhops of the See of *Rome*; I do moſt humbly and penitently crave God Mercy; deſiring of him Pardon; as I do alſo aſk Forgiveneſs of all ſuch as by my ſaid Offence and evil Example, I have by any means ſlandered or offended in this World: Deſiring all Chriſten People remaining within the Unity of our ſaid Mother, the Catholic Church, to pray for me, being a ſimple and a wretched Member of the ſame.

And as concerning ſuch my Temporal Goods, as by the Sufferance of Almighty God, I have been Steward of here in this Vale of Miſery; My Mind is, that all my Debts be truly contented and payed by mine Executor, *&c.* Alſo, I give and bequeath to *Ellen Storye*, my Daughter, the Sum of 600 and Threeſcore *Florens*, to be payed and delivered to her at the Day of Mariage: So, and under this Condition, That ſhe do take to Huſband and mary ſuch one as her Mother then living, or my Overſeers here under named, or any one of them do firſt Conſent, *&c.* And if my ſaid Daughter following her own Senſuality do chance to mary with any Man without, or againſt the good Will, Pleaſure, *&c.* then my Mind is, that ſhe ſhall have only Threeſcore Florens towards her Rayment, and no more. And if my ſaid Daughter *Ellen*, by God's good Motion, do enter into Religion, then I do give and bequeath to the Houſe and Company where ſhe ſhall chaunce to be profeſſed 120 Florens; deſiring them to be good Inſtructors of my ſaid Daughter, and of their Cheritie to pray for the Souls of my Father and Mother, *Nicolas* and *Joan*, for my Soul and all Chriſten Souls.

Alſo, I do bequeath my Soul to Almighty God; of whom this my mortal Fleſh hath received the ſame: And my Body to be buried within the *Grey Friars* in *Lovain*, if I do depart in *Lovain*, as neer unto the Burial of Mr. *Thomas Tybald*, as may be permitted. For the which my Funeral Exequies, and other Divine Services, then by that Convent to be don and ſolemnized for the Wealth of my Soul, I do bequeath to the ſame Convent Twenty Florens. Alſo, I give and bequeath to the ſaid Convent Forty Florens more, deſiring them of their Cherite, in their daily Celebration of Maſs, that they will pray for the Souls of *Nicolas* and *Joan* my Parents, for my Soul and all Chriſten Souls; and to limit and appoint one devout Perſon of their Company, by the Space of two Years next after my Burial, daily to make a ſpecial Memory to God for my Soul and of all Chriſten Souls. And my Mind is, that the ſame Convent, the next Day after my *Months Mind* is by them to be kept for my Soul, do receive of my Executrice the ſame whole Sum of Money, *Viz.* Threeſcore Florens. For the which I beſeech them that I may have my *Tears Mind* kept with Maſs and *Dirige*, by the Space of Three Years.

Alſo, I do give and bequeath to the Houſe and Companie of the *Charter-houſe* in *Lovain* the Sum of twenty *Florens*; requiring them of their Cherite in their Celebration to pray by ſpecial Memory, for the Soul of my ſaid Parents, and for my Soul; ſo long as by their Cherite they ſhall be moved thereto. Alſo I give and bequeath to the great Hoſpital, which lodgeth and keepeth ſick Perſons, the Sum of Ten Florens; deſiring them of their Cherite to pray for my Soul, and al Chriſten Souls.

The Reſidue of al my Goods and Specialties, in whoſe Hands ſoever they be, upon ful Truſt and Confidence that I have in the Promiſe of my welbeloved Wiſe *Joan Storye* hereafter mentioned, I do give and bequeath unto her; whom I make my whole and ſole Executrice to performe this my laſt Wil. Provided always, and it is my ful Mind and deliberate Wil, that my ſaid Executrice ſhal not take, ne demand my whole Mony out of my great and ſpecial Friend Mr. *Bonvice* Hand by the Space of three Years next after my Deceaſe: but ſhal receive only ſuch Mony of him, as wil pay my Legacies, to be prayed for, &c.

Item, I do deſire my ſaid good Friend Mr. *Anthonie Bonvice*, to be Overſeer of this my laſt Wil; moſt heartily deſiring him to be a good Inſtructer of my Wiſe, to keep and performe her Promiſe made to God and me. Whereupon I have altered the laſt End of my Wil above written. Which Promiſe that ſhe at no time, until the Land of *England* be reſtored to the Unity of the Church, wil reſort thither, or cary her Daughter and mine into that Land: except it be for the only Intent to procure her Mother to come thence. And in ſuch Caſe not to tary there above the Space of three Months, unleſs ſhe by Compulſion be forced thereunto. In Witneſs whereof, I have written theſe Preſents, and ſubſcribed my Name.

Per me Johannes Storye.

NUMB. XI.

Two Letters of Jewel *from* Oxford *to* Parkhurſt: *ſoon after the Acceſs of Queen* Mary *to the Crown.*

Parkhurſte mi, mi *Parkhurſte.* Quid ego te nunc putem agere? Morine an vivere? In Fletúne eſſe, an in *Fleto*? Certè quæ tua ſemper fuit æquitas animi, nihil dubito te hæc omnia, quæcúnq; ſunt, boni conſulere, &c. Nova apud nos nulla ſunt: Plus enim ſatis eſt Veterum. De *Harleio* quid factum ſit, quo in loco tuæ res ſunt, quid ſperes, quid timeas, niſi moleſtum eſt, quæſo, reſcribe. Saluta *Vrianum*, *Robinum*, *Hallingum*, & omnes tuos. Vale, *Oxon.* 15. *Octobr.* *MSS.* R. Johan. *nuper Ep.* Elien.

Jo. Juel tuus.

QUID ego nunc ad te, *Parkhurſte*, ſcribam, vel quid potius taceam? Quid agas, quid egeris, quo loco ſis, jamdudum audire cupio. Etſi *Clæva* tibi erepta eſt, & alia mutata ſunt omnia, animum tamen illum tibi tuum nec eripi, nec mutari poſſe ſpero, &c. Saluta meo nomine *Vrianum.* Octobr. 22. *Oxon.*

NUMB. XII.

Certain Puritans, *taking Offence againſt a Sermon preached by the Biſhop of* Norwich, *digeſted their Exceptions thereto under certain Articles, ſent to him by way of Letter. As followeth.*

THE Grace of our Lord *Jeſus* Chriſt direct you by his Holy Spirit, that you may walk rightly, after the ſincere Truth of the Goſpel. *MSS.* R. Joh *nuper Epiſc.* Elien.

Beloved Father in the Lord *Jeſus*; ſo long as ye walk ſincerely in this Truth, and continue in the ſame: Wee, being ſomewhat aggrieved with your late Sermon, are moved in Conſcience to utter ſome Part thereof: Deſiring your Wiſdome not to be offended, becauſe we uſe not the Name of *Lord*: Which willingly we would have done, if God did approve it by his holy Word Our Griefs are as followeth.

I. Firſt, In the Entry of your Matter, among other Things you recited a Place out of *Jeremy*, Chap. xxiii. where it is ſaid, *He that hath my Word, let him ſpeak my Word faithfully. What is the Chaff to the Wheat, ſaith the Lord?* But in the End, you yourſelf delivered us Chaff and Wheat together, perſuading us to content our ſelves therewith; and ſo to receive the ſame; ſaying, we had the Wheat, let us not ſtrive for the Chaff. And ſith we had the Kernel, let us not ſtrive for the Shell, *&c.* Concluding, that thoſe that did not content themſelves therewith were wanton and full, and had not the Spirit of God. Truly, a very hard and ſevere Judgment. But we fear, leaſt this Perſuaſion uttered by you, neither came from the Spirit of God, nor ſavoured any whit at al thereof. And this is our Reaſon: God is not pleaſed with a Mixture in Religion. Neither did we read, neither, as we believe, ſhall you ever be able to prove, that God's Spirit in the Patriarchs, Prophets, Chriſt and the Apoſtles, did at any time exhort God's People to content themſelves with a corrupt maner of ſerving of God. But you think, God may be ſerved with a Mingle Mangle, and have taught the ſame.

Therefore we are fully perſuaded, that in this Point you ſpeak not by God's Spirit. We demand this Queſtion, If one of your Farmers ſhould give you freely an Hundred Quarters of pure and clean Wheat: And his Servant, whom he put in Truſt, ſhould deliver you Wheat and Chaff together; would you think him a good Servant? And that ſith I have the Wheat, I will not ſtrive for the Chaff? We think not. Even ſo, ſith God hath given us the pure Wheat of his Word, and ſaith, *What is the Chaff to the Wheat?* may either you teach the ſame, mingled with the Chaff of Antichriſtian Traditions, or we, or any other receive the ſame from you, ſeeing we know it to be contrary to God's Wil, reveled in his Word; judge your ſelves, that you be not judged of the Lord.

II. Secondly, You ſaid, That you came not to defend thoſe Things: neither could you deceive one Child of God for all the Good in the World. But I pray you conſider, what greater Deceit could you uſe, more deeply to deceive, than to alledge theſe Scriptures and Examples, which ſeemed to make for you; and to omit thoſe which were and are directly againſt you? And what greater Colour of Deceit could be deviſed, than to bring particular Examples of Men uncompelled, to confirm general Corruptions without Reaſon urged. Indeed *Paul* did circumciſe *Timothy*, and ſheare his Head. But who compelled him thereunto? The ſame *Paul* would not circumciſe *Titus*, tho' it were required. Much leſs would he have obſerved the Law of a *Nazarite*, or gone with his Head ſhorn twelve Years together, if he had been thereto enforced. And whether that Fact of *Paul* were allowable, or not, we will make you and your Fellow Biſhops Judges therein. Whoſe Words in the Great Bible, ſet forth by your own Conſent, upon the ſame Place of the xxith of the *Acts*, are as followes. "* *Paul* "yielding to the ſame Ceremony offended as ſore as *Peter* did, when he was re-"proved of *Paul* for abſtaining from Meats in the Preſence of the Gentils, *&c.* Again, Circumciſion, and the Law of the *Nazarites* had their Original from God, and were by him commanded. But theſe things which you retain, and labour by theſe Examples to defend, were not commanded by God at all, but have their Beginning from the Devil and Antichriſt: whoſe Implements and Trappings they are.

Third, Ye ſaid, that ſome were offended, becauſe that in giving Orders you uſed to ſay, *Receive the Holy Ghoſt. Confirmations*, by which you ſeemed to approve that the ſame may lawfully be retained, were ſpecially two, ſo far as we remember. 1. By Words uſed in Baptiſm. 2. By Words that our Saviour Chriſt ſpake to his Diſciples concerning *Abſolution.* And the Effect of their Reaſon was this, Miniſters in Baptiſm may ſay, *I baptize thee in the Name of the Father, the Son, and the Holy Ghoſt.* Therefore we may ſay, in giving of Orders, *Receive the Holy Ghoſt.* Miniſters, perceiving a Man to be truly penitent for his Sins, may certify him, that his Iniquities are before the Face of God in *Jeſus*

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* *I do not find this Note, neither in the Biſhops Bible printed* Ann. 1572. *nor in the Bible of* Tyndal *and* Coverdale, *pr.* 1549. *nor in the two firſt Editions of the Bible in* Engliſh *by Archbp.* Cranmer's *Procurement*, Annis 1537, *&* 1539. *No, nor in the* Geneva *Bible.*

Jeſus Chriſt forgiven him. Therefore Biſhops in ordering of Miniſters may ſay, *Receive the Holy Ghoſt.* But, good Lord! what ſlender Proofs be theſe? They neither ſavour of Reaſon, nor ſmell of Divinity. For the Apoſtles, and in them their Succeſſors, had a ſpecial Commandment to baptize in the Name of the Father, *&c.* And alſo, a Promiſe, that whoſe Sins they remitted were remitted. But you in giving Orders, have neither a Commandment to ſay, Receive the Holy Ghoſt, neither any Promiſe, that the Holy Ghoſt ſhall be given by your Hands. You may as well breathe upon them, which is Chriſt's Action, as uſe his Words, ſaying, *Receive the Holy Ghoſt.* And you may as lawfully allow the Papiſts theſe Words, in conſecrating their Maſſhips Shavelings, Receive the Yoke of Chaſtity, as arrogate to yourſelves Power and Authority to uſe theſe Words, in ordering of Miniſters, *Receive the Holy Ghoſt.* But if you do worthily miſlike and diſallow that in Popery, ſo do not, contrary unto Right, retain this or any other Ceremony, in the Time of the clear Light of the Goſpel.

Again, if theſe Words, *Receive the Holy Ghoſt*, had been either commanded, or thought neceſſary of the Holy Ghoſt to have been uſed, the Eleven Apoſtles would not have omitted the ſame, in the allotting of *Matthias*: And alſo with the reſt, would have uſed it in making of their Miniſters. Of whom we read no ſuch Words, altho' you affirm you never heard or read the contrary. God grant you ſpeak not contrary to Knowledge.

Now whereas you wiſhed, that if you were the Cauſe of this Rent in the Church, you might be caſt into the Sea with *Jonas*: Surely wee are not of that Mind. But this we wiſh, and heartily do pray to God, for that he would once in Mercy ſtir you up from Slackneſs in doing your Duty, as he did *Jonas*, from drowſy Sleep under the Hatches, to an earneſt and diligent executing of your Office, in preaching the Goſpel ſincerely and purely. And that as he moved the Mariners to caſt *Jonas* into the Sea, ſo he would put it into the Heart of the Queen's Majeſty (whom God preſerve) to move you from your over-quiet States, Pompous Livings and Lordly Titles. Neither crave we at this preſent any other thing, but that which once Mr. *Elmer* exhorted Biſhops unto: as appeareth in a Book, intitled, *The Harborough of faithful Subjects.* And this alſo we wiſh further, that that be not verified in you, which Chriſt pronounceth againſt *Scribes* and *Phariſees*; namely, that *you ſhut up the Kingdom of Heaven. For yee yourſelves go not in; neither ſuffer yee them that would enter, to come in.* Our Meaning is, becauſe yee will neither reform Religion, in God's Church, yourſelves, for fear of loſing your Pomp and Honour: neither will ye ſuffer thoſe that would, even with the Loſs of Living, Liberty and Life, that the beautiful Face and Purity of the Apoſtolic Church might once ſhine in *England.* Which God, for his crucified Chriſt *Jeſus* Sake, bring to paſs at this Parlament, if it be his good Pleaſure. *Amen.*

IV. That *Paul*'s Word, 1 *Cor.* iii. (where he only blameth thoſe which preferred one with the Diſpraiſe and Contempt of another, they all teaching one ſincere Truth, without any *Phariſaical* Mixture, and may rightly be applied againſt ſuch, who only refuſe to follow thoſe which couple their own Devices and Antichrian Remnants with the Goſpel of Chriſt) is yet unbelieved of us. For it is very unlike that *Paul*, who ſo boldly reproved *Peter*, becauſe he went not the right Way to the Truth of the Goſpel, would ſo ſharply rebuke ſuch, as Sectaries, which did walk rightly therein; but after his Doctrine and Example: Who willed to be followed, as he followed Chriſt. And who alſo ſaid, *Be yee followers of me, and look on them which alſo walk ſo, as ye have us for an Example.*

But now whether more nigh the Apoſtles Inſtitutions and Ordinances; whether treadeth more rightly the Paths; whether walketh more ſincerely in their Ways, they which are ſaid to be Sectaries, or Renters of the Church; or they which ſo term us, let the mighty Word of God, which only is the Truth it ſelf, and which alone muſt end Controverſie, and which ſhall either juſtify or condem us in the terrible Day of the Lord, uprightly judge.

V. You ſaid, As Meat was for the Belly and the Belly for Meats, yet God ſhould deſtroy both: Even ſo the Back was for *Apparel*, and Apparel for the Back: but God ſhal deſtroy both. To which we anſwer, God indeed ſhall deſtroy the Uſe of both. For in Heaven we ſhall neither hunger, nor be a cold. But Meat is prepared for the Belly in this Life, to ſerve Neceſſity, not for Exceſs and Gluttony. And ſo is Apparel for Warmeneſs; and not for Pride or Superfluity: as Woolen upon Linnen, and Linnen upon Woolen, and Silk upon Silk, *&c.*

VI. Yee ſaid, Meat commendeth us not to God, But if I eat, I am not the worſe; neither if I eat not, am I the better. This is very true. But if we drink till we are drunk, and eat till we ſurfet, and that with the Offence of our Brother alſo, wee are then the worſe. For Drunkards and Gluttons ſhall not inherit the Kingdom of Heaven. Even ſo, if wee uſe Exceſs or Pride in Apparel, or delight to wear ſtrange Apparel, as is the Habit of Antichriſt; and do wear the ſame to the Hurt of our Brother, and to offend the Weak, grieve the Strong, encourage the Obſtinate, confirm the Hypocrite; and by defending the ſame, make glad the Hearts of God's Enemies, and make ſad the Hearts of his dear Children; then we ſee that Apparel thus uſed maketh a Man the worſe: and God will puniſh ſuch as ſo uſe it. And if you had but one Spark of that Love which *Paul* had in *Chriſt Jeſus*, yee would not have ſaid, What is White? What is Black? What is Square? What is Round? But ye would have ſaid with *Paul*, you would never wear White, Black, Round nor Square, while the World ſtandeth, that you would not offend your Brother. Neither would you for theſe Matters, which you yourſelf confeſs are but Trifles and of ſmall Importance, have deprived from Livings, thruſt into Priſon, ſtopped the Mouths of ſo many grave, learned and godly zelous Preachers, as you have done. Neither would you have kept back, as you daily do, from Preferment ſuch as well, and worthily have deſerved the ſame; and ſuch as the Lord God himſelf hath from time to time ſtirred up to the ſimple Service of, according as he hath reveled. The Lord lay not the Sin of Perſecution to your Charge.

And what ſhould move you to maintain them ſo ſtoutly, ſeeing you confeſs they are but *Trifles?* Wee ſay, not. For *Trifles* are not to be maintained in God's Church; becauſe they edify not; becauſe they are not expedient; becauſe they are not to be allowed in the Service of our jealous God; becauſe God will be worſhipped as he himſelf hath preſcribed in his Word; which is not with Trifles, but with earneſt, pure and undefiled Religion.

VII. The laſt thing which grieved our Conſciences was, your Demand which you made: What is White? What is Black? What is Round? What is Square? They are, ſaid you, the good Creatures of God. But we are ſure, that White, Black and Square, as you now uſe them, are not God's Creatures, as he created them, but as Antichriſt hath formed them From whence you have received both Faſhion and Form. And therefore ſtill the Creatures of Antichriſt. And that in ſuch ſort, as all the Laws and Proclamations that ever have been, or ſhall be in *England*, cannot make them theirs, as [to] Form and Faſhion, neither God's Creatures, nor the Princes; no more than the King of *France* can with a Proclamation make Acts of another Noble King his. As alſo, for Example, if the *Turk* ſhould decree by Laws, Statutes and Edicts, that all the Ceremonies of *Moſes* Law, as offering of Calves, Incenſe, Oyl and Flower; and all *Aaron*'s Attyre ſhould no more be taken for *Moſes*'s Ceremonies and *Aaron*'s Attyre, but for his Ceremonies, and his Attyre: Should not *Moſes*'s Ceremonies continue *Moſes*'s Ceremonies ſtill? And *Aaron*'s holy Garments continue *Aaron*'s Garments ſtill? Wee think, yea: and Wiſdom hath ſo thought alſo. Then no Proclamation, Law or Statute can diſpoſſeſs Antichriſt, the Pope, from his Ceremonies, Ordinances, Conſtitutions and Attyre. But look, what Ceremonies, Ordinances and Conſtitutions and Attyre were his twenty Years ago, ſhall be his Ceremonies, Ordinances and Conſtitutions and Attyre ſtill, tho' a thouſand Proclamations ſhould command the contrary.

Therefore herein we conſent with you, that in reſpect of Subſtance they are God's good Creatures; but in the Conſideration of the Uſe, Form, Faſhion and End, whereunto they were and are appointed, we judge them altogether unlawful, proceding from Antichriſt, that Man of Sin, and the Sworn Enemy of God and his Truth.

And what Eſtimation ſhall the Miniſters get by wearing the Badge and Cognizance of his Maſters deadly Foe, we referr it to your own Wiſdom and Diſcretion. And thus, although rudely, yet truly, we have declared the Cauſe of our Griefs; wiſhing them to be ſatisfied by you or ſome others, out of God's Word: whereupon we may ground and ſettle our Conſciences. For bare Aſſeverations are but weak Confirmations. Neither may we be carried away with the Countenance of any Man's Calling: but whereunto we muſt ſubject both our Senſes and our ſelves, is the mighty Word of the eternal God. Which if it might bear Sway, as of right it ought, O Lord, how many Sinners ſhould be extinguiſhed and buried, that now a vain Policy doth maintain and ſtrengthen? How many and grievous Burthens ſhould then be taken from us, that no Chriſtian's Eyes and Ears can ſcarce behold and hear? God grant, that all Abuſes may be with Expedition reformed; and that you and your Fellow Biſhops may labour ſpeedily to reduce our *Engliſh* Church as nigh as may be to the Form and Patern of the Apoſtles Church. *Amen.*

NUMB. XIII.

A true Report of the Words and Confeſſion of THOMAS *late Duke of* Norfolk, *at his Death on the* Tower-Hill, June the 2. 1572.

Cot. Library, Julius. F. 6.

THE Duke came forth of the *Tower* to the Scaffold on *Tower-Hill*, guarded with the Sheriff of *London* and Officers; and accompanied with Sir *Owen Hopton*, Lieutenant of the *Tower*, Sir *Henry Lee*, Mr. *Novel*, Dean of St. *Pauls*, and Mr. *Fox*, ſometime his Schoolmaſter, with other Gentlemen. When he aſcended the Scaffold, after a little Talk that he had with Mr. *Novel*, he demanded of the Standers by, which way he might beſt direct his Face to ſpeake unto the People. And it was anſwered him, Toward the Eaſt Side of the Scaffold. Where preſently he placed himſelf, and uncovered his Head, with taking View of the People, and eſpecially of ſuch as ſtood neer him. To whom with a cheerful Countenance and bold Looks, he uttered theſe Words:

It is not a rare Thing, good People, to ſe a Man come to this Place, to take his Death: Although in our Queens gracious and moſt merciful Reign, you have had no Experience thereof. And it is my Fortune, firſt to be, I thank God for it, and pray unto God I may be the laſt. *Whereunto a Number of the People ſaid,* AMEN.

I muſt deſire you, good People, to bear with me. For it is not uſual with Men of my Vocation to ſpeak in ſuch an Aſſembly, and ſurrender to every Man that is not bold ſpirited alike, and eſpecially in ſuch a Place and at ſuch a time as this is. Yet if you will give me Leave, I truſt to ſpeak, as my Conſcience ſhall be diſcharged, and not one of you offended. For I would be loth to offend the leaſt that is here. And that you may the better underſtand and cary away that which I ſay, I will divide my Speech into three Parts; and I pray you take altogether with you, and do not take here and there a Piece. For if you will take it together with you, it wil pleſure you the better.

Firſt, as concerning my Offence, I come not hither to excuſe my ſelf, and my Fault. For I muſt needs confeſs, that I have had Dealing with the Queen of *Scots*, more than either my Duty, or Allegiance doth permit me. And after my firſt coming to the *Tower*, I made my Submiſſion to the Queen's Majeſty; which troubled me moſt of all: though not by ſolemne [Vow] or receiving the Communion, never to deal in it again, as I have been charged. But I promiſed her Grace in Writing, that I would never deal with the *Scottiſh* Queen. And this notwithſtanding I muſt needs confeſs, that after my Delivery out of the *Tower*, I had ſecret Conference with divers concerning the aforeſaid Queen. The which yet ſticketh in my Stomac. But what moved me to do it, God knoweth. Some may think, for fear of my Life. But a Man ſhould never fear Death. Furthermore, I muſt needs confeſs, that I conferred with divers ſuſpected Perſons. Of which ſome have been found faulty. As namely, *Rodulpho* for one, being a Stranger. Whom I never dealt with, but only except for a Recognizance, wherin I ſtood bound; which all the World knoweth. And then, I confeſs, I found him apt to attempt any Treaſon that could be deviſed, and [having] an Envy to this Commonwealth. Whereof I cannot excuſe my ſelf. For although I did not condeſcend to their Requeſt, I did not bewray and diſcloſe it, as a good and dutiful Subject ought to do.

Further, I did ſee two Letters from the Pope; the which my Men deciphered; but I did never conſent unto them. And for the Depriving of the Queen's Majeſty, and the Invaſion of the Realm, and the deſtroying of the City of *London*; it was never my Intent.

Here the Sheriff interrupted him, and ſaid, The Time now ſerved to make manifeſt his Faults, and not excuſe them, by the Impeaching of the good Name of his Peers: Who juſtly have found him guilty. Whereunto he anſwered and ſaid, Good Mr. Sheriff, I come not hither to juſtify my ſelf: but my Meaning is to clear my Peers. And therefore I deſire you Maſters, to bear me all Witneſs: and ſo report of me afterwards. Then proceding a little further in ſuch like Terms, *Chriſtopher*, one of the *Secondaries* of the Counter, interrupted him the Second Time, and ſaid, That he was condemned and judged to dy by the Order of the Law and his Peers, and that he had as Princely a Tryal as any Man had. And now the Writ was come to execute him. And therefore wiſhed him, either to ſurceaſe from ſuch Proteſtations, or elſe to hold his Peace. Whereunto he anſwered, I pray you, good Gentleman, give me leave to ſpeak, and you ſhall well perceive, that my coming, [meaning] is not to excuſe my ſelf of my Fault at all. And turning himſelf to the People he ſaid:

You ſe how I am interrupted. And therefore I think that I ſhall hardly make an evil Tale. Well, I will come to my Second Particular, which is my Conſcience and Religion. And as touching my Religion, I have been ſuſpected to be a Papiſt. I muſt confeſs, that divers of my familiar Friends, and divers of my Servants and Officers under me were Papiſts. But what Meaning I had in it, God who ſeeth above knoweth it. For my ſelf, God is my Witneſs, I have always been a Proteſtant, and never did allow of their blind and fond Ceremonies. And now before God and you all, I utterly renounce the Pope, and all Popedome. Which thing I have always don, and will do to my Life's End. And to that which is the chiefeſt Point of our Belief, I believe and truſt to be ſaved by Faith in Jeſus Chriſt only, and by none other Means. For if I did, I ſhould be greatly deceived at this Inſtant.

Laſtly, I do crave Pardon moſt humbly of the Queen's Majeſty for all mine Offences; whoſe gentle Clemency I have abundantly taſted, as well in forgiving me my Faults, as alſo granting me ſo long a time of Repentance of my bypaſt Life. And furthermore, I thank her gracious Majeſty, that it hath pleaſed her to promiſe to be good and gracious Lady to my poor and orphant Children, Which was my only Requeſt. And I beſeech Almighty God to grant her a long, proſperous and quiet Reign over you.

I could uſe a Similitude, although the Place and State of the Speakers are far unlike; yet not unmeet for this Time and Place. I did once hear in King *Edward*'s Time, Mr. *Latymer*, a good old and bleſſed Martyr, preach, that he feared great Plagues were to come upon the People for their Exactions and Contentions and Diſobedience. But contrary, I hope verily, that this Realm ſhall be bleſſed, and the State of it moſt proſperous, by reaſon of your dutiful Obedience to your Prince and her Laws. Which by my Death I pray God you may take example to do. Moſt earneſtly, I beſeech you to continue true, good and faithful Subjects to your Prince. And before all things beware of Factions, Conſpiracies and Diſobedience, as whereof Men cannot be good, as daily Experience doth teach us. And I fear me divers of you, if you might have your Wiſhes, full little do you know in what ſafety you ſhould live afterwards. Wherefore, for God's ſake beware of it.

Thus I beſeech God to grant the Queen's Majeſty long Life, to reign over you in Peace: and, if it be God's Pleſure, even to the End of the World, the which I think is not long thither. And thus I deſire you all to pray for me.

Then turning about, he kneeled down and read with a loud Voice the lth Pſalm, with two other Pſalms, [whereof one was that, beginning, *O Lord, rebuke me not in thine Anger*, &c.] And happening upon a Sentence, wherein was contained Forgiveneſs of Sins, ſuddenly he ſtarted up, ſaying, Maſters, I had forgotten one thing, which is, to ask Forgiveneſs generally. Wherefore I now forgive all the World from the Bottom of my Heart. Then kneeling down again, he made an End of his Prayers. That don, he took his Leave of all the Gentlemen that were there upon the Scaffold, uſing ſome Words in ſecret to Sir *Henry Lee*. And then he put off his Gown and Doublet. And ſtretched himſelf upwards, looking towards Heaven: and withal caſt his Arms abroad; and with ſingular Signes of Loving Affection embraced Mr. *Nowel*, bowing his Body even to the Ground with great Humility. And with him alſo he uſed ſecret Talk. Then he demanded for to ſe the Axe: and it was ſhewed unto him. Then the Executioner did aſk him Forgiveneſs, which he willingly did, and gave him Forgiveneſs. The Executioner offered him a Linnin Cloth to wind before his Eyes. He ſaid, My Fellow, I will not move; for I do not fear Death: For I hope to go ſinging into Heaven. Then without declaring any exterior Sign of inward Paſſion or Grief, by alteration of his Countenance, he meekly offered his Head upon the Block to the Executioner; and his Soul to the Mercy of Almighty God.

[NUMB. XIII.]

Mr. Dering, *and Mr.* Hansby, *the Duke of* Norfolk*'s Chaplains: Their Epiſtle to him concerning a Book of Prayers, that they had compoſed by his Command, for the Uſe of his Children.*

Illuſtriſſimo Duci, ac Dno. ipſis colendiſſimo THOMÆ *Duci* Norfolcienſi, *Salutem in Chriſto ſempiternam precantur* Edwardus Deringe *&* Edwardus Hanſbie.

QUÆ dederas ad nos mandata (Domine nobis multis nominibus colendiſſime) de precibus tuis liberis conſcribendis, ea qua potuimus fide perſecuti ſumus, atq; confecimus. Quod vero reliqui officii noſtri putamus eſſe, Deum omnis gratiæ, omniſq; miſericordiæ patrem, rogamus & quæſumus, ut quæ tibi prima conſilia dederit, veriſſima inviolatæ pietatis auguria, ea ita conſervet, foveat, enutriat, ut quæ agunt in te radices ſanctiſſimas Immortalitatis, ea fructus maturos aliquando afferant, quæ tibi propagentur & creſcant in vitam æternam. Nos vero (quod debemus, quoniam ſumus tibi & tuis meritis, & ſancta ſervitutis religione devinctiſſimi) non dubitamus te & rogare & hortari, ut quoties tibi ſubeunt hujuſmodo ſacratiſſimi profectò motus animi, eos multa commentatione & cura ſic intus verſes, ut niſi in ſenſus reconditos atq; intimos, eos aliquando repoſueris, nihil unquam, ne ad punctum quidem temporis de acerrima atq; attentiſſima cogitatione remiſſeris. Nos profactò ut te huc invitemus, ſervitutis noſtræ nomine, in id potiſſimum incumbimus. Tu, ſi obſequare, illum fructum capies, quem tuæ Celſitudini ſperamus â nobis fore ampliſſimum. Qui quantus futurus eſt, ſi integris atq; valentibus oculis nondum potes providere. MSS. Foxii.

Avoca pauliſper mentem a Conſuetudine iſtorum ſenſuum, & paucis commonebimus, quam ſint in hoc poſitæ omnes fælicitates tuæ. Non potes non memi-

niſſ

niſſe, quibus Dei Opt. Max. beneficiis ornatus es; quo in loco te poſuerit, quibus meritis auxerit; quanta animi gratia, quanta benevolentia armaverit. Omnia fere habes ſupra ætatem, ſupra Conſuetudinem, omnia innumerabilia beneficia, quomodo tandem ſuſtinebis? Quam Gratiam tuus animus capiet? Quam fruſtra remunerationem meditaberis? Annon pro tam immortalibus beneficiis te totum, ac tuam vitam debes Deo? Et quomodo exolves fidem? Aut quid retribues Domino pro omnibus quæ retribuit tibi. Hoc illud eſt (Princeps Illuſtriſſime) quod te ante monuimus. Hic fructus cogitationum tuarum, quem diximus uberrimum. Quoties tibi venit in mentem Dei; quoties precationis, pietatis, virtutis, religionis, mortalitatis tuæ, ſancti ſtudii, ſanctæq; induſtræ, vide, ut accuratius ea mediteris & cogites. Nec ante te ſinas ab eo abduci, quam te cognoveris meliorem. Ita demum erga Deum, authorem ſalutis tuæ, tam optimè de te meritum, quamvis non reipſa (eſt enim hoc ἀδύνατον,) at animo certe & voluntate, quam gratiſſimus fuiſſe indicaveris. Et erunt hæ tibi cogitationes, non honoris hujus ſeculi, id eſt, unius diei ludibria, ſed ſempiterna illius fælicitatis certiſſima teſtimonia, quibus & nunc frueris, in iſto domicilio, ad magnam & incredibilem animi tranquillitatem; & poſt hæc, cum hinc emigraveris, eadem ſacroſancta olim conſignatura eſt immortalitas.

O! te multo fæliciorem, ac infinitô amplius, quam illo verbo veteri τρὶς ϗ τετράκις, ſi ad iſtas fortunas tuas, quas habes, ampliſſimas, etiam illas adjunxeris, quas immenſa illa & infinita beavit æternitas. *Deus omnis gratiæ, qui vocavit te ad æternam ejus gloriam in Jeſu Chriſto, parumper afflictum. is te confirmet, roboret, ſtabiliat*, ut fide iſta vivas in æternum. Vale feliciter in Chriſto Jeſu. *Cantabrigiæ*, 13io. *Septembris*, 1569.

Tuæ dignitati oi. obſequio deditiſſimi,

Edwardus Deringe.

Edouardus Hanſbie.

Siquid in hiis precibus volueris immutari, ut aut longiores ſint, aut breviores, plures etiam aut pauciores, poſtquam reſcierimus, pro noſtra in Chriſto facultate, expediemus omnia.

NUMB. XIV.

Five Cauſes ſhewed againſt the Queen of Scots, Anno 1572.

Cot. Library. Julius F. 6.

I. THE Firſt, *Claim to the Crown of* England *in Poſſeſſion*; with Refuſal and Delay to remoue the ſame. Giving the Armes of *England* without Difference, in Eſcutcheons, Coat-Armes, Plate, Altar-Cloaths: Which were openly ſeen at the Triumph. Writing of the Stile of *England*, *Scotland*, *France* and *Ireland*, in Letters Patents, during her Coverture. And of her Pedegree, conveying her three Ways to the Crown, *viz.* as deſcending from the eldeſt Daughter of King *Henry* VII. Another way, from the Duke of *Somerſet*. The Third from a Daughter of *Edmond* before the Conqueſt.

II. The Second, *Seeking a Mariage with the Duke of* Norfolk: To advance that Title and Poſſeſſion. For part of the Matters whereof the Duke of *Norfolk* was indicted, arraigned and condemned. For which was alledged, in Proof ſufficient, her Advice to perform the Mariage by Force.

III. *The Procurement of the late Rebellion in the* North. By Meſſages continually to and from the Earl of *Northumberland*, ſent by *Thomas Buſſhop*, and his Son, and by *Hamlin*, *Oſwould Wilkinſon* toward the *Spaniſh* Ambaſſador: and brought to him by the Biſhop of *Roſſe*, her Ambaſſador; (to whom he was directed) to procure aid of Men and Mony for the Rebellion. The Fear ſhe had and Sorrow, when ſhe heard the Earl of *Northumberland* was taken by the

Earl of *Suſſex*, for cumbring of Friends; as ſhe wrot to the Duke of *Norfolk*.

IV. *The relieving the Rebells after they fled.* She procured 12000 Crownes from the Pope: Whereof 6000 by her Order were diſtributed. *Viz.* To the Earl of *Weſtmerland*, 2000. The Counteſs of *Northumberland*, 2000. And the Lord *Dacres*, *Norton*, *Markenfield*, and the reſt, 2000. The receiving and entertaining of the Rebells in *Scotland*, at their firſt flying, by her Friends onely.

V. *The practiſing of an Invaſion by Strangers into* England *and* Ireland; and of Rebellion in both the Realms. Her long Letter in Cipher to the Biſhop of *Roſſe*: wherein ſhe diſcourſeth her Eſtate: and ſhewing many Cauſes, not to truſt upon *England*, *Scotland*, nor *France*, reſteth at the laſt upon *Spain*. Her Opinion to ſend an expreſs Meſſenger to ſolicit the Pope, and King of *Spain*. Her Choice of *Radolphi*, the Popes ſecret Agent in *England*, The going of *Radolphi* accordingly, firſt to the Duke of *Alva*: Then to the Pope: And after to *Spain* with Inſtructions. Whereunto were privy the Duke of *Norfolk*, the *Spaniſh* Ambaſſador, and the Biſhop of *Roſſe*. The Sum of his Meſſage was to procure 10000 Men to arrive in *England*: and to joyn with the Duke and his Friends. The Port was *Harwich* in *Eſſex*, for neerneſs to *Norfolk*. *Randolpho* returned Anſwer of his Meſſage to *John* Duke of *Alva*. Who did accept the Requeſt, and proteſted to further the ſame. This *Rydolpho*, [alias, *Radolpho*, or *Randolpho*] wrot three Letters in Cipher. One to the Biſhop of *Roſſe*; one to the Duke, intituled $\overline{40}$: and one to the Lord *Lumley*, intituled $\overline{30}$: declaring the Duke's Anſwer. The Pope writ two Letters; one to the Queen of *Scots*, and one to the Duke of *N.* in Cipher, promiſing Aid. The Biſhop of *Roſſe* hath confeſſed all this, and the whole Practice, in a Letter which he ſent to the Queen of *Scots*, ſithence he was in the *Tower*. Her Practice with *Rolſton*, Sir *Thomas Stanley*, and Sir *Thomas Gerrard*, for her Eſcape by Force. In *Rolſton*'s Confeſſion of their Intent to proclaim her [and *Norfolk*] after her Eſcape, King and Queen of *England*.

NUMB. XV.

Whether it be lawful for a Proteſtant to mary with a Papiſt? *Which Queſtion was occaſioned by a Motion of a Match between the Queen and the* French *King's Brother.*

MSS. Eccleſiaſt.

THE Queſtion was by the Writer, propounded thus, *Whether it be lawful for one that profeſſeth the Goſpel*, ſuch an one I mean as do profeſs it according to the Sincerity of the Word written, *to mary with a Papiſt?* That is, ſuch an one as profeſſeth the Goſpel alſo; yet not ſincerely; *viz.* after the Maner of the Church of *Rome*, very corruptly.

[The Anſwer in this Tract is, *Negatively.*]

My Anſwer is very plain, He may not do it. If we conſider, How il a Match it is in its ſelf: And how evil it is, in reſpect of thoſe antient Formes of Idolatry. Which by the Word of God made it an unlawful thing for an *Iſraelite* to match with thoſe Heathens that dwelt among them.

How evil it is in its ſelf, he proved from that one Place, *Gen.* iii. That God did put perpetual Enmity between the Seed of the Woman, and the Seed of the Serpent, *&c.* So many as profeſs Popery are to be accounted of the Seed of the Serpent. And out of other Places, then by him alledged (wherein God forbad *Iſrael* to mary or have any Converſe with the Heathen People) thus, ſaid he, we may reaſon againſt whom this Decree of God doth ſo flatly oppoſe, with thoſe we may not have ſo ſpecial Friendſhip, as to couple our ſelves in Mariage with them, *&c.*

This Tract endeth thus. I am not adviſed of any Objections that are worthy the anſwering. As for that which is commonly ſaid, that they are Chriſtians by common Profeſſion: and that they are much better than thoſe other Idolatrous People, [*i. e.* the Heathen Nations.] And therefore that it ſhould ſeem, that they are leſs dangerous in this Matter: Both theſe Points being the Subſtance of the Treaty it ſelf, are already ſufficiently anſwered. So I for my part am fully reſolved, that it is directly by the Scripture forbidden, that any that profeſſeth Religion according to the Word of God, ſhould mary with any that profeſſeth the ſame after the maner of the Church of *Rome*, being ſo corrupt, as in theſe Days of ours we find it to be.

This ſeems to be done by *Thomas Cartwright*.

NUMB. XVI.

A Tract of the Lawfulneſs of marying with a Papiſt.

MSS. ubi ſuprà.

THIS Writer undertakes to anſwer the Objections of thoſe that aſſerted the Unlawfulneſs thereof. And firſt he anſwereth thoſe Places of Scripture that were alledged for it. As that of *Abraham* againſt the Marriage of *Iſaac* his Son to the *Canaanites*, Gen. xxiv. And of *Iſaac* for the Mariage of *Jacob* his Son, againſt taking a Wife of the Daughters of *Canaan*, Gen. xxviii. And that Aſſertion of the Sons of *Jacob* to *Hemor*, that it was not lawful to match their Siſter with the Uncircumſed, *Gen.* xxxiv. And that peculiar Law given by God to the *Iſraelites*, not to mingle with the Heathen, *Exod.* xxiii. And laſtly, It was urged for this Purpoſe, how unhappy ſuch Mariages have often proved: as Tokens of God's being offended therewith.

The Diſcourſe in Anſwer is ſomewhat long. Towards the End the Anſwerer argueth thus:

To fear, or hope, to perſuade or diſſuade by regard of bad or evil Succeſſes of former Mariages, is fallible and deceitful. As if one ſhould uſe this Induction, Divers of their Anceſtors maried in *Spain*, *Germany*, *Italy* and *France*; and had ill Succeſs. Therefore beware, how you match there. A plain Mariner's Anſwer to a Juſtice of Peace in *Kent* may aptly be turned over to ſuch Opponents. The Juſtice meeting him in the Highway, demanded, what he was? He anſwered, A Mariner, miraculouſly delivered of Shipwrack; the Son of a Mariner; the Son alſo of a Mariner. And added, That both his Father and Grandfather had both periſhed in the Sea. What a mad Fellow, quoth the Juſtice, art thou, that canſt not be warned, but wilt alſo go to the Sea. I pray you, Sir, quoth the Mariner, What is become of your Father, and Grandfather? Live they? No, quoth the Gentleman; they dyed both in their Beds. The Mariner anſwered, Then, Sir, if I were as you, I would no more come in Bed.

The firſt ſeven Husbands of *Sarah*, young *Tobias*'s Wife, were murthered one after another, by a Devil; which, as the Bruit ran, poſſeſt her. Therefore Friends uſed that manner of Argument before recited to diſſuade the Mariage. Nevertheleſs *Tobias* ſhut his Ears to Man, and openeth his Heart to God. And never any Mariage ſucceded better.

What *Iſraelite* durſt imagine, that of *Ruth* and *Thamar*, both Heathens, their Meſſiah ſhould deſcend?

Many Mariages made by Man are like to an old Anthem, beginning with *Chriſt*, and ending with *Barabbas*. It grieveth me to rehearſe one thing, albeit in public Notice too true, (but it ſhall be ſpoken to the Condemnation of the Profeſſors, and not of the Profeſſion.) A Man may find out within this Realm as many Repentances and wilful Divorces (without public Order) of Proteſtant Matches, as of any other. God amend it. For it was that, and Fornication, (for which 24000 periſhed in one Day) that portend Plagues to us; and not lawful Mariages.

It is a Preſumption intolerable and unpardonable, in the Cenſure of Matrimonial Matches, to ſeem wiſer than the Holy Ghoſt. For where they are contracted with unfeigned Love, joyned with devout Prayer; with a Hope and Deſire to win the unbelieving Part to the Religion (an evident Fruit of a good Faith) the Office of a Chriſtian Friend ſhall be rather to ſay to the Man, if he be a Brother, *O Man, what knoweſt thou, if thou ſhalt ſave this Woman?* And if ſhe be a Siſter, *O Woman, what knoweſt thou, if thou ſhalt ſave this Man?* than to ſlander and condemn it. This Doctrine is out of Holy Writ.

Another both out of the ſame, and out of all other Stories from the Beginning to this Day, I will deliver by diligent Obſervation, that where the Wife is a Siſter, there is leſs Peril of her Revolt, and more Hope of the Husband's Converſion than the contrary. For as every Wife retaineth ſtill a natural Kind of *Rhetoric* and Inſinuation, from her Mother *Eve*, towards her Husband; ſo every Husband abideth firm in the old Credulity of his Father *Adam* towards his Wiſe.

I conclude, that at Mariages in Form beforeſaid made, by the Words of the Angel to *Tobias*, the Devil hath no Power to be preſent. And where Chriſt is a Gueſt, there is Feare of nothing: All is honorable and complete.

NUMB. XVII.

Whether a Proteſtant Prince may tolerate Maſs. *Both the Argument, and the Anſwer.*

MSS. Grindal. *Ep.* Lond.

IT is againſt the Law of God. It is not to be doubted, but that the Uſage of the private Popiſh Maſs, (wherein the Uſe of the Sacrament is turned to a Sacrifice for Sins, and Interceſſion is made to Saints, with other things derogatory to this firſt Inſtitution of Chriſt) is to be rooted out of the Church, as a great Evil. Whereupon this followeth, that as it is evil to continue it, ſo it is not good to ſuffer it to be uſed, where it is not. And according to the Rule of the Civil Law, *Agentes & Conſentientes pari pœna plectuntur.* And altho' ſuch things that be ſometimes evil, and ſometimes may be good, are thus ſuffered, where the End is either good, or intended for good: yet where a thing is merely evil of it ſelf, it is a Rule, *Non eſt faciendum malum, ut inde veniat bonum.*

The Anſwer hereunto.

IF a Man that alloweth the Maſs to be good, and one that doth think it to be indifferent; (that is to ſay, good, where there is a good Intent in the Sayer or Hearer, and evil where there is an evil) ſhould make Anſwer hereunto, many things would be alledged for the Toleration thereof at the leaſt, * *howſoever the Reaſons might appear to tend to the Allowance thereof.* But ſeing the Maſs, as the *Roman* Church now abuſeth it, cannot by Scriptures be defended, it muſt be conſidered, not whether it be evil, but whether a good Chriſtian may permit another Chriſtian that believeth the Maſs to be the Service of Almighty God, and not to contain any Offence againſt God, to uſe to himſelf, with this Meaning, that the Party may alſo be inſtructed in time coming, to underſtand the Error thereof. For which purpoſe it is good to uſe ſome Examples of like Natrue; how they have been permitted by Chriſt himſelf, and his Apoſtles.

* *Added by Secretary* Cecil.

For whether it will ſerve or no for any Argument, that the Prince here ſuffereth the Ambaſſadors of *France* and *Spain* to uſe the Maſs: And as in other Princes Countries of the *Roman* Religion, the Proteſtants which do condemn the Maſs, are ſuffered to uſe their own Religion, and a partaking, in their own Formes, of Sacraments; it may be doubted: becauſe it is an Argument to eſtabliſh Man's Conſcience, to follow no Examples, but ſuch as are contained in the Scriptures.

Luke vii. Therefore theſe few out of the Scripture ſhall ſuffice. Chriſt himſelf kept company and dined with them, who eſteemed their own Traditions more than the Commandments of God. Chriſt alſo was ſo often in the Company of Sinners, Chap. xvii. as he was called a *Samaritane*. And yet the *Samaritanes* were not of the *Jews* Religion.

The Meats which the Infidels dedicated to Idols, (whereof St. *Paul* thus writeth, *Quæ immolant, Dæmoniis immolant, non Deo*) was permitted to the Chriſtians that lived among the *Corinthians*, with Safety of Conſcience. As appeareth 1 Cor. x. Chap. x. *Corinth.* prima, in this Sort: *Quod ſiquis Infidelium vos vocat, & vultis ire, quicquid apponitur vobis, edite, nihil interrogantes propter Conſcientiam.* Whereby alſo appeareth, that Chriſtians were not prohibited the converſing with Infidels.

Secondly, It is certain that Chriſt by his Authority confirmed the New Teſtament, and aboliſhed the Old; as St. *Paul* writeth to the *Hebrews*: *Hoc, quod dicit* Novum *antiquavit prius.* And the Uſe thereof was not the Service of God. And if the *Jews* took it to be ſtill as needful, as the Papiſts now do the Maſs, nevertheleſs St. *Paul*, &c.

And here this Paper ends abruptly.

NUMB. XVIII.

Another Diſcourſe upon the ſame Argument.

MSS. Burghlian. IF the Meat which was of the Infidels dedicated to Idols, might be uſed, and ſuffered of the Chriſtian *Corinthians* with a ſafe Conſcience; then the Maſs which the *Papiſts* uſe may be now uſed and ſuffered of the right Chriſtians with a ſafe Conſcienee. But the Meat dedicated by the Infidels unto Idols might be uſed and ſuffered of the Chriſtian *Corinthians* with a ſafe Conſcience: *Ergo*, the Papiſtical Maſs may be now uſed and ſuffered of the right Chriſtians with a ſafe Conſcience.

The *Minor* is proved from the 2 *Cor.* x. *Siquis Infidelium vos vocat*, &c. *And ye are minded to go, eat whatſoever is ſet before you, asking no Queſtion for Conſcience ſake.*

Here we be taught two Leſſons. Firſt, That that which is offered to Idols is not unlawful by it ſelf, but in that it is offered to the Devil, and not unto God. The Second, That tho' it be offered unto the Devil, and not to God, and ſo moſt wicked; yet for all that, this abhominable Abuſe and Idolatry mar not the Liberty and the Indifference of the Meat, ſo ungodly abuſed, but that it may always be eaten lawfully, where no Offence is given to the Weak. Whereupon we may wel gather, that the wicked Abuſe of the Maſs taketh not away the free and indifferent uſing of the ſame without the Abuſe.

Chriſt by his Death confirmed the New Teſtament; and ſo the Old was no longer his Teſtament. And *Paul* ſaith, *Hebr.* viii. *Quod dicit Novum, antiquavit prius.* Nor the Service thereof was no longer God's Service; nor the uſing thereof was no longer profitable: nor was it no more to be uſed for Religion and God's Honour, than the Maſs, or any thing deviſed by Man. And yet notwithſtanding all this, the *Jews* ſtill accounted it ſo needful, that they thought they could not be ſaved without it, nor pleaſe God without it. And *Paul* knew all this to be true, and yet he ſuffered *Timothy* to be circumciſed; he kept himſelf the Feaſt of Pentecoſt at *Jeruſalem*: he went into the Temple: he cleanſed himſelf: he vowed: he ſhaved his Head with the *Jews*. He was, as himſelf writeth of himſelf, *Judæis factus tanquam Judæus.* And commanded, that none ſhould condemn the *Jews*, which for Conſcience and Religion durſt not eat that that was forbidden by the aboliſhed Law of *Moſes*. Nor would not for Devotion break the Holy Days commanded by the ſame Law.

How then can we rightly condemn them, which for Ignorance uſe the Maſs with ſuch Holineſs and Opinion, as the Papiſts? For as they judge it neceſſary for Salvation, and for worſhiping of God, ſo did the *Jews* judge the aboliſhed Law of *Moſes* to be. And as the Maſs is but the Ordinance of Man, no more was the *Levitical* and Ceremonial Law, being before taken away by Chriſt. And afterwards uſed was, I ſay, not God's Law, but Man's mere Ordinance, *&c.* And therefore as the ſuperſtitious Uſers of the aboliſhed Law of *Moſes* were born withal, ſo ought we to do with the ſuperſtitious Uſers of the Maſs. For where like Cauſe of bearing is given, there we ought to bear alike.

NUMB. XIX.

An Extract out of the Admonition to the Parliament: *Containing ſuch ſlanderous and unſeemly Termes, as there, by the Authors thereof againſt the Orders of the Church of* England, *and the State of the Realm, that now is, are uttered.*

Out of the Preface to the Admonition.

WEE mean the Lordly Lords, Archbiſhops, Biſhops, Suffragans, Deans, Doctors, Archdeacons, Chancellors, and the reſt of that proud Generation · Whoſe Kingdom muſt down; hold they never ſo hard. Becauſe their tyrannous Lordſhips cannot ſtand with Chriſt his Kingdom. *MSS.* Guil. Petit. *Armig. Folio* 1. *Pag. Line* 11.

Ungraciouſly, cruelly, and Pope-like, they take upon them to beat them: And that for their own childiſh Articles: being for the moſt part againſt the manifeſt Truth of God. *L.* 21.

Their Rigor hath too plainly appeared ever ſince their wicked Reign. *L.* 25.

That one Part being Proud, Pontifical and Tyrannous. *L. ult.*

Out of the Admonition.

WEE in *England* are ſo far from having a Church right Reformed, according to the Preſcript of God's Word, that as yet we are not come to the outward Face of the ſame. *F.* 1. *p.* 2. *l.* 1.

Beſides, that ridiculous, and (as they uſe it to their own Creatures) blaſphemous Saying, *Receive yee the Holy Ghoſt.* *F.*4. *p.* 1. *l.* 17.

Now they muſt be diſcovered from others by Popiſh and Antichriſtian Apparel, as Cap, Gown, Tippet. ——— Now Princes Pleſures, Mens Devices, Popiſh Ceremonies, and Antichriſtian Rites in public Pulpits are defended. *L.* 31. *P.* 2. *l.* 21.

Remove Homilies, Articles, Injunctions, a preſcript Order of Service, made out of the Maſs-Book. Take away the Lordſhip, the Loitering, the Pomps, the Idlenes and Livings of the Biſhops. *F.* 5. *p.* 1. *l.* 16.

If he come not at the Whiſtle of him, who hath by God's Word no Authority to call: We mean Chancellors, Officialls, Doctors, and all that Rabble. *F.* 7. *p.* 2. *l.* 15.

Out of the Treatiſe following, called, A View of Popiſh Devices.

WEE muſt needs ſay, that this Book, *The Communion Book*, is an unperfect Book, culled and picked out of that Popiſh Dunghil, the Maſs-Book, full of all Abhomination. *F.* 9. *p.* 2. *l.* 18

Wherewith we juſtly find Fault. And they too contemptuouſly, for the Love of their Livings maintain, ſmelling of their old Popiſh Prieſthood, *&c.* Meaning the Biſhops. But drawn they are and ſhew their own *F.* 10. *p.* 1. *l.* 12. *P.* 2. *l. ult.*

Shame, to ſtrive ſo eagerly to defend their Doings, that they will not only acknowledge their Imperfections, but will enforce other Men to allow them.

F. 14. p. 1. l. 6. The Queen's Chapel and Cathedral Churches muſt be Patroons and Preſidents to the People, of all Superſtitions: Thruſt away moſt ſacrilegiouſly that Order which Chriſt hath left to his Church, *&c.* They ſhew, they hold the Doctrine with us, but in Unrighteouſneſs, with an outward ſhew of Godlineſs, but having denyed the Power thereof: Entring not in by Chriſt, but by a Popiſh and unlawful Vocation. *L.* 15. As the Names of Archbiſhops, Archdeacons, Lord Biſhops, Chancellors, *&c.* are drawn out of the Popes Shop, together with their Offices; ſo the Government which they uſe by the Law of the Pope, which is the Canon Law, is Antichriſtian and Deviliſh, and contrary to the Scriptures. *P.* 2. *l.* 10. Lord Biſhops, their Suffragans, Archdeacons, Chancellors, Officials, Proctors, Doctors, and ſuch ravening Rablers.

F. 15. p. 2. l. 5. The Archbiſhops Court, or that filthy Quavemire, and poiſoned Plaſh, of all the Abominations that do infect the whole Realm. *L.* 29. This petty Pope Primate, and Metropolitan of all *England.*

F. 16. p. 1. l. 32. If they all ſhould perhaps ſee this Writing, they would be as angry as Waſps, and ſting like Hornets. Three of them would be enough to ſting a Man to Death. For why? They are High Commiſſioners. *P.* 2. *l.* 5. They take upon them blaſphemiouſly to ſay, *Receive the Holy Ghoſt.*

F. ult. l. 3. That this Reign of Antichriſt may be turned out headlong from among us.

The View of that Church that the Authors of the late publiſhed Admonition, *would have planted within this Realm: Containing ſuch Poſitions as they hold againſt the State of the ſaid Church, as it is now.*

Out of the Firſt Treatice, named, An Admonition to the Parlament.

F. 3. p. 2. l. 1. Firſt, They hold and affirm, that we in *England* are not yet come to the outward Face of a Church, agreable to God's Word. *L. ult.* They will have the Miniſters to be called, choſen, allowed and placed by the People.

F. 4. p. 1. l. 7. They will have none made Miniſter, but the Miniſter of ſome one certain Church or Pariſh. *L.* 9. They hold, that a Biſhop at no hand hath Authority to ordain Miniſters. *L.* 17. They ſay, For a Biſhop to ſay to a Miniſter, *Receive the Holy Ghoſt*, is blaſphemous and ridiculous. *L.* 28. They will have the Miniſters at their own Pleſure to preach without Licence. *L.* 31. They will have the Miniſters diſcerned from others by no kind of Apparel. And the Apparel appointed they term *Antichriſtian*; and the Apparel appointed by the Prince, Diſobedience againſt the Prince.

F. 4. p. 2. l. 1. They will have all Archbiſhops, Biſhops, Archdeacons, Chancellors, and all other Eccleſiaſtical Officers, together with their Titles, Juriſdictions, Courts and Livings, clean taken away, and utterly with ſpeed removed. *L.* 9. They will not have the Miniſter tyed, as they term it, to any Form of Prayer, invented by Man; but as the Spirit moveth them, ſo to make their Prayers. And therefore they will be bound to no preſcript Order of Prayers: So *L.* 12. will they have the Book of Common Prayer clean taken away.

F. 5. l. 16. The Book of Common Prayer they ſay, containeth a great Number of Things contrary to God's Word; that it is patched for the moſt Part out of the Popes *Portuiſe*; that it is an imperfect Book, culled and picked out of the Popiſh Dunghil, the Maſs-Book, full of all Abominations.

F. 9. p. 2. l. 18. They will have all Advouſons, Patronages, Impropriations, and Biſhops Authority in ordaining of the Miniſters, to be removed.

F. 4. l. ult. They will have the Court of Faculties plucked down, and utterly overthrown, without hope of Reſtitution. *L.* 15. They will have no *Homilies* read in the Church. *L.* 16. They will have no Articles nor Injunctions ſet out, nor uſed. *L.* 31. They will have the Sacrament in no wiſe miniſtred in a Houſe. *L.* 18. They will have the Word in no wiſe read, but preached onely *P.* 2. *l.* 17. They will not have the Epiſtle nor Goſpel read; and whatſoever is ſaid before, they utterly miſlike, and call it a Popiſh *Introite*. *L.* 2. They cannot abide to have the *Creed* read at the Communion. *L.* 19. They will have the Communion received at the Table ſitting, without further Reverence. Kneeling, they ſay, is utterly unlawful. *L.* 11. They pick a Quarrel, that the Miniſter in delivering the Sacrament, ſaith, *Take thou, Eat thou.* He ſhould ſay as Chriſt ſaid (ſay they) *Take yee, Eat yee.* *L.* 14. They miſlike of theſe Words, *The Body of our Lord Jeſus Chriſt, which was given to preſerve thy Body and Soul into everlaſting Life.* *L.* 15. They miſlike of *Gloria in Excelſis.* *L.* 12. They will not have one Word or Circumſtance more than Chriſt uſed.

F.6. *p.*1. *l.*12. They will have no Papiſt, neither with his Will, nor conſtained, to receive the Communion. *L.* 16. They will have no Godfathers nor Godmothers.

F.7. *p.* 1. *l.* 6. They will have all Miniſters equal. *L.* 12. They miſlike of Collectors for the Poor.

F. 8. *in fine.* They ſay, there may yet a more perfect Form and Order of a Church reformed, be drawn. That this is but an Entrance to a further Matter; promiſing that they will yet go further therein.

Out of a Second Treatiſe, called, A View of the Popiſh Abuſes yet remaining.

F. 9. *l.* 29. They find fault and miſlike of the Daily Service, and call it in *Mockery, A Reading Service.*

F.10.*p.*1.*l.*18. They hold Opinion, that becauſe the Miniſtry is an Office of Preaching, the Miniſter muſt not in any wiſe read. *L.* 21. They cavil at the delivering of the Bible to the Miniſter by the Biſhop. And they hold this Opinion withal, that when the Miniſter is once licenſed to preach, he may not be reſtrained. And therefore do miſlike of renewing of Licenſes. *L.* 33. Reading of Service or Homilies in the Church, they ſay, is as evil, as playing upon a Stage, or worſe too.

F.11.*p.*1.*l.*19. They will have no Holydays at all, but only the *Sunday*. They will have no Remembrance of Saints not ſo much as in any Prayer mention to be made of them. *P.* 2. *L.* 7. They can in no wiſe abide, that they ſhould be called *Prieſts:* And withal do hold this Poſition, that they never read in the Scriptures of the New Teſtament this Word *Prieſt*, as touching Office, taken in good part. *L.* 28. They ſay, that the Prieſt may not miniſter the Communion to three or four; and think it unlawful for the ſick Man to receive the Communion with the Miniſter, and one more. The Reaſon whereof they alledge to be this; for that Chriſt ſaid to his Diſciples, *Take yee, Drink yee.*

F.12.*p.*1.*l.*17. They cavil at theſe Words, uſed in Baptiſm, That *Jeſus* Chriſt did ſanctify the Floud *Jordan*, and all other Waters, to the myſtical Waſhing away of Sin; as tho' we ſhould attribute that to the Sign, which is proper to the Word of God in the Bloud of Chriſt; and that Virtue were in the Water to waſh away Sin. *P.* 2. *L.* 10. Touching Mariage, they miſlike the Mariage Ring. They are angry with the taking of it up, and laying it down. They will not have the Trinity named therein. They ſay, we make the Man to make an Idol of his Wife, becauſe he ſaith, *With this Ring I thee wedd, with my Body I thee worſhip,* &c. *L.* 21. They will in no wiſe have the Wedded Perſons receive the Communion; becauſe in the Popiſh Times they were then wont to have a Maſs. *L.* 30. Our *Confirmation* they miſlike; and call it Superſtitious, Popiſh, and Peeviſh.

F.19. *l.* 1. *p.* 1. Touching *Burial* of the Dead, they will have no Preſcript Service for it: They will have any Man indifferently to bury the Dead; and not to be tyed to the Miniſter. They miſlike of this Prayer then uſed, *That Wee with this our Brother, and all other departed in the true Faith of thy holy Name, may have our perfect Conſummation and Bliſs, both in Body and Soul.* They will have no Sermons at Burialls; becauſe they are put in place of *Trentalls:* Not ſo much as the Lying of the Coarſe; the Place of Burial; the fetching to Church; the meeting of the Miniſter, *&c.* but they cavil at.

F.13.*p.*1.*l.*22. They will in no wiſe have Women purifyed. They call it *Jewiſh*. They are in hand with their Lying-in; and find fault with their coming to Church. They like not, that a white Sheet ſhould be caſt over their Beds; that they ſhould wear a Vail over their Heads: As tho', ſay they, ſhe were aſhamed of ſome Folly. *P.* 2. *l.* . They find fault with ſaying of the Pſalm, *I have lifted up mine Eyes*, &c. *L.* 4. They miſlike, that we pray in the Litany, that all Men may be ſaved. *L.* 5. They miſlike, that we pray to be delivered from Thundring and Lightning: becauſe when we ſo pray oftentimes no Danger is nigh.

F. 13. *p.* 2. *l.* 7. They find fault with the ſinging of ***Benedictus***, ***Nunc dimittis***, and ***Magnificat***, in the Common Prayer; and call it prophaning of the Holy Scriptures. *L.* 13. In all our Order of Service, they ſay, there is no Edifying, but Confuſion. The ſaying of the Pſalmes interchangeably, they call toſſing of Teniſe Balls.

F. 14. *p.* 1. *l.* 18. The Regiment of the Church, they called, Antichriſtian and Deviliſh; and ſay, that they may as ſafely ſubſcribe to allow the Dominion of the Pope over us, as to ſubſcribe to it. *P.* 2. *L.* 14. They will have every Miniſter to have full Juriſdiction in his own Pariſh. *L.* 28. They hold, that the Miniſters at this Day enter not in by Chriſt, but by a Popiſh and unlawful Vocation. *L.* 28. They hold, that it is unlawful for one Man to preach in another Man's Cure; nor any Man to preach out of his own Cure.

F. 15. *p.* 1. *l.* 13. They would have all Cathedral Churches pulled down, with Deans, Prebendaries, *&c.* to be clean taken away; and call them the Dens of loitering Lubbers, *&c.*

F. 18. in fine. The State of the Church at this Day they call, *The Reign of Antichriſt.*

[NUMB. XIX.]

Field *and* Wilcox *from* Newgate *to the Lord Treaſurer: for their Liberty: Caſt into Priſon for a Book of Reformation, written by them, preſented to the Parliament.*

MSS. Burghlian. *pen. me.* INſignis Benevolentia, quâ omnes pios complecteris, (Honoratiſſime Vir) nos jam in carcere miſerè devinctos, ad ſcribendum ſummâ cum fiduciâ, & Libertatis noſtræ potiundæ, & Veritatis propagandæ, impulit. Scimus nos, quàm variis hominum iniquorum dictis apud Proceres jactari cauſam noſtram, quamvis juſtam, maledictis eorum ſcindi, & Veritatem Dei (quod omnium maximè horrendum eſt) malè apud multos audire. Ac Veritas, cum non quærit angulos, pro ſeipsâ loquatur, & innocentiam noſtram, & Cauſæ æquitatem tibi commendet, obſecramus aſſiduè, obteſtamur ſubmiſsè, & rogamus enixè.

Scripſimus nuper quidem Librum juſtum horrendorum Abuſuum reformationem poſtulantem, iis animis, ut Religio ſincera, à Papiſticis ſuperſtitionibus immunis, à totius Regni calatis Comitiis (Regia Majeſtate id approbante) redderetur. Nihil tentavimus per noſmetipſos vel corrigere, vel immutare, ſed omnia ad judicia eorum, prout tanta res poſtularet, retulimus. Hinc inde ſperantes, ut Pacem Eccleſiarum, & reconciliationem fratrum, jamdiu de hiſce (proh! dolor) nimis infeliciter litigantium, reſtituendam.

Hac enim Hierarchiâ Eccleſiaſticâ à Verbo Divino haud conſentiente, Eccleſiæ unitatem vidimus ſcindi, turbas quotidiè inter pios excitari, & Pacem illam ſuaviſſimam (quæ inter Fratres, unam eandémq; Religionem profitentes eſſet arctiſſima) peſſundari: Ut interim taceamus bonarum Literarum contemptum, ſincerioris religionis corruptionem, Miniſterij Depravationem, & vitiorum incrementum, & alia hujuſcemodi.

Itaq; ad ſcribendum, & Cauſæ æquitate, & ſpe horum omnium emendationis allecti, accingimur. De Abuſibus illis à nobis nominatim taxatis, (cum omnes exteræ Eccleſiæ purioris Reformationis, & eruditione clarorum virorum ſcripta unanimiter, & prædicant, & agnoſcunt teterrimos eſſe) non eſt quod nunc dicamus, niſi ut te (Illuſtriſſime Vir) quàm humillimè ſupplicemus, ut in reformatione promovendâ, quantus, quantus es, incumbas.

Interim de nobis quæſumus, ut ſuſpicionem omnem ſiniſtram, ſiquam conceperis, deponas: & potius de Libertate noſtrâ ſic cogitas, ut tuâ ope & induſtriâ, Regia Majeſtas, erga omnes benefica, fiat etiam erga nos benevola. Quorum animus, fides, obedientia, & erga illius Majeſtatem obſervantia ſumma, non ſolummodò voce noſtrâ, ſæpe ſit publicè omnibus teſtata, verum etiam privatim fidelibus multis ſatis explorata.

Itaq; moveat te in noſtrum bonum & commodum, Cauſæ noſtræ æquitas, miſeriarum noſtrarum turba, uxorum & liberorum inedia, amicorum petitio humillima, & omnium fideliſſimorum incredibilis dolor, & queremonia, noſtra deniq; in Regiam Majeſtatem, in te, & in omnem Magiſtratum pia & propenſa obſervantia. Sic ſperamus fore, ut in priſtinam libertatem, quæ jam ſummo jure, noſtro malo eripitur, reſtituetur. Deus Opt. Max. finem imponat his rixis, det regno Pacem, paci Regina ELIZABETHA. Ut diu piè & feliciter vivat, hic & in æternum. Amen. E *novâ Portâ*, 3io Septembris, 1572.

Tui Honoris ſtudioſiſſimi

Jo. Fieldus,
Tho. Wilcocks.

NUMB. XX.

The Lord Treaſurer Burghley *to Mr.* Dering. *Who had excited him to reſtore Mr.* Cartwright; *and accuſed him ſomewhat rudely of his Want of Religion.*

MSS. Burghlian *penes me.*

MR. *Dering*, ſince I received from you, in a Piece of Paper, a biting Letter, pretended, (as by the Beginning of a few of your Lines appeareth) for Mr. *Cartwright*, whoſe Name you reiterate, for that you will me not to be in Heat at the Memory of his Name; I have been in doubt, whether I ſhould, either for waſting of my Time, or for nouriſhing of your Humour, make you any Anſwer by Letter: But I have yielded, as you ſee.

As for ſo much as concerneth Mr. *Cartwright*, I anſwer you *ſine excandeſcentia*, (which is your Term) that *quo poſſum Candore Reditus ejus erit mihi gratus: eiq; optimè cupio & opto.* But as for the reading of a public Lecture in *Cambridge*, I can promiſe nothing of my ſelf. For therein I know no Power that I have. I know very well it is my Duty to further all good Learning and Quietneſs in that Univerſity; that undecent Contentions be excluded from thence.

The reſt of your Pamphlet or Letter, (worſe I will not name it) containeth divers Ejaculations againſt me. As one, that if I were ſo void of Knowledge or Godlineſs, as your Words make me, I ſhould be aſhamed to live in the Place where I do. But moſt of all, I might be reputed a Pagan, without Senſe or Knowledge of my God. But what I am indeed, God onely knoweth firſt, and ſecondarily my ſelf: Who am, as you may be, for your ſelf, partial. And therefore, except it may pleaſe God to direct good Men to think better of me, than you do, I ſhall not be in danger of any Vain-glory. If I ſhall flatly deny your Pronuntiations of me, and ſay they are not true, or that you do erre, yet I may be Licenſed ſo to ſay: I pray you, do not by Recrimination charge me, and ſay, that I juſtify my ſelf. Indeed to the contrary of your hard Speeches, through God's Goodneſs I do affirm, that I have not to my knowledge conceived or held *Obſtinata Conſilia.* I ſay alſo, by the Goodneſs of the ſame my good God, through good Erudition in my young Years, I have beheld the Goſpel, or Evangely of Chriſt, that Son of God, not *Eminus per multos jam annos*, as you write; but in very deed with ſuch inward Feeling of God's Mercy by Jeſus Chriſt, reveled to me in his Goſpel, and confirmed to me by his Sacraments, as I truſt I may ſay with the Church, *Pater noſter, ſanctificetur nomen tuum.* And though I am made of worldly Elements, as other Creatures are;

and thereby, while I live in this Tabernacle, ſubject to Sin and Infirmityes; ſo as I may not glory of any Perfection, wherein others think themſelves to excel their Brethren: Yet I will confidently uſe St. *Paul*'s Speech, *Non erubeſco Evangelium* [*i. e.* I am not aſhamed of the Goſpel.] And why? *Virtus enim Dei eſt in ſalutem omni credenti* [*i. e.* For it is the Power of God to Salvation to every one that believeth.]

And as you pronounce hardly of me in taxing my Religion; ſo ſurely, yielding to you the Uſe of your Calumniation, or uncharitable Reprehenſion, to procede of juſt Cauſe, which I utterly deny to you, and all your Bolſterers, if any you have in your Licentious Liberty of writing what you liſt, I might bear with the reſt, when you write *Tanquam è ſublimi ſpeculatorio,* [*i. e.* as from a high Watch Tower] That *Non magni facis, ſive te commendem, ſive vituperem; ſive tuis rebus & fortunis conſulam, ſive me habeas tibi pertinaciter offerſum.* [*i. e.* That you do not much care whether I commend or diſpraiſe you, whether I have a regard for your Good and Benefit, or whether I am greatly offended with you or no.] Indeed you may eſteem me leſs than thus, if I be ſo far off the Knowledge of the Goſpel, as you make me. And yet if I were in ſome great Fault, except you will add your Fault to mine, you are taught by St. *Paul* thus, *Si præoccupatus fuerit homo in aliquo delicto, Vos qui ſpirituales eſtis, inſtitutite hujuſmodi in ſpiritu Lenitatis: Conſiderantes Voſipſos.* [*i. e.* If a Man be overtaken in ſome fault, yee which are ſpiritual, inſtruct ſuch an one in the Spirit of Meekneſs; conſidering your ſelves.] But if you will change this maner of Authority to enter into Judgment of your Brother's Faith and Religion, I muſt ſay to you, as St. *Paul* ſaid to the *Corinthians*, *Qui me judicat Deus eſt* [*i. e.* He that judgeth me is God.] And as in the Epiſtle to the *Romans*, *Tu autem quis quot judicas ſervum alterius? Aut in qua re ſpernis fratrem tuum?* [*i. e.* Who art thou that judgeſt another Man's Servant? Or wherein doſt thou deſpiſe thy Brother?]

And yet by this my Writing, you may not gather, that I may miſlike brotherly Erudition, or Reprehenſion. For I thank God, I can well ſay, *Iniquitatem meam annuntiabo, & cogitabo diu, pro peccato meo,* [*i. e.* I will declare my Iniquity, and be ſorry for my Sin.] as the *Pſalmiſt* teacheth me. And I cannot forget that which is often repeated out of St. *John*'s Epiſtle, *Si dixerimus, quia peccatum non habemus, ipſi nos ſeducimus,* &c. [*i. e.* If we ſhall ſay we have not Sin, we deceive our ſelves, *&c.*] And ſo ſurely in your Office, Profeſſing, Preaching or Reading, I eſteem you, as having Authority. And therein St. *Paul* doth teach you in his Epiſtle, *Ad Theſſalonicenſes, Rogamus autem vos, Fratres, inquietos corripite, puſillanimos conſolamini, infirmos ſuſcipite; Patientes eſtote erga omnes.* [*i. e.* Rebuke the Unquiet, comfort the feeble-minded, receive the weak, be patient towards all.] In which fatherly Sentence, having four κῶλα or *Commata*, there is but one that maketh you a Maſter Corrector: and that is, *Inquietos corripite.* The other three move you to favourable Compaſſion and Inſtruction.

And now to end, leſt you may think me too copious in citing of Scripture to you, I may remember you ſomewhat of my Years, or of mine old Service in the Common Weal. And then I truſt hereafter, until I be very obſtinate, as partly you note me, you will alſo remember St. *Paul* to *Timothy*, *Seniorem nè increpaveris, ſed obſecra, ut patrem; Juvenes, ut fratres,* &c. [i. e. Rebuke not an Elder, but intreat him, as a Father, the Younger, as Brethren, *&c.*] And ſo wiſhing to my ſelf that which you judge that I do lack; and to your ſelf all that which you ſeem to have. And what you have, for the Charity I bear you, I heartily wiſh you more, than by your Behaviour you ſeem to have. And both of us to require of God, *Qui eſt* καρδιογνώστης [*i. e.* Who is the Knower of Hearts] to plant in our Hearts true Fear of him, and to tranſplant out of our Hearts all Seeds or Roots of Vain-glory; directing you in all your Contemplations and Teachings, and me in my Cares and public Labours, to the Glory of his Son Jeſus Chriſt. *Apr.* 3. 1572.

Non alta ſapientes, ſed humiliter conſentientes. Rom. 12.

Yours to be taught, but not to be condemned,

W. B.

NUMB.

NUMB. XXI.

Mr. Edward Dering, *the Puritan, to the Lord* Burghley: *Juſtifying of a former Letter, wherein he had made ſome ſevere Reflexions upon that Nobleman.*

GRATIA, Miſericordia, Pax. Multi ſunt anni (*Burleie* colendiſſime Domine) ex quo tam adverſa valetudine utor, ut non rarò putaverim mihi ferè imminere ultimum hujus lucis diem. Nuper vero ſic mihi ſunt fractæ, aut potius excuſſæ vires, ut multos dies viderim, in quibus non admodum mihi perſuaſerim me ad veſperam uſq; victurum. In hac ſorte & conditione meorum temporum, ſi ego vel conſecter glorias, vel captem populares auras, equidem nihil video, quid ad hanc incredibilem inſaniam poſſem adjicere. Sed melius voluit Dominus mihi eſſe conſultum, quam ut unà cum valetudine rationem etiam amitterem. Imò fecit me ſæpenumero & morbo & morte ſuperiorem; dum mihi ſubijt illorum annorum, in quibus poſitis mortalitatis exuviis, æternis perfruemur Triumphi honoribus, & aſſequemur cum omnibus ſanctis Dei, τὶ τὸ πλάτος ϗ μῆκος ϗ βάθος ϗ ὕψος. Hæc mihi tum Contemplatio & Conſideratio ita fuit dulciſſima, dum omnibus defungerer pietatis officiis, ut quam plurimos adducerem in fælicem hujus gaudij ſocietatem.

MSS. Burghlien. penes me.

In quo conſilio tui ſæpius non meminiſſem, qui tenes hanc & ſuſtines adminiſtrationem Imperii, nunquam mihi ipſi fuiſſet meum tam ſolidum gaudium. Hinc fiebat, quod in omnibus meis Literis & negotiis, quæ tecum ſemper habuerim, ſedulò illud caverim, ne mercinariis Præconiis, vel ad meum quæſtum, vel ad tuum damnum abuterer. Hæc illa fuit ſcribendi Licentia, quam ita criminaris: qua tamen adhuc fuimus neutri deteriores. Habes (Ornatiſſime Domine) cauſam veriſſimam ſanctæ libertatis noſtræ, quam ſumma cum injuria maluiſti dicere libidinem & licentiam: ſupereſt, ut de ipſis Literis reſpondeam aliquid.

Primum, quod ex eis conjicias mihi tuam Pietatem videri tam exiguam, rogo atq; obſecro, ſi ita vis, ut mihi denuò liceat meas Literas aſpicere, ſiquid eſt in illis tam indignum & Honore tuo, & meo munere, nihil faciam libentius, quàm ut tantam temeritatem, vel carcere luam, vel meo chirographo puniam. Criminaris aliquid de obſtinatis Conſiliis, talia fateor dicebam eſſe *Satanæ*, quæ franget aliquando Deus *Iſrael*. Tuis Cogitationibus & Curis labem illam aſpergere, ſcelus eſt atrocius quàm ut meum agnoſcam. Quod dixi te multos jam annos Evangelium *eminus* aſpicere, nunc ferè diligere: Non eo negavi tua, præ cæteris, ſtudia, ad propagationem Evangelij fuiſſe ſemper paratiſſima. Scio ego (niſi admodum fallor) quid iſtic feceris, & quantam ſuſtinueris Dimicationem. Verùm cave, putes te hic feciſſe quicquam, ſic ut debeas facere. Pone ante oculos labores tuos, Vigilias, curas, ærumas, augores animi. Cui tandem rei dicaſti iſta tam multa, tam gravia? An aut Honoribus accumulandis? aut augendis opibus? O! magno partam, & comparatam Miſeriam! Ita eſt, mi Domine, ita, ſi æternùm negaveris: ſed nullam faciam injuriam tuis ſtudiis, ne minimi quidem temporis.

Evangelio propagando dicaſti iſta? Evangelio, inquam, quod ipſe jam didiciſti Virtutem eſſe Dei, quæ te & cominus & intus illuſtravit, κατὰ τὸ μέγεθος τῆς δωρεᾶς τοῦ χριστοῦ. Sic tandem perſundat amore ſuo, ut illud poſthac eminus non aſpicias modo, ſed & ſpiritu ferveas, ſic ut ſeriò eum imiteris, quem amas, Apoſtolum; & clames ex animo, quicqid eſt ubiq; ſceptrorum & opum ἡγοῦμαι σκύβαλα εἶναι, ἵνα χριστὸν κερδήσω.

Ac tu, quin iſtud agis (Honoratiſſime *Cecili*) ac tibi fide præmunias ſuaviſſimam olim profectionem, quæ labentes annos, & noctium dierúmq; viciſſitudine nimis ingratos, æternis commutabit tabernaculis; in quibus οὐκ ἔσται ἔτι νὺξ, ϗ χρεῖαν οὐκ ἔχουσι λύχνου, ϗ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίζει αὐτοὺς, ϗ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων. Οὗτοι οἱ λόγοι πιστοὶ ϗ ἀληθινοί. Quid, niſi ergo hic accuſem noſtrorum hominum χρηστολογίας, qui dum ſuæ ſerviunt libidini, plauſu pluſquam Scenico umbras inſequuntur & imagines, ſuſq; déq; habentes Religionem, Pietatem, Fidem.

1 Theſſ. ii. 3. Quanto ille melius & uberius, ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, & quæ ſequuntur,
nota enim tibi ſunt. Sed & erit melior & uberior hujus laboris & induſtriæ
2 Tim. iv. 6. fructus, cum erit illud, Ἰδοὺ ἐγὼ νῦν σπένδομαι, &c.

Certé quod ad me attinet, dicam ingenuè quod pro me dico piè, non magni
facio, ne lucem quidem iſtam, dummodo conſumam curſum meum cum gaudio,
& me conſcientia rectæ voluntatis ad rogum uſq; comitetur. Sed quorſum iſta,
inquies? Certe, mi Domine, ut melius intelligas, tantam eſſe pietatis & fidei re-
munerationem, gloriam, dignitatem, ut nemo ſit omnium, qui religionem vel
Job iv. 2, 6. ferè diligat. *Job* ille, poſt hominum memoriam, unus ferè ſanctiſſimus, ſic ut
nihil pertinacius uſquam defenderet, quam ſuam juſtitiam; poſtquam Deum ip-
ſum quaſi propius cerneret ſuam ante deteſtatus induſtriam, in cinere & pulvere
peccata luget. *Paulus* Apoſtolus, cujus erant infinitæ Vigiliæ, & labores huma-
nis viribus majores, qui & liberè fatetur, ſiquis eſt omnium hominum, qui ſuas
jactet induſtrias, ipſum eſſe imprimis: Cum tamen Evangelij Chriſti recordatur,
Phil. ii. 8. cui tantopere ſudaverat, ſuos labores, velut è ſublimi deſpicit, ac putat eſſe
quiſquillias.

In ſimili cogitatione mea & ſtudio, cum de te cogitarem, ſi vel eminus, vel ferè te dicerem Evangelium diligere, eo ipſo te mihi propoſui hominem omnibus modis amabilem, officiis colendum, ornandum laudibus, juvandum precibus Nolo plura dicere: neq; horum pœnitet.

Eſt in extremo Literarum tuarum, quo tua gratia exulcerata videtur, quod ita ſcripſerim, *ſive me commendes*, &c. Utinam adjeciſſet quod ego ſcripſeram integrum, minorem certè feciſſes ſuſpicionem mei criminis. Præpoſueram, ni fallor, (quod ad me attinet) & nunc adjicio, quencunq; me eſſe putes, non ſunt in eo poſitæ fortunæ meæ. Non quo ſcribam hoc tanquam ex ſublimi ſpeculatorio, aut te nihili faciam. Sunt iſta profecto gravia: ſed feram, ut potero. Verum ita dixi; non ita me ferri ac fervere cupiditate rerum terreſtrium, ut ſi affluant illis admodum efferer, aut ſi non habeam, eas admodum flagitem. Ac propterea me hæc ad te ſcribere calamo Chriſtiano ac libero, ut cauſam optimam tibi magis commendem. Si me ſatis noſſes, ipſum ingenium illud non inhumanum, in tam inimicam Interpretationem non incidiſſet. Ego te è ſublimi deſpicio? Peropportunè mihi hic venit in mentem Poetæ,

Quanquam animus meminiſſe horret, luctúq; refugit,

ſed moderatè, ac ut debeo, reſpondeo, μὴ γένοιτο. Sed ita eſt. Eſt ζηλότυπος Honor. Patere me (mi Domine) apud cordatum hominem ſine fuco dicere. Equidem ad ſublimes & honoratas ſedes ſic omnia afferuntur fœta adulationibus, ut nihil habeat fere neq; locum, neq; gratiam, neq; venuſtatem, neq; veniam, quod eſt ſincerum & integrum. Sit homo ipſe religioſus, prudens, ſapiens, à ſolio ipſo & dignitate multum eſt periculi. Utinam tibi cedant hæc omnia in lucrum. Et ex hiis intelligas, quid ſit illud Apoſtoli, τῷ πνεύματι ζέοντες. Non deerunt tibi unquam meæ preces; & ſcies olim melius, quem habueris Honori tuo obſequentiſſimum.

Hæc potui per valetudinem impræſentia reſpondere: quæ ſive probabuntur tibi, ſive non probabuntur, ſunt ab eo profecta animo, qui in καρδιογνώστου Dei miſericordia & bonitate fæliciter conquieſcit.

De *Cartwrighto* quod ſcribis, & lætor plurimum, & gratias ago, & quibus debeo officiis, utinam perpetuo referam. Supereſt, ut hoc unum adjiciam. Audio brevi habenda publica Regni Comitia, dum——de hominibus religioſis & piis, & aliena potius culpa quàm ſua, laborantibus, quod potes & debes, amiciſſimè religioſiſſiméq; cogita. Noli, per Deum rogo, noli peregrinos mores, in ſocietatem cogitationum tuarum admittere. Tecum loquere. Te adhibe in conſilium: Tibi obtempora. Nemo eſt, qui tibi quàm tu, melius conſilium dabit. Neſcio quid alunt monſtri, qui infulatâ authoritate ſubnixi, ſic ambulant, ut Evangelium regni è ſublimi deſpiciant. Cave, quæſo, exiſtimes me quemquam religioſè pium, & Epiſcopum perſtringere. Quid dicam, ſcio, & cui loquar, intelligo. Id ſolum cupio, ut caveas ab iis qui ſibi, non tibi blandiuntur.

Deus Opt. Max. cujus in Miſericordia & vivis & es, ad eam te erudiat ſpem vivam & inſitam: ut dicas cum illo Rega, *Melior eſt Miſericordia tua quàm vita:* Et hoc amore perfuſus longa ſenectute perſunctus piè, dicas ad extremum, *Cupio diſſolvi & eſſe cum Chriſto.* E cubiculo mane. 5 Aprilis, 1572.

Honori tuo deditiſſimus,

EDWARDUS DERING.

NUMB. XXII.

Coverdale's *Epiſtle Dedicatory to his Edition of the Holy Bible, by him tranſlated into the* Engliſh *Tongue,* Anno MDXXXV.

Unto the moſt Victorious Prince, and our moſt gracious Sovereign Lord, King HENRY VIII. *King of* England *and of* France, *and under God the Chief and ſupreme Head of the Church of* England.

THE right and juſt Adminiſtration of the Laws, that God gave to *Moſes*, and unto *Joſhua*, the Teſtimony of Faithfulneſs that God gave unto *David*, the plenteous Abundance of Wiſdome that God gave unto *Solomon*; the lucky and proſperous Age, with the Multiplication of Seed, which God gave unto *Abraham* and *Sarah* his Wife; be given unto you, moſt Gracious Prince, with your deareſt juſt Wife, and moſt vertuous Princeſs, Queen *JANE. Amen.*

Caiaphas, being Biſhop of that Year, like a blind Prophet, not underſtanding what he ſaid, propheſied, that it was better to put Chriſt to Death, than that al the People ſhould periſh: He meaning that Chriſt was an Heretic, and a Deceiver of the People, and a Deſtroyer of the Law: And that it were better therefore to put Chriſt to Death, than to ſuffer him for to live, and to deceive the People, *&c.* Even after the ſame maner the blind Biſhop of *Rome*, *&c.* not underſtanding what he did, gave unto your Grace this Title, *Defender of the Faith*, only becauſe your Highneſs ſuffered your Biſhops to burn God's Word, the Root of Faith, and to perſecute the Lovers and Miniſters of the ſame. Where in very deed the blind Biſhop, though he knew not what he did, propheſied, that by the righteous Adminiſtration, and continual Diligence of your Grace, that Faith ſhould ſo be defended, that God's Word, the Mother of Faith, with the Fruits thereof, ſhould have his free Courſe through all *Chriſtendom*, but eſpecially in your Realm, *&c.*

Then the Writer went on, To prove, that no Prieſt or Biſhop is exempt from the Obedience to his Prince: And that from Scripture.

Wherefore, moſt Gracious Prince, there is no Tongue, I think, can fully expreſs and declare the intolerable Injuries which have been don unto God, unto all Princes, and to the Communalities of all Chriſten Realms; ſince they which ſhould be onely the Miniſters of God's Word, became Lords of the World, and thruſt the true and juſt Princes out of their Realms. Whoſe Heart would not pity it, yea, even with Lamentation, to remember but only the intolerable Wrongs don by the Antichriſt of *Rome* unto your Graces moſt noble Predeceſſor, King *JOHN*; I paſs by other; the peſtilent picking of *Peter* Pence out of your Realm; the ſtealing away of your Mony for Pardons, in Benefices and Biſhopricks; his deceiving of your Subjects Souls with the deviliſh Doctrines, and Sects of his falſe Religions: his bloudſhedding of ſo many of your Graces People for Books of the Scripture? Whoſe Heart would not be grieved, yea, and that out of meſure, to call to remembrance, how obſtinate and diſobedient, how preſumptuous and ſtubborn, that Antichriſt made the Biſhops of your Realm againſt your Graces noble Predeceſſors, in time paſt, as it is manifeſt in the Chronicles? I truſt verily, there be none ſuch now within your Realm: If there be, let them remember theſe Words of Scripture, *Preſumptuouſneſs goeth before Deſtruction ; and after a proud Stomac there followeth a Fall.*

What is now the Cauſe of all theſe intolerable, and no more to be ſuffered Abhominations? Truly, even the Ignorance of the Scripture of God. For how had it elſe been poſſible, that ſuch Blindneſs ſhould have come into the World, had not the Light of God's Word been extinct? ——— Only the Word of God is the Cauſe of all Felicity. It bringeth all Goodneſs with it: It bringeth Learning: It gendreth Underſtanding: It cauſeth good Works: It maketh Children of Obedience: Briefly, it teacheth all States their Office and Duty. Seeing then that the Scripture of God teacheth us every thing ſufficiently, both what to do, and what we ought to leave undon: Whom we are bound to obey, and whom we ſhould not obey: therefore I ſee, it cauſeth all Proſperity, and ſetteth every thing in Frame. And where it is taught and known, it lighteneth all Darkneſs, comforteth all ſory Hearts; leaveth no poor Man unhelped; ſuſfereth nothing amiſs unamended; letteth no Prince be diſobeyed; permitteth no Heresy to be preached; but reformeth all things; amendeth that is amiſs, and ſetteth every thing in order. And why? Becauſe it is given by Inſpiration of God, *&c.*

Conſidering now, moſt Gracious Prince, the ineſtimable Treſure, Fruit and Proſperity everlaſting, that God giveth with his Word; and truſting in his infinite Goodneſs, that he would bring my ſimple and rude Labour herein to good Effect; therefore as the Holy Ghoſt moved other Men to do the Coſt hereof; ſo was I boldened in God, to labour in the ſame. Again, Conſidering your Imperial Majeſty, not only to be my natural, ſovereign Liege Lord, and chief Head of the Church of *England*; but alſo, the true Defender and Maintainer of God's Laws, I thought it my Duty, and to belong to my Allegiance, when I had tranſlated this Bible, not only to Dedicate this Tranſlation unto your Highneſs, but wholly to commit it unto the ſame. To the Intent, that if one thing therein be tranſlated amiſs (for in many things we fail, even when we think to be ſure) it may ſtond in your Graces Hand to correct it, to improve it, yea, and clean to reject it, if your godly Wiſdom ſhall think it neceſſary.

And as I do with all Humbleneſs ſubmit my Underſtanding and my poor Tranſlation, unto the Sprete of Truth in your Grace, ſo make I this Proteſtation, having God to record in my Conſcience, that I have nothing wreſted nor altered ſo much as one Word, for the Maintenance of ony maner of Sect; but have with a clear Conſcience purely and faithfully tranſlated this out of five ſundry Interpreters: having only the manifeſt Truth of the Scripture before mine Eyes: Truſting unto the Goodneſs of God, that it ſhall be unto his Worſhip, the Quietneſs and Tranquility of your Highneſs, and a perfect Eſtabliſhment of all God's Ordinances within your Graces Dominions; a general comfort to all Chriſten Hearts, and a continual Thankfulneſs both of old and young, unto God and to your Grace, for being our *Moſes*, and for bringing us out of this old *Egypt*, from the cruel Hands of our ſpiritual *Pharaoh*.

Your Graces humble Subject and daily Orator,

MYLES COVERDALE.

NUMB. XXIII.

Parkhurſt *Biſhop of* Norwich, *to Mr.* Thomas Fowle, *Mr.* John Handſon, *and Mr.* John Grundye: *For ſetting on Foot the Exerciſe of* Propheſy *at* Bury *S.* Edmonds.

MSS. R. Johan *nuper. Ep.* Elien.

S*alutem in Chriſto Jeſu.* FORASMUCH as the godly Exerciſe of expounding the Scriptures by way of *Propheſy*, is ſeen daily to bring no ſmall Benefit and Furtherance to the Church of Chriſt, where the ſame is uſed within this Dioces: And for that ſundry godly and well learned Perſons, as well of the Clergy as otherwiſe, neer adjoyning to the Town of *Bury S. Edmonds*, have made Requeſt, that the like Exerciſe might be erected and eſtabliſhed at *Bury* aforeſaid; I have thought good by theſe Preſents to appoint and authorize you there, that is to ſay, Mr. *Thomas Fowle*, Mr. *John Handſon*, and Mr. *John Grundye*, to take the Charge and Order of this Exerciſe upon you. That the whole Clergy thereabouts may, by your Order and Direction, aſſemble themſelves at *Bury* aforeſaid, at ſuch Time and Times, and in ſuch Place as by you there, two or one of you, ſhall be thought moſt meet and convenient. And if any of the ſaid Clergy ſhall, either of Negligence, or wilful Forwardneſs, ſhew themſelves contrary and diſobeying unto you in the Premiſſes, then do I will and require you to ſignify the ſaid diſobedient Perſons unto my Commiſſary: that by his Authority the ſame may be reformed, as appertaineth. And if the ſame ſhall ſo require, I will not fail, upon knowledge given, for the Reformation accordingly.

And whatſoever ſhall ſeem unto you, the aforeſaid Perſons, to Order and Decree, for the better Execution of the Premiſſes, I do by theſe Premiſſes promiſe to ratify, confirm and allow; being not againſt the Law of the Realm: Not doubting but that of your Wiſedome and godly Zele, ye will foreſee, that all your ſaid Doings may wholly tend to the Advancement of the Glory of God, and to the Profit and Encreaſe of Knowledge of his Church and Congregation. To which Purpoſe and Intent onely this Aſſembly and Exerciſe is appointed. Dated at *Ludham*, this 16th of *February*, 1572. *& noſtræ Conſecrationis*, xx^{mo}.

Your aſſured Friend in Chriſt,

JOHAN. NORVIC.

NUMB. XXIV.

Notices and Characters of divers Perſons of Eminence, living in the Reigns of King Henry VIII. *King* Edward VI. *and Queen* Mary; *given by* Parkhurſt *in his Epigrams.*

Upon the Death of Queen JANE Seymour.

Inclytæ Fœminæ JANÆ, *Reginæ* ANGLIÆ, *& Regis* EDOARDI *matris, Epitaphium.*

Hic jaceo, per quam tellus Britanna beatur:
  Nomen ſi cupias noſcere, *JANA* fui.
HENRICO Regis conjunx fidiſſima nuper;
  Filiolum peperi: deinde quidem perii.
Nec perii tamen, ut pote cui ſit vita perennis.
  Et quæ perpetuò vivit, ea haud periit.

To Queen KATHARINE PARR.

Si te noviſſent Latii vatéſq; Pelaſgi,
  Ornaſſent tanta laudéq; *Penelopen*?
Non certè ornaſſent. Nam tu virtutibus anteis
  Penelopen multis paſſibus *Argolicam*.

To Katharine *Dutcheſs of* Suffolk.

Æternum ſalve, Princeps clariſſima, mentis
  Dotibus eximiis adnumeranda viris.

Vix dici poterit, quantum tribuat, tibi vulgus,
Quantum Magnates, doctáq; Turba virû.
Nil tam ſuſpiciunt homines tua ſtemmata clara,
Inſignes Dotes quàm, *CATHARINA,* tuos.

Epitaph upon CHARLES *Duke of* Suffolk. *Anno* 1544.

CAROLUS exigua jacet hac *BRANDONUS* in urna,
Heroum ſplendor, Gloria prima Ducum.
Quem flent Magnates, quem flet promiſcua turba
Quem luget madidis *Anglia* mæſta genis.
Integritas cum quo ſunt, Nobilitáſq;, ſepultæ.
O*!* quantas gazas contegit urna brevis ?

Ad Illuſtriſſimam Principem D. ELIZABETHAM, EDOARDI *Regis Sororem,* Anno, 1547.

Ex colloquiis heri tuis
Pereruditis & piis,
Collegi ego facillimè,
Tua Celſitudo in Literis,
Quod non modo pedem moverit,
(Magnus eſt & hoc in Fæmina)
Sed plurimum promoverit.
Doctrinam in ipſam laudibus
Cælum extulëre plurimi
Sacræ Minervæ milites, *&c.*

Then the Poet praiſeth her Eloquence, her Modeſty, her Integrity,

Morumq; mira ſuavitas
Candor gravis, Sanctus pudor,
Et intemerata Caſtitas, *&c.*

That ſhe knew the Holy Scriptures perfectly well, and that ſhe underſtood the French *Language, the* Italian, & Græcanica ad unguem cognita.

Ad D. Graium *Marchionem* Dorceſtrenſem, *Virum Nobiliſſimum, poſtea Ducem* Suffolciæ.

Quamvis & genus & pietas & plurima virtus
Nominis æternos in te cumulârit honores ;
Non extrema tamen laus eſt, Clariſſime Princeps,
Ingeniis doctorum hominum, cæptiſq; favere,
Et Studiis juvenum creſcentibus addere vires.
Quid memorem quanta *Wilocus, Skinnerus* & *Haddon,*
Ælmerúſq; tuos ornarint luce penater *?*
O ! Deus, O ! quales juvenes ? Quo principe digni ?
His tua luminibus ſplendet Domus. ——— ———

Ad inclytam Puellam JANAM GRAJAM *ejus Honoris Filiam,*

Mirari veteres deſine *Lælias,*
Sapphos, Aſpaſias atq; *Learchidas,*
Illa omnis veterum gratia pectorum
Nunc uno incipit in pectore creſcere.
Nil unquam cecinit carmine melius.
Nil *Graia* loquitur voce ſuavius.
Romano ſonat aut ore diſertius
Perge hoc ingenio, perge, Puellula, *&c.*

Ad D. THOMAM CRANMERUM *Præſulem Cantuar.*

Cantiacus populus felix, nimiúmq beatus
Dicitur, ut cujus tradita Cura tibi eſt.
Dii faxint, ut Grex Paſtori pareat omnis.
Sic dignum ſummo fiet Ovile Deo.

Ad eundem, Cum quidam Archipapiſtæ *ejus Ruinam machinati ſunt.*

Turba maligna tuis ſanctis conatibus obſtat
Turba maligna quidem ; Turba puſilla tamen.
Adverſus ſed tu fluctus audentior omnes,
Ito, nec Chriſti deſere jura tui
Chriſtus te forti, Præſul ſanctiſſime, dextra
Proteget ; invidulos atq; perire ſinet.

Ad D. Richardum Moriſyn.

Vates finxerunt veteres Muſas habitaſſe in
Montibus, in ſylvis, irriguiſq; locis.
Hoc quàm ſit verum, videant illi ; hoc ſcio verum,
Pectore quòd maneant, mi *Moriſyne*, tuo.

Ad D. Gulielmum Buttum, *Illuſtrium Medicorum choro adnumerandum.*

Buttum ſi nobis ætas antiqua tuliſſet,
Inter præcipuos, poſſet habere locum, *&c.*

Ad eundem.

Næ tu, *Butte*, Deo debes gratiſſimus eſſe,
Solus nam Chriſtus, Meta ſcopúſq; tibi eſt.
Huc ſpectas ſolum, huc conatus dirigis omnes,
Hic det, *Butte*, tibi proſpera cuncta, Vale.

Butt, *in* Engliſh *a Mark.*

In D. Stephanum Gardinerum, *Epiſcopum* Winton.

STEPHANUS ſibi concreditum vorat gregem ;
Et vult haberi Epiſcopus.
Tali ſed hoc non convenit nomen viro.
Ergo vocabitur Lupus.

In eundem.

Sollicitè quæris, quem dicat te eſſe popellus
Dicit te eſſe Lupum ; dicit habere lupas.

In Edmundum Bonerum *Epiſcop.* London.

Cum te genuerit Sacrifex *Savigius* ;
Dic unde *Boneri*, rogo, nomen tibi ?

In eundem Edmundum.

Sacrificus Pater immundus, ſcortum tibi mater
Immundum, immunda relligione tumes.

Ad D. Richardum Coxum, EDWARDO *Regi ab Eleemoſynis, &* Oxon. *Academiæ Cancellarium.*

Conſequier verbis nequeo, nec prendere mente,
O! *COXE*, vir clariſſime,
Quàm cupiam noſtros in te defigere vultus,
Manui manúmq; jungere.

Sic te depinxit nobis *Parviſus* utérq;
Sic nunc *Juellus* & meus.
Sic te miratur doctorum turba virorum;
Amore ut inflammer tui.
Quare me adſcribas numero, vir magne, tuorum
Et iſta conſulas boni.

In Coxum, Coocum, & Checum, Regis EDOARDI *Præceptores in bonis Literis.*

Inclyta ter felix eſt *Anglia*, Rege EDOARDO.
Et ipſe ter felix tribus Didaſcalis.

De quibuſdam viris admodum præclaris, ſub initio Regni Edoardi VI.

Siqui ſunt Chriſti quos gloria tangit *Jeſu*,
Honor ſuiq; Principis:
Hi ſunt eximij homines, *Seymerus* utérq;
Utérq; clarus Marchio:
Dudlæi, *Haſtingi*, *Ruſſelli*, *Herbertus*, *Hawardi*,
Ratclyffi, *Clynton*, *Graij*,
Roſſus, *Wentworthi*, *Caræus*, *túq;* *Cobhame*;
Northus, *Rychus*, *Montioius*,
Baconus, *Darcæus*, *Moryſynus*, vóſq; *Knolæi*,
Cæcillius, *Cokus*, *Wrothus*.
Sadlerus, *Croftus*, *Mildmæi*, *Smythus*, *Hobæi*,
Chæcus, *Wilſonus*, *Berteus*,
Hos, O Chriſte, velis ſancta defendere dextrà,
Et quot cupiunt regi benè.

De quibuſdam malis Epiſcopis.

Si qui ſunt Chriſti quos urit gloria *Jëſu*
Honos ſuiq; Principis,
Hi ſunt, *Gardnerus*, *Sampſon*, *Tonſtallus*, & illud
Monſtrum *Bonerus* ſordidum:
Hos, O! Chriſte, velis ad te convertere tandem;
Tandem velis, vel perdere.

De quibuſdam præclaris & optimis Epiſcopis.

Si ſint Pontifices quos gloria tangit Jëſu,
Honórq; ſui Principis;
Hi ſunt, *Cranmerus*, *Ponetus*, *Hoperus* & ipſe
Milo, *Harleus*, *Ridlæus*,
Barlus, *Gudrichus*, *Balæus*, tuq; *Scoræe*,
Godaker, *Tayler*, *Ferrarius*,
Hos, O! Chriſte, velis ſanctâ defendere dextrâ,
Et quot favent verbo tuo.

Ad D. Gulielmum Cæcilium.

—— *Cæcili*, primas tibi dat *Anglia*,
Soli ſtatuit, palmámq; de viro bono.
Atq; iſta Laus tibi propriè tam convenit,
Ut ſentiat ſiquis ſecus, nil ſentiat.

In eundem.

Si ſint in quoquam Pietas, Doctrina, Süeda,
Hæc in *Cæcilio* ſunt ſociata meo.

In HARLÆUM *nuper Epiſcopum* Herefordien. *Ad* Lodovic. Lavaterum.

Cur *HARLÆUS* doctiſſimus,
Pius vir, humaniſſimus,
Epiſcopatum linquere
Siet coactus, accipe.
Ingens patraverat ſcelus,
Dirum ſcelus, nefarium,
Immane, deteſtabile,
Abominandum & inſolens,
Dignum ſcelus ſuſpendio,
Dignum ſcelúſq; incendio,
Summi Joviſq; fulmine,
Scelus quod expiarier
Vix credo poſſet vel ſacri
Lateris, ſaliſve aſpergine:
Vixit pia cum conjuge.

Ad D. Johan. Scory *Epiſcopum* Ciceſtrenſ.

Doctus es in Sacris, non indoctúſq; profanis.
Nulla, *Scoræ*, tuis moribus eſt Scoria.

Ad D. Johan. Ponetum *nuper Epiſcopum* Winton.

Salveto, nuper Præſul, Præſúlq; futurus.
Namq; brevi *Stephanus* Præſul, puto, deſinet eſſe.

Stephani Gardineri *Epiſcopi* Winton *Epitaphium.*

Dogmata dum ſatagis delere perennia Chriſti,
Dum commenta hominum noxia ubíq; ſeris:
Exilio, gladio, dum ſævis carcere, flamma,
Dum vafra Patriam prodis & arte tuam;
Abſtulit horrenda Chriſtus te morte furentem.
Exemplo caveat turba Papæa tuo.

Rex EDWARDUS.

EDWARDUS benè ſe rexit, regnumq; libenter
Recturus melius, ſi licuiſſet, erat.

Ejuſdem Regis Epitaphium.

Cum mors *EDVARDUM* rapuiſſet livida regem,
Junxiſſet ſuperis cum Deus huncq; choris:
Joſias adit, amplexatur, eúmq; ſalutans,
Sic ait, O! ſalve Frater & alter Ego.

Aliud.

Rex regis natus, regum decus, unica regni
Spéſq; ſalúſq; ſui, conditur hoc tumulo.

Incomparabilis Fœminæ Catharinæ, *nuper* Angliæ, Franciæ & Hiberniæ *Reginæ, Dominæ meæ Clementiſſimæ, Epitaphium.* Anno 1547.

Hoc Regina novo dormit *Catharina* ſepulchro,
Sexus fœminei flos, honor atq; decus.
Hæc fuit *HENRICO* conjunx fidiſſima regi:
Quem poſtquam è vivis Parca tuliſſet atrox;

Thomæ Seymero (cui tu, *Neptune*, tridentem
Porrigis) eximio nupſerat illa viro.
Huic peperit natam: à partu cum ſeptimus orbem
Sol illuſtraſſet, mors truculenta necat.
Defunctam madidis famuli deflemus ocellis;
Humectat triſtes terra *Britanna* genas.
Nos infelices mœror conſumit acerbus:
Inter cœleſtes gaudet at illa choros.

Ad D. Johan. Hoperum, *extempore.*

Gloria magna tuæ patriæ, laus & decus ingens,
Noſtra ſæpe rudi ſorte canende Chely;
De facie licet ignotus tibi mitto ſalutem:
Nota tamen probitas eſt tua, *Hopere*, mihi.
Plurima turba tuas patulo nam prædicat ore
Virtutes, ſummis laudibus atq; vehit.
Doctrinam, ingenuos mores, laudat pietatem,
Ingenii dotes, tollit ad aſtra tuas.

De D. Tho. Wylſono.

Si quiſquam eſt doctus, prudens & fidus amicus,
Si quiſquam vegeto floreat ingenio;
Si quiſquam comis ſermone eſt, arte politus,
Si quiſquam ex animo Pallada utramq; colat;
Si quiſquam eſt virtutis amans, oſor vitiorum,
Hic *Wylſonus* erit, teſte vel invidia.

Ad Bartholomæum Traheron.

Ingenium, pietas, doctrina, modeſtia, candor;
Hæc ſunt cur te oculis, *Bartholomæe*, feram.

Ad Joan. Balæum, *in ſuas* 14 *Centurias ſcriptorum* Britannicorum.

Quos peperit vario populoſa *Britannia* nixu,
Scriptores, præſens, en! tibi monſtrat opus.
Quorum res geſtas hic cernis, nomina, dicta,
Libros, conatus, conſilia atq; obitus.
Hic & peſtiferi legis incrementa Papiſmi,
Raſorum ſectas, ſtupra, venena, dolos.
Hoc lucubravit opus doctiſſimus ille *Balæus*,
Irradians patriæ ſidus & aura ſuæ.
Autori gratus ſis, Lector candide, vitæ
Exoptéſq; pio ſtamina longa ſeni.

In frontem libri D. Thomæ Cranmeri, *Archiepiſcopi* Cantuar. *Verſus inſcripti, in gratiam D.* Richar. Coxi.

Accipe præclarum, Lector ſtudioſe, Libellum,
Quem tibi *CRANMERUS* ſcripſerat ante rogos.
Hic docta ſanctam tractat ratione Synaxin,
Inſiſtens Patres, quas docuere, viis.
His, *Gardnere*, tuas phaleratas detegit artes;
Detrahit & larvam, ſæve tyranne, tuam.
Atq; tuo ipſius jugulum tranſverberat enſe,
Ut jaceas veluti ſenſibus abſq; fera.

Deniq; rixoſis hic obſtruit ora Papiſtis ;
Rixandi poſſet ſi tamen eſſe modus.
Solvitur in cineres Corpus, mens ſcandit ad aſtra,
Fama ſuperſtes erit, tempus in omne memor.

In quoſdam avaros Eccleſiaſticos.

Multi qui ſunt paſtores animarum, oviumq;
Has paſcunt, illas non curant, præda lupis ſunt.
Piſcationibus ſtudent. Dant mercibus operam.
Molendarii ſunt, Carbonarii, Aucupes, Coloni item.
Lanii quoq; Ferrarii, Lanarii, Bubulci, & Uſurarii.
Sunt DOMINI ſervi turpis avaritiæ.

NUMB. XXV.

The Examination of one Bloſſe, *alias* Mantel ; *that reported King* Edward VI. *was alive, and Queen* Elizabeth *was maried. Taken by* Fleetwood *Recorder of* London : *Sent with his Letter to the Lord Treaſurer* Burleigh.

THE 20 of *October*, 1572. *Robert Bloſſe*, alias *Mantel*, examined before the Recorder, ſaith, That he was born in *London :* that his Father was a Goldſmith. And being young he was brought up under Mr. *Bale*, the learned Man, Prior of the White Friars in *Ipſwich*. At his Man's Eſtate, he maried one Mr. *Egelden*'s Daughter, being Town Clark of *Sandwich*. And he confeſſeth, that at the time of his Mariage, he was a Gunner in the King's Ships ; and can ſhoot off and diſcharge great Ordnance. His Wife and he not well agreeing, he did depart from her ; and ſhe doth now live in *Cambridge*. *MSS. Burghlian.*

And he ſaith, that about 16 Years paſt [that is, *Anno* 1556.] one *Walker*, a Scholar at *Oxford*, told this Examinate, that King *Edward* VI. was living in *Flanders*, and if this Examinate did live, he ſhould ſee him again within this Realm. And he ſaith, that ever ſithence he hath nouriſhed in his Mind that lewd and falſe Matter, and hath reported it for a Truth. For the which he ſaith, That he is ſory from the Bottom of his Heart. And he ſaith, That the laſt time that he reported the ſame, was upon *Wedneſday* at night laſt paſt, at one *Tower*'s Houſe neer *Alderſgate* in *London*. At which Time *Norris* the Purſevant, ſtanding behind a Cloth did hear him, and thereupon did arreſt him.

And at the ſame time this Examinate ſaith, That he did moſt wickedly report and ſay, that the Queens Highneſs was maried about eight Years ago [that is, *Anno* 1564.] unto my Lord of *Leiceſter*. And that during which Mariage, ſhe had four Children. And this falſe Rumour he firſt conceived by a Report of an old Prieſt of *Hampſhire* about ſix Years ago.

And for his Religion he ſaith and affirmeth, That he did never hear Maſs ſince *Anne Askew* was burned. And more he will not utter.

This was the Depoſition ſet down. And underneath in the ſame Paper was the Recorder's Letter writ with his own Hand : and was as followeth.

My very good Lord. This is the Examination of Robert *Bloſſe*. And becauſe I had ſtudied all the Statutes of Treaſons, and could not find him within the Letter or Meaning of them ; And for that the Fellow, which was executed in Queen *Maries* Time, did offend in ſaying, that he himſelf was King *Edward* ; therefore I noted that Cauſe to be Treaſon : But not ſo of *Bloſſes* Cauſe. I therefore Yeſternight did argue the Caſe with Mr. Atturney General by the Space of an Hour and more. And he reſolved it for a clear Caſe to be no Treaſon. And for the ſecond Cauſe, he ſhould have loſt one of his Ears, if he had been convicted within three Months. But now that Time is paſt. And therefore by the Statute he ought to be ſet at Liberty. And ſo thought Mr. Atturney. 17. *Jan.*

Your LORDSHIPS,

W. FLETEWOOD.

NUMB. XXVI.

An Extract of the Eſtate of certain Mines in Cumberland, An. 1576.

MSS. Burghlian.

COPPER, Silver, and Lead then made and contained in the Ewrs [Ores] thereof.

At the melting Houſe at *Keſwick* in Copper MVCCCC Quintails Weight.

In Head Ewrs above ground, containing therein fine Silver by Aſſay, 298 Pound Weight.

More in the ſaid Ewrs, containing Lead, to be made after the Silver parted from it.

Made in perfect Copper (her Majeſties fifteenth Part deducted) 533 Quintals.

More, in fine Silver delivered into the Mint 87 Pound Weight, 4 Ounces.

More, in Lead, ſold at the Mine.

NUMB. XXVII.

Occurrents at the Siege of Rochel; *And of the Election of* Monſieur *King of* Poland: *Sent from Dr.* Dale, *the Queen's Ambaſſador in* France, *to the Earl of* Suſſex; *in a Letter dated,* May 30. 1573.

Cot. Library, Titus B. 2.

ON the 13 of this preſent until this Day, there hath been three divers Exploits at *Rochel,* upon the Baſtilion *L'Evangele.* The firſt was done the 13th. when *Monſieur de Guaz* entred at *Sonwares,* upon the ſaid *Baſtilion,* with 500 Harquebuſiers; and did ſurprize thoſe of the Watch, and ſlew them without the Loſs of any one Soldier. Notwithſtanding he was conſtrained in the End to abandon the ſaid Place; by reaſon that the Towneſmen came upon them with a great Number of Harquebuſiers, and did hurt ſome of them with artificial kinds of Fire. The Second was done on the 18th. In the which Conflict *Monſieur de Guatz,* and *De Colombes* were ſore hurt, and *Stephano D'Urbin* ſlain with divers of his Soldiers. The Third, the 20th and 21ſt of this preſent. And in this Combate it is reported, that one *Beſme,* who in the laſt Maſſacre at *Paris,* ſlew the Admiral, had his Thighs quite ſtricken off with a Canon: *Monſieur de Puiſgaillarde,* Governor of *Angiers* ſore hurt; or as ſome judge, dead: *Monſieur Polliac,* Collonel of his Twelve Enſignes, ſlain, beſides a great Number of Soldiers. The 21ſt of this Preſent, the *Rochelois* being advertiſed, that the greateſt Part of the King's Camp was going to ſee the Arrival of the *Swiſſes,* iſſuing forth and finding the Trenches not ſo well furniſhed, they entred into them. And many they ſlew, and others they chaſed away. They did alſo cloye four great Peeces of Artilery, and brought away with them Six Enſignes: And they retyred themſelves into the Town.

It is given forth, that *Monſieur* intended to give the general Aſſault the 28th of this Preſent. The Counte of *Retz,* and the Counte of *Filiaſque* departed from the Camp the 22d of this Preſent with Twenty Ships of War, and Six

Gallies, with intent to drive *Mountgomery* out of *Belle Iſle*. *Mountgomery* being advertiſed of that Coming, and perceiving the Enemy to be too ſtrong for him, hath forſaken the ſaid *Iſle*, and is retyred, as they ſay, either into *England*, or elſe into *Flanders*.

The 28th of this Preſent, thoſe of *Sanzerre* pretending that they would gladly parlament with *La Chaſtre*, and, if it were poſſible, grow to ſome good Agreement, iſſued forth of the ſame Town at Midnight, and did ſurprize a certain Fort, and ſlew ſuch as kept the ſame. Of late Monſieur *De Chaſtre* took a certain Gentleman, called *Lantray*, Priſoner upon Suſpicion, that he was an Eſpial, and ſent him up to the Court: Who ſithence being put upon the Rack at two ſeveral times, hath confeſſed to the King's Provoſt Marſhal, that there were certain Gentlemen of good Account in the Camp at *Sanzerre*, who did advertiſe the Townſmen from time to time of all their Enterprizes: And that there were alſo that did the like at *Rochel*.

Of late the King is advertiſed, how that thoſe of *Nevarryne* encreaſe daily in number; and that they of late have taken a Caſtle from the Count *Carnaignan*, Brother to Monſieur *De Foix*. And they do preſently march forward, with intent to beſiege S. *Sever*, a Town of no ſmall Conſequence.

It is written from the Camp by ſuch as are wont to make credible Report, that there ſhould be ſix Ships entred into *Rochel*, in the mean time while that the King's Navy was before *Belleiſle*.

The King is appointed to remove toward *Monceaux* upon *Monday* next; and the Clergy is to meet very ſhortly at *Paris* for the granting of their Mony. There is a Rate made, that they ſhould pay Threeſcore Thouſand Millions of Franks towards the Payment of the King's Debts. They are put in good Hope to be diſcharged thereby of their Tenths. But Men think if it be once granted, they ſhall pay both notwithſtanding.

They do impute the Election of *Monſieur* [to be King of *Poland*] to the Worthineſs of the Dukes Perſon, and unto the Oration of *Monſieur de Valence*. Upon whoſe Oration they do ſay, all Men gave their Conſent *una voce*. But others do judge it to be by the reaſon that they feared, leſt the Emperors Son, being ſo mighty, and ſo nigh a Neighbour, ſhould make the Kingdom Hereditary, and no more Elective, if he were once in Poſſeſſion. And that the Authority, Credit and Menace of the Turk do very much in the Matter [of the Election of *Monſieur*.] It is thought, that the King Elected will paſs to *Polonia* by Sea to *Danſig*; and not through *Germany*. This extraordinary Charge maketh the Queen Mother to try all her Friends for Mony. It is agreed, that the Clergy ſhall contribute 300000 Crowns to the Charge of *Monſieur*. She her ſelf doth grant 300000 Franks.

A Couſin of *Monſieur De Monluc* arrived at the Court the 29th of this Preſent, with News that the Election of the King of *Poland* was publiſhed the 13th of the ſame. The Marſhal of *Polonia* is looked for as Ambaſſador from thence within very few Days. There is an Ambaſſador preparing to the King Elect of *Polonia* of 2000 Horſe.

[NUMB XXVII.]

The Conſecration of Dermic O Clier, *Biſhop of* Maion, *in the Province of* Tuam *in* Ireland. *The Inſtrument of Cardinal* Sanctorius; *Declaratory of the ſame, and of the Oath of the ſaid* O Clier, *of Fidelity taken to Pope* GREGORY XIII.

MSS. Eccleſiaſt. pen me.

JULIUS *Antonius Sanctorius*, miſeratione divina Titulo Sti. *Bartholemei* in Inſula, Stæ. *Romanæ* Eccleſiæ Preſbyter Cardinalis Stæ. *Severinæ* nuncupat. Univerſis & ſingulis præſentes Literas inſpecturis, lecturis & audituris, Salutem in

Dno ſempiternam. Noveritis, quod nuper Sanctiſſimus in Chriſto Pater & Dns. noſter, Dns. *GREGORIUS* divinâ Providentiâ Papa 13ius. vivæ vocis Oraculo, nobis impoſuit & commiſit, ut aliquo die Dominico, vel Feſtivo, adhibitis nobiſcum duobus Epis. gratiam & communionem ſedis Aplicæ. habentibus, & uno ex Magiſtris Ceremoniarum, & in loco ad hoc condecenti, & nobis benè viſo, Reverendo Patri Dno. *DERMICIO OCLIERA*, Electo *Maionens.* in Provincia *Tuamens.* in *Hybernia*, Conſecrationis munus, impenderemus; Eundémque juxta Formam & Ritum Stæ *Roman.* Eccleſiæ, Conſecraremus. Poſt quas quidem Commiſſionem & impoſitionem, nobis, ut præmittitur, vive vocis Oraculo fact. Nos *Julius Antonius* Sanctorius Cardinalis præfatus, adhibitis & aſſiſtentib. nobis Reverendis Patribus Dnis. *Joanne Baptiſta Sanctorio*, & *Joſepho Panphilo Aliphan* & *Siguin.* reſpectivè Epis. in *Romana* Curia reſidentib. gram. & Communionem ſedis Aplicæ. habent. & infraſcript. Magiſtro Ceremoniarum, de ſpeciali & expreſſa Commiſſione nobis, ut præmittitur, facta, in Capella *Sixti* nuncupata, præfatum Rev. Dom. *Dermicium Oclieram* Electum *Maionen* præſentem, in Epum. & Paſtorem dict. Eccleſiæ *Maionen.* Cum ſolennitatibus & Ceremoniis conſuetis, præſtito prius per eum in manib. noſtris juramento in Forma ab Electis præſtari ſolita, juxta Ritum & morem Stæ. *Roman.* Eccleſiæ, Conſecravimus: Sibiq; munus Conſecrationis in ſimilibus dari ſolitum, impendimus; ipſümq; *Demitium Ocliera* Epum. per præſentes Conſecratum fuiſſe & eſſe denuntiamus.

Qui Rev. *Dermic Oclier.* antequam Conſecraretur, & benediceretur, in manibus noſtris præſtitit Corporale juramentum in hanc modum. Videlicet.

“ Ego *Dermicus Ocliera* Elect. *Maionen.* ab hac hora, ut antea, fidelis & obediens
“ ero Beato *Petro*, Stæq; *Roman.* Eccleſiæ, & Dno. noſtro Dno. *GREGORIO*
“ Papæ 13*io* ſuiſq; Succeſſoribus Canonice intrantibus. Non ero in Conſilio
“ aut Conſenſu, vel facto, ut vitam perdant, vel membrum, ſeu capiantur malâ
“ captione. Conſilium vero quod mihi credituri ſunt per ſe aut nuntios, ad eorum
“ damnum, me ſciente, nemini pandam. Papatum *Romanum*, & Regalia S.
“ *Petri* adjutor eis ero, ad retinendum & defendendum, ſalvo meo Ordine, contra
“ omnem hominem. Legatum ſedis Apoſtolicæ, in eundo & redeundo, honorificè
“ tractabo, & in ſuis neceſſitatibus adjuvabo.

“ Jura, honores, privilegia & aucthoritatem *Roman.* Eccleſiæ, & aliqua ſiniſtra
“ vel præjudicialia perſonarum, juris, honoris, ſtatus & poteſtatis eorum
“ machinentur, &c. Et ſi talia à quibuſcúnq; tractari novero, impediam hoc
“ pro poſſe, & quanto citius potero, ſignificabo eid. Dno. noſtro, vel alteri, per
“ quem poſſit ad ipſius Notitiam pervenire. Regulas Sanctorum Patrum, Decreta
“ & Ordinationes, Reſervationes ſeu Diſpoſitiones, Promiſſiones & Mandata
“ Aplica. totis virib. obſervabo, & faciam ab aliis obſervari. Hæreticos,
“ Schiſmaticos, & rebelles eid. Dno. noſtro vel ſucceſſoribus predict. pro poſſe
“ perſequar & impugnabo.

All this was not Archbiſhop Cranmer's *Oath.*

“ Vocatus ad ſynodum veniam, niſi præpeditus fuero Canonica præpeditione.
“ Apoſtolorum Limina ſingulis annis *Romana* Curia exiſtente citra *Alpes*: Ultra
“ vero montes ſingulis bienniis per meipſum viſitabo, aut per me, aut per meum
“ nuntium, niſi Aplica abſolvat Licentia. [Et ſi poſt priman Viſitationem perſonaliter
“ factam, aliquo legitimo Impedimento præpeditus perſonaliter viſitare
“ non potero, per aliquem fidum nuntium de gremio meæ *Maionen.* Eccleſiæ
“ benè inſtructum: qui vice mea Aplico. Conſpectui ſe præſentare, & de legitimo
“ impedimento humoi ſaltem. per juramentum legitimùm fidem facere
“ teneatur; id adimplebo.]

This is not in Cranmer's *Oath.*

“ Poſſeſſiones vero ad menſam meam pertinentes nec vendam, nec donabo,
“ neq; impignorabo, neq; de novo infeudabo, vel aliquo modo alienabo,
“ inconſulto *Romano* Pontifice, *etiam cum Conſenſu Capituli mei.* Sic me Deus adjuvet,
“ & hæc Dei Sancta Evangelia.

Left out in Cran. *Oath.*

In quorum omnium ſingulorum fidem & teſtimonium præmiſſorum præſentes Literas fieri, & per Magiſtrum Ceremoniarum Aplicarum. infra Scriptum ibid. ex officio ſuo præſentem & intervenientem ſubſcribi, noſtriq; ſoliti ſigilli appenſione muniri fecimus. Datum *Romæ*, ut ſupra, ſub anno à Nativitate Dni. milleſimo quingenteſimo ſeptuageſimo quarto, Indictione 2dâ, die vero 12ma

Menſis *Martij*, Pontificatus prælibati ſanctiſſ. in Chriſto Patris & Domini noſtri, Domini *GREGORII* Divina Providentia Papæ 13ij anno. Præſentib. ibidem Reverend. Dominis. Fratre *Guglielmo Macarmuit*, Fratre *Joanne Hoargo* de *Hybernia*; & Reverendo Domino *Joanne Callanario* Abbate *de Portu* Patrum, *Anachduanen.* Canonico Regulari in *Hybernia*; Teſtib. ad præmiſſa vocatis atq; rogatis.

Ego *Lodovicus Branca de Jermanis*, Ceremoniarum Aplicarum. Magiſter, ex officio Ceremoniarum prædictar. premiſſis interfui, & de juramento rogatus ſubſcripſi.

NUMB. XXVIII.

Mr. Dering*'s Anſwer to certain Articles of Matters that he had ſpoken at ſome publick Dinner. Preſented to the Lords of the* Star-Chamber.

MOST humbly I beſeech your Honours to conſider, that in Matters of Accuſation, not only Words, but alſo the Manner of ſpeaking, muſt be Witneſs of the Truth. Elſe our Saviour Chriſt loſt the Innocency of his Cauſe: who was charged but with the Words of his own Mouth. *Matth.* 26. 62. *Job.* 2. 19. And indeed the moſt perfect Words, as they be ſpoken in their Order, may have a very ill Sound, if you will draw them apart. When Chriſt ſaid, he that will be his Diſciple, muſt hate his Father and his Mother: If you change his Purpoſe and maner of ſpeaking, you ſhall open wide the Mouth of the Slanderer unto much Bitterneſs. This Example of our Saviour Chriſt, it is precious and dear unto your Honours. So that you will never receive a Report of Words, but in good Warrant of the manner of ſpeaking.

MSS. Burghlian.

And, my very good Lords, the more plentifully you have received Grace, and a Spirit of Government, fear the more, leſt the Accuſer ſhould here deceive you. *Conſtantinus* that excellent Emperor manitimes juſtified *Athanaſius* againſt his Accuſers: yet at the laſt he was overcome; and believing the evil Report, baniſhed an excellent Biſhop. *Theodoſius*, a ſingular Man, and of a meek Spirit; yet he was caried away, and decreed againſt *Cyril*, a ſingular Biſhop. *David*, a Man according to the Heart of God, believed a falſe Accuſation againſt *Mephiboſheth*; and did his faithful and good Servant Wrong. Theſe Examples make me ſometimes fear. And therefore I beſeech your Honours pardon me, tho' I were bold to alledge them. And for all the Things, whereof I am accuſed, firſt, I beſeech God revele the Truth; and then before God I profeſs unto you to write the Truth of that I know I have ſpoken.

Againſt *Godfathers* and *Godmothers*, ſaving only the Name, I ſpake nothing. I know they are uſed in Reformed Churches: and I confeſs the Uſe is good. And they that ſpeak againſt them, I think, they are worthy to be puniſhed. Of the Charge given to them, to ſe the Children brought up: to exhort them to hear Sermons, *&c.* and thereof to make Progreſs in the Church of God. Which yet they did not keep, I ſaid, it was very ill, and perhaps I added, one of the worſt things in the Book of Service. Wherein I alſo blamed the *French* Book; not only our own.

More than this, on my part, was never thought. And therefore I am ſure not ſpoken by me. Where it was further objected againſt me, that I ſaid,

The Statute for the Proviſion for the Poor was no competent Way deviſed for it; or any ſuch Words. In which I might ſeem to blame either the Act of Parlament, or the Makers of it. I utterly deny it, as a moſt impudent Report: and ſuch as it grieveth me once to remember it. I thank God, I have better learned than in Diſhes and Cups to blame ſo proudly the State of a Kingdom. I allowed of the Order already taken. I commended it. I ſaid, it wanteth only the good Will of Men to execute it. Where it is further objected, *That I could provide for the Poor two ways.* The one was, I could commit them to the Rich to be kept; to ſome two, to ſome three, *&c.* Another Way was, To what Purpoſe is this Superfluity? Or, what do we with ſo much Plate? Theſe all I utterly deny, as the Words which I never ſpake, and the Thoughts which were never yet in my Heart. And if I ſhould have ſpoken the one or the other, I had ſpoken wickedly, and deſerved Puniſhment accordingly. And thus much I profeſs and proteſt, upon the Warrant of a Chriſtian Man's Words before the Seat of Juſtice; where I dare not lye. And to prove my Saying true, I have brought the Hand of thoſe that were preſent. If contrary Witneſſes come againſt me, as I underſtand Mr. *Toy*, Mr. *Willet*, and Mr. *D. Chaderton* will do, I beſeech your Lordſhips, give me Leave to except againſt their Teſtimony: and you ſhall hear more plainly, what I have to ſay. Only this now ſhall be ſufficient: Mr. *Toy* confeſſed before Mr. *Killegrew* and Mr. *D. Fulke*, he heard me ſpeak nothing of Plate, nothing of that Book, nothing of committing the Poor to the Rich. Only he remembred, I ſaid at Dinner, To what Purpoſe is this Superfluity? And of the Charge of Godfathers, who did very ill, that they looked no better to it. Mr. *Willet* ſaid to Mr. *Fulke*, he would he had not been there: For indeed my Words, except they were ſtrangely conſtrued againſt me, might be well taken. Mr. *Chaderton* praiſed me much at the Table, and ſaid, he was ſure the Univerſity would willingly give me again my Grace, to commence this next Year: And after Dinner privately to Mr. *Hodgſon*, he uſed much fair Speech of me. And ſince he accuſed me, he wrote his Letters to me, that he had ſpoken nothing, but as Occaſion was offered; and he meant no ill in his Words toward me: And it muſt needs be thought ſomewhat ſtrange, that ſo ſpecial Words, ſo full of Offence, ſo boldly reported by Mr. *Chaderton*, ſhould be remembred by none, but by the two Brothers.

Laſt of all, I beſeech your Honours, if Occaſion ſhall ſo ſerve; enquire of mine Accuſers, what Chapter I read after Dinner; and the Words I uſed of the mutual Duty of Poor and Rich; of private Men and of them in Authority. Which if they will remember, they cannot conſtrue my firſt Words ſo ſtrangely, to deviſe any evil Meaning of them.

Now becauſe in Report of my Words there is great Suſpicion, leſt I ſhould ſecretly fancy a Community of things, I teſtify it before God and his Angels, that this I know, ſuch a Community is but a common Confuſion; tending to the Spoil of God's People, and utter Shame of all his Saints. For ſeeing the Heart of Man is full of Corruption, which encreaſeth more by all unbridled Liberty, what reſting Place ſhould be for the Godly, which muſt render again good for evil? except Community could place out of our Nature Envy, Malice, Covetouſneſs, Strife, Concupiſcence, *&c.* How miſerable were the Church of Chriſt, that muſt needs be ſubject to ſo cruel a Multitude? He that teacheth this Doctrine, let him be cut off whoſoever he be.

For our part, we have not ſo learned Chriſt. But we ſay with St. *Paul*, *Let every man abide in that Calling in which he is called; whether he be bond or free.* That he may be taught by the Grace of God, how to abound, and how to want; how to be rich, and how to be poor. And bleſſed be the Lord of *Iſrael*, that hath eſtabliſhed for his People (not of tranſitory things) ſo great a Warrant of Faith. For in all Poverty, Sorrow, Care, Affliction, what Comfort do I feel, when I can ſay with the Prophet *David*, *I hold my peace, O Lord, becauſe thou haſt done it?* How happily do I ſee the Troubles to come, when God ſhall wipe away all Tears from our Eyes? And again, In all Abundance of Riches, Honour, Favour, Authority, what Witneſſes are they unto me of God's Goodneſs? when I can ſay in the midſt of them, *Vanity of Vanity; and all is Vanity:* When I faithfully diſpenſe that is committed unto me: When I truly believe, that my Treſure is not earthly: When I look through Honour, and ſee in Spirit, that to fear God and keep his Commandments, this is all the Happineſs under the Sun. It is a curſed Community that taketh this Bleſſing from us. And Satan turneth himſelf into an Angel of Light, when he maketh ſuch Entrance into the Pathways of Love.

God hath given to every Man Goods to diſpenſe; to ſome more, to ſome leſs, even as he would: and unto all a Property in the Things they have. Which Truth ſhall ſtand, when Heaven and Earth ſhall paſs. For it hath the Strength of the Law of the Lord, *Thou ſhalt not ſteal.* And upon it Chriſt will build up the Inheritance of his Saints for ever, *when he ſhall ſay unto them on his Right-Hand, When I was hungry, you gave me meat*, &c. As likewiſe with it he ſhall condemn his Enemies, and make it known, he gave unto every one a Property in his Goods, when Fear and Terror ſhall teach them his Judgments; and in his Wrath he ſhall ſpeak, *Go, ye Curſed into everlaſting Fire, prepared for the Devil and for his Angels. When I was hungry, yee gave me not Meat*, &c. Then this is it I do believe, and this I do teach, there is no ſuch Community in the Church of God; nor ought to be; nor ever was ſince God firſt created Man upon the Earth. They have opened wide Glaſs Windows for *Anabaptiſts*, to enter into the Commonwealth, that of late have written, that in the Apoſtles Times all Things were common. Let them preach on ſo; and the End cannot be good. Wee know no ſuch Community, nor the Church of God.

The Apoſtles are our laſt Schoolmaſters, and their Goſpel we will hold to the End. It is written, *They that believed had all things common: and they ſold their Poſſeſſions and Goods, and gave it to every Man, as they had need*, Act. 2. 44. But they ſold it themſelves. And yet our Saviour Chriſt ſaid, he was a true *Iſraelite*. So that ſelling or giving, it was ſtill their own. And what can be more plain, than the Saying of *Peter* to *Ananias*, ſpeaking of his Land, *When thou hadſt it, it was thine own: And when thou hadſt ſold it, it was in thine* own Power, *Act.* 5. 4. And therefore there was then no Community, tho' ſome ſold their Lands, as the Time required: They did it by the Motion of the Spirit of God. They did it not by Commandment, or Law of the Church.

They gave it themſelves, and Barnabas *ſold all, and* Zacchæus *ſold but half.*

But I need not ſay more of this. For all is but a Colour. They do not think me an *Anabaptiſt*, that do moſt accuſe me. And I would they did remember, *Non eget Verbum Dei mendacio, ut loquamini pro eo dolos.* It is as true now as it was in the Days of *Job.* And it teſtifieth as well now a Want of Truth, where any thing is holden up by Falſhood and Deceit.

And now to ſay more what I think expedient; and humbly to bring your Honours in Remembrance of the Peace of the Church. I would a great many Preachers in *London*, which are unlearned, and raſh of Speech, were admoniſhed by the Biſhop of their Doings. For while they flatter to get Livings, they make the Pulpit to be contemned. I heard of late one in the wide Church of *Paul's*, preach much for Authority of Biſhops; and what a thing it were to have them honorable, and ſaid thus, "I would five or ſix of the Council were "*Aarons.* I would the Lord Keeper were a Biſhop. Not that I think Juſtice "ill miniſtred, but I would have the Clergy in Honour. I would a Biſhop were "Maſter of the *Rolls.* I would all the ſix Clerks of the *Chancery* were Prieſts. "This would make the Order in Eſtimation. In time paſt a good Juſtice of "Peace durſt not offend a Pariſh or Hedge Prieſt. Now every Broom-man in "*Kent-ſtreet* will controwl Biſhops". Theſe Words they do not edify the Conſcience of Man. He ſpake not as St. *Peter* commands, *tanquam Eloquia Dei.*

It grieveth me to ſee one pretend the Perſon of Chriſt; and to ſpeak Words of ſo great Vanity. And yet this is but one Man among many: Whom if it pleaſed God, I would your Honours did hear. But becauſe I am not to accuſe others, but to purge my ſelf, I leave this, and will anſwer to one other Accuſation, which is yet againſt me, touching my Lord of *Canterbury.*

I am charged, that I put off my Cap, bade them hearken, and ſaid, *Now I will propheſie,* MATTHEW PARKER *is the laſt Archbiſhop, that ever ſhall ſit in that Seat.* Mr. *Cartwright* ſhould ſay, *Accipio omen.* To this I anſwer, that I have confeſſed what I ſaid; and here I ſend it witneſſed by their Hands that heard it. I put off no Cap, nor ſpake of any Propheſy. But Mr. *Blage* commending much a Book which he was about, of the Archbiſhops of *Canterburies* Lives, I ſaid merrily, as before a ſick Man, in whoſe Chamber we were; that he ſhould do wel to be ſomewhat long in this Biſhop's Life: For peradventure he ſhould be the laſt that ſhould ſit in that Place. I do not excuſe theſe Words, but leave to your Honours to conſider the Weight of them. And I beſeech God give me that Grace, that hereafter I may be careful, that I ſpeak ſo as St. *Paul* ſaith, that in all my Words, I may bring Grace to the Hearers. Onely this I beſeech your Honours with Favour to remember, that ſeeing my private Speeches ſo long time have been ſo narrowly ſearched, if mine open Preaching had been more faulty, it had been more eaſily known.

And thus I leave further to trouble your Honours: Offering my ſelf ready in what Place ſoever I may be thought profitable in the Church of Chriſt, I beſeech that Living God long to keep you to his Honour and Glory, and your endleſs Comfort, *Amen*.

1573. *Novemb.* 27.

NUMB. XXIX.

A Letter of the Lords of the Privy Council, to the Dutch Church*: Upon Occaſion of ſuch as found fault with the Cuſtoms of this Church.*

MSS. Eccleſ. Belgic. Lond.

AS our Gracious Queen, out of her pious Principles, hath taken Compaſſion on your being perſecuted, and of the Miſeries you have ſuffered for the Religion; (being com in her Kingdoms) and is willing to give you her Protection; ſo ſhee expects from you ſuch Services as become Honeſt and Godly Subjects; and all ſuch Actions as become thankful Acknowledgments. And is very glad that ſhee hath hitherto found the Performance of that Duty; and hopes, that it will alwaies continue. But ſince there is a ſeditious Sort of People ſprung up, not content with the peaceable State of the Commonwealth, ſeeking for Occaſions to broach what is new and ſtrange; and that eſpecially in regard of the uſual Forms of religious Worſhip, and the Ceremonies of the publick Prayers: that ſo they might ſeem to be ſomthing, and to underſtand more than they which firſt inſtituted the ſame, by publick Adviſe and Counſils. This hath cauſed in her Majeſty Apprehenſions, leaſt ſuch tumultuous Spirits ſhould occaſion you to miſuſe your Privileges; imagining, that the Way they invent will bee more acceptable to you, than that which is in Uſe with us; as ſeeming more conformable with your Cuſtoms than ours; and will pretend to the common People that you deſpiſe our Way.

It is not unknowne to us, that in divers Churches, ever ſince the Chriſtian Religion had a Beginning, divers Waies and Ceremonies have been uſed, ſom ſtanding, ſom falling on their Knees, others flat downe, have addreſſed and prayed to God. And yet one and the ſelf-ſame Religion, if the Prayers are don in Truth to the true God, and no Impiety and Superſtition mixt with it.

In divers Places and Countries the ſame God, whoſe is the whole World, is believed and adored of divers Nations, and in divers Tongues and Languages, and in divers Manners, and with Varietie of Cloathing and Ceremonies; yet is it the ſelf ſame Faith, the ſame Religion, the ſame Chriſt, and God the Father of all.

Wee do not deſpiſe your Cuſtom, nor compel you to ours, but wee account your Ceremonies good, as fitteſt for you, and moſt agreeable to the Republick from whence you come. And wee hope alſo, that you in anothers Common-Wealth, will not be ſo ungratefully Curious, that you will condemn thoſe Cuſtoms, which wee have bin moved to eſtabliſh out of the Principles of true Pietie and Religion, with common Conſent of the whole Kingdom, by the Command of pious Princes; and which the great Labor of wiſe and learned Men have ordained, as moſt proper for our People; and were confirmed by the Bloud and Death of many Martyrs: And have bin for a long time thus ſettled amongſt us: That you ſhould not deſpiſe them, but rather theſe tumultuous and diſquiet

People, who would bring Confuſion to what is ſo well ſetled; nor to approve or give aid to ſuch Actions, either by Word or any part of your Authoritie. And if any amongſt them ſhould preſume to affirme, what you are cautioned againſt, yet would we not ſuſpect ſuch Imprudence or Inconſtancy of your Wiſdom. Be it far from you, to do any thing whereby you might create any Suſpiſion of diſturbing the Peace of our Common-Welth, and the State of our Religion, ſo wel ſetled, and ſo breed occaſion of Difference and Diſcord.

For by your Wiſdom you know very well, that the Queen's Majeſty would rather drive you out of her Kingdom, than to ſuffer, that by ſuch Gueſts (who were received on a religious Account) by ſuch wicked and unkindely Means her State ſhould bee brought in Danger.

Therefore if there be any that ſeek to cauſe a Diſcord between us, be they *Engliſh*, or of your own People, drive them from your Flock, and ſuffer them not to make ſo ill a uſe of you. Or if there be any that, out of a wanton Conceitedneſs, leave and come from the Uſe and Cuſtom of their native Country, and will joyne themſelves with you, ſuch wee think ought not to bee received by you, that ſo they may not occaſion Diſcord and Contention; which would be troubleſom to us, and prejudicial to you; for wee foreſeeing the things that might ariſe from ſuch Differences, have thought it neceſſary by this our Letter to warn you againſt it. And we doubt not, by all poſſible Means and Diligence, you will take care, according to your Wiſdom and Pietie, that neither to our glorious and pious Queen, nor Us, any Cauſe of Offence, nor any Suſpicion of Ingratitude or Diſobedience ſhall be given: Whereby it will come to paſs, that you may live here in Peace and Security; and that we may ſhew you all the Favour we can to our mutual Comfort. Farewel in Chriſt our common Savior.

And what your Opinion is of this Concern, wee pray you to let us know it by your Anſwer, with as much Speed as conveniently you can.

April 1573. *Your Friends*,

Bacon C S. *W. Burghley.* *E. Lincoln.*
T. *Suſſex.* *Arundel.* *R. Leyceſter.*
T. *Smith.*

NUMB. XXX.

Anſwer of the Dutch *Congregation, to the aforeſaid Letter.*

NOBLE and Honourable Lords, it being your pleaſure, we anſwer herewith yours written unto us,
Moſt humbly praying to receive and apprehend it, with well affected Minds.

MSS. Eccleſ. Belgic.

We firſt thank the Eternal God, and then our Gracious Queen, and your Honours, for the great and manifold Goodneſs, and Benefits, by the Grace of God, and the Queen's Benignity, and your Lordſhips Favours, and the whole Kingdoms Civilities, ſhewn unto us, poor Strangers and Refugees; and alſo, that our inhabiting here, and Services, are acceptable to your Lordſhips; and that the Queen's Majeſty nor your Honors are not wearied in doing us good. And amongſt many others, it is none of the leaſt Favour, that whereas, (we holding Unity in Doctrine with you) you favour us with our uſual Ceremonies, in our own Languages: the ſame being accounted by us, moſt convenient for our People and Country; and whereunto we are accuſtomed; and have enjoyed the ſame ſince the Reign of the godly King *Edward*; and that we are not compelled to Ceremonies here in uſe: we hope there will never prove occaſion to her Majeſty nor your Lordſhips, to repent of theſe Favours ſhown unto us, and that it will appear you have not bin miſtaken in your good Opinions of us; and that you will pleaſe not to beleeve or regard, malitious Reports to prejudice us.

For your Lordſhips will not be deceived in firmly beleeving, that we do not countenance ſuch tumultuous People, nor approve their Words or Deeds, much leſs aſſiſt them in any Manner whatſover.

Wee deſpiſe not the Ceremonies of other Churches, in comparing them with ours; what a pious Magiſtracy hath eſtabliſhed, what they judge moſt fit for the People, and tending to true Godlineſs, requires Submiſſion.

Wee know alſo, that as it doth not become us, to be curious Inſpectors into other Men's Matters, nor to paſs our Judgment on them; ſo it becoms us much leſs to encourage any changes, or to encourage others thereunto; but wee commit the Care thereof to them whom God has ordained for it, and who by experience beſt knows, what is moſt fit for them who are committed to their Care

Wee ſhall alſo for the future (God willing) take care that nothing ſhall be don by us, that might occaſion any Suſpition of us, or juſt Cauſe to her Majeſty of Offence againſt us. And as you are pleaſed to command, ſo we ſhall expel from our Flock, all ſuch as we find to be of tumultuous Tempers: Neither ſhall we take amongſt us any *Engliſh*; who from ſuch Principles ſeek to ſeparate themſelves from their own Country Cuſtoms. Wee have never accepted any ſuch amongſt us. In our Congregation are not above four *Engliſh*, whereof two ſince their comming hither from their Exile, have continued amongſt us. The third is one that married a *Dutch* Woman. The fourth came in their Company, and continueth for the improoving in the Language.

And to compel our People, to a perfect dutiful Behaviour, and to avoid all Diſputings, we have read your Commands to the Congregation.

Finally, Wee pray God, never to withdraw his Mercies from you, but to increaſe them more and more, in true Godlineſs and Obedience to him.

Your moſt obedient and humble,

Miniſters, Elders, *and* Deacons,

Of the Dutch *Congregation.*

Numb. XXXI.

Mr. William Heydon*'s Chriſtian Letter to the Biſhop of* Norwich, *for a Reconciliation, after ſome falling out with him at his Houſe, about admitting a Layman into Orders.*

Epiſt. D. Joh. Parkhurſt. *Int. MSS. R. J. Ep. Elien.*

MY Lord, Immediately after my Return Home, which was not very joyous unto me, conſidering our bitter Departure, may it pleaſe your Lordſhip to be advertiſed, that ſuch was my Chance to joyn in that Company, where you and your State, from the Top to the Bottom, was unripped. I weighing both your earneſt Zele, and mine own in and towards the Goſpel, and ſeeing that the Enemy, clawing the Elbow for joy, that one ſpark of Diſcord ſhould be kindled among us; I thought it meet and convenient, as I have always to the uttermoſt of my Power tendred your Eſtate, to procure a Means that we may be together lovingly reconciled again. And albeit that Fleſh and Bloud did ſo riſe in us at that time, that we both perchance, I for a Seaſon forgat my ſelf to be dutiful to your Lordſhip; and you perhaps adminiſtred ſome ſpark of Choler on the other ſide; yet conſidering my Duty towards you, and you weighing what Credit your Dealing ought to win towards the Goſpel, thought it convenient at this Time to ſalve the Sore on my part: leſt at any time the common Enemy, the Papiſt, might jeſt, that the chiefeſt Goſpellers are at bitter Hatred and Contention among themſelves.

Surely, I need not inſtruct your Lordſhip, of whom I would learn willingly, that ſuch is the ſubtil Slight and old Policy of Satan, that if he may breed

Diſſenſion or Diſcord among them, in whom there ought to be a ſweet Harmony and Agreement, he is no time more glad or joyful. It is no new thing that the Children of God have diſagreed: and therefore the ſooner in us to be amended. *Paul* and *Barnabas*, as the *Acts* make rehearſal, were at ſuch bitter Diſſenſion between themſelves, for the receiving of *Mark*, that the one departed from the other in great Heat and Choler. The Words that paſt between them were ſharp and bitter. But when the Lord ſaw it ſo good, they were reconciled again. Whatſoever bitter Words have paſt between us, I for my part do acknowledge mine own Imbecillity: and deſire your Lordſhip of Pardon herein, if I have offended: Binding my ſelf, as I have both tendred your State, and defended you, when my Words might ſtand you in ſted, ſo you would bear in Silence, whatſoever hath proceded on either Part. And as the firſt Cauſe and chiefeſt Occaſion was derived neither from you, nor from my ſelf, ſo I wiſh the Amendment that bred this Diſcord; and wiſh that in other Things he may have the leſs Credit. And ſurely as I have to thank your Lordſhip, becauſe at my Commendations it pleaſed you to entertain Mr. *Mouſe*, a Man both godly and zelous, into your Service, ſo I truſt at any time, neither I, nor my Letters ſhall commend any unto you which ſhall not both try themſelves godly and honeſt, and that Praiſe that I give, upon them well beſtowed.

But thus much I muſt needs inform your Lordſhip of, that you know as well, that as you give too light Credit to ſome, that are always about you, ſo you procure your ſelf ſome Diſcredit in giving no heed to theſe that both love you earneſtly, and tender your State accordingly. Thus beſeeching your Lordſhip to acquit me with a Line or two, to the Satisfaction and Quietneſs of my Mind, truſting, that for all this, your Opinion is not diminiſhed of me, who make as good Account of you as of the chiefeſt Biſhop of this Land, with my unfeigned Duty and Commendations; deſiring the Lord God ſo to raviſh you Heart with his Holy Spirit, that you may be an Ornament to the Church, a Light to the Goſpel, and an Ey-ſore to all the Papiſts; (whoſe Eyes are caſt wholly upon you) I moſt humbly take my Leave of you. From *Holt*, this 10th of *June*, 1573.

Your Lordſhips every way to command,

WILLIAM HEYDON.

[NUMB. XXXI.]

The ſame Biſhop's fatherly and friendly Anſwer to the former Letter.

Ubi Supra.

I AM glad, and I thank God for it, that hath moved your Heart ſo ſpeedily, and as it were before the Sun go down, to forethink your ſelf of ſuch Things as of late were don at my Houſe: And whether the Cauſe come of you, be judge your ſelf. You bring unto me a ſimple old Man, ſpent with Labours and Turmoils of the World, who through his Age and other Imperfections, is no longer able to labour for his Living, (for ſo he himſelf hath reported) that he ſhould now enter the Miniſtry: His Knowledge in the *Latin* very ſmall; in the Scriptures as little: By his Occupation a Huſbandman. The Canons do appoint (and I have given my Conſent thereto) that no Biſhop ſhall lay his Hand upon any that hath been brought up in Huſbandry. For theſe be the Words of the Canon. He confeſſed to me, that he hath been brought up in Huſbandry from his Youth upwards. What would you have me to do? Should I go clean contrary to that to the which I and all other Biſhops have ſubſcribed, and ſet to our Hands? You think that your Eſtimation ſhould ſomewhat be leſſened for the Denyal of your Requeſt. And I know that my Eſtimation ſhould much be appared for granting of the ſame. Oh! Mr. *Heydon*, I and all other Biſhops have made too many ſuch. Neceſſity drave us to do the ſame. But to continue ſo doing, it were a Fault too hainous. Of late Years I have had great Care in this behalf; and do intend ſo to continue by God's Grace.

Truly, Mr. *Heydon*, you muſt bear with me; although I love you dearly, if I ſhall not agree to you in Matters, in my Judgment, offenſive to God and my Conſcience, and ſlanderous to the Church. Remember the old Saying, *Amicus, ſed uſq; ad aras.*

Another part of your Letter toucheth my Credit ſomewhat; that you ſhould think of me ſo much Lightneſs, that either would believe, as you ſay, any about me, farther than there ſhall be cauſe; or not credit, nor give heed to ſuch others as both love me, and tender my State. The contrary whereof is true, Mr. *Heydon*. The which but for lack of Time, I could declare unto you many ways. This Saying is not ſo true, as often uttered againſt me: which might be left well enough, that Acre hath been ſo much ploughed already.

To let theſe Things paſs, and to conclude. I thank God for your Friendſhip, and for your great Zele, and Favour to God's Goſpel. In which reſpect I account of you, as of a moſt dear Friend. Touching the Heat of Words paſſed, let each of us ſay, *Homo ſum, nihil humani a me alienum puto.* For my Part, I forget all, and forgive all unfeignedly; and do heartily rejoyce to underſtand the like of you. And thus I bid you heartily well to fare. Scribbled in haſt with my rude Hand. At *Ludham*, the 16th of *June*, 1573.

Your aſſured loving Friend in Chriſt,

J. NORWIC.

NUMB. XXXII.

A Diſcovery of the preſent Eſtate of the Biſhopric of St. Aſaph, *in the Year* 1587.

MSS. *Epal.*

THE Eſtate of the Biſhopric of St. *Aſaph* now ſtandeth thus.

Moſt of the great Livings within the Dioces, ſome with Cure of Souls, and ſome without Cure, are either holden by the Biſhop himſelf in *Commendam*, or elſe they are in Poſſeſſion of ſuch Men, as do dwell out of the Country.

Theſe are holden by the Lord Biſhop in *Commendam*. I. The Archdeaconry: being well worth 400 *l.* yearly. To the which the Benefices with Cure do belung: *Llangroſtenin*, *Diſerth*, and *Rhylyſnwyd*. And theſe without Cure: *Abergele*, Rectory, *Bettws*, R. *Llandrillo*, in *Rhos Forc. Llanrwſt*, *Porc.* II. *Gwin*, R. *ſine cura*, yearly worth 50 *l.* III. *Llandrillo* in *Deirnyon*, R. *ſine cura*, worth 80. *l.* IV. *Llangwin*, R. *ſine cura*, yearly worth 60 *l.* V. *Llandrinia*, R. with three Cures, *viz. Llandrinio*, *Llandiſſilio*, *Melverley*, worth yearly 160 *l.* VI. *Llysvayn*, R. *cum cura*, yearly worth 50 *l.* or better. VII. *Caſtell*, R. *cum cura*, yearly worth 50 *l.* VIII. *Malloyd*, R. *cum cura*, yearly worth 70. *l.* Nine Cures, and Seven without Cures.

The ſaid Lord Biſhop hath had in his *Commendam* ſix other Benefices with Cure: the which he reſigned upon having of the better, *viz.* 1 *Abergele*, Vic. 2. *Bettws*, Vic. 3. *Greſford*, Vic. 4. *Myvot*, Vic. 5. *Arbiſtock*, Rec. 6. *Llanyckill*, Rec.

Theſe following are in the Poſſeſſion of them that ly out of the Country. Whereof ſome were collated by the Lord Biſhop that now is. *Viz.* I. *Vaynol*, Prebend, yearly worth 200 Marks, in the Poſſeſſion of D. *Tale* of the Arches. II. *Llanuſyth*, Preb. well worth a 100 *l.* yearly, in the Poſſeſſion of D. *Lewyn* of the Arches. III. *Kilken*, R. worth 50 *l.* yearly, in the Poſſeſſiion of Mr. *Tomſon*, dwelling about *London*. A *ſine Cure*. IV. *Skeiviog*, R. in the Poſſeſſion of Mr. *Henry Moſtyn*. V. *Whittington*, R. *cum cura*, of the Patronage of

Mr. *Albany*, in the Poſſeſſion of Mr. *Eayſhaw* of *Litchfield*. VI. *Oſweſtrie*, Vic. of the Patronage of the Earl of *Arundel*, in the Poſſeſſion of ———— VII. *Machynllaeth*, R. in the Poſſeſſion of Mr. *Hughes* of *Merionythſhire*.

And of antient Collation theſe. I. *Meleden*, Preb. worth yearly 50 *l.* in the Poſſeſſion of Mr. *Ireland* of *Cheſter*. II. *Llanwrſt*, R. in the Poſſeſſion of D. *Jones* of the Arches. III. *Llanſannan*, R. Porc. in the Poſſeſſion of the ſame. IV. *Llanarmon*, R. in the Poſſeſſion of the Dean of *Canterbury*, Mr. *Rogers*. V. *Eſtyn*, R. in the Poſſeſſion of the ſame Man. VI. *Cowen*, R. in the Poſſeſſion of D. *Mevricks* of *Litchfield*. VII. *Llandyſſel*, R. in the Poſſeſſion of D. *Lewys*, the Queen's Chaplain.

There is never a Preacher within the ſaid Dioces, (the Lord Biſhop only excepted) that keepeth ordinary Reſidence and Hoſpitality upon his Lyving, but D. *Powel*, and D. *Morgan*, and the Parſon of *Llanvechen*, an aged Man about 80 Years old.

By reaſon of the *Commendams* and Abſence aforeſaid, Hoſpitality now of late is greatly decayed in that Dioces.

Theſe are clean gone, which of late were great Houſe-keepers. I. The Dean. He that now hath the Name to be Dean *, never kept Houſe in all his Life: and is an unfit Man for that Place and Calling in all reſpects, being not paſt four and twenty Years old. II. The Archdeacon hath been the beſt Houſe-keeper in the Countrie. But now the Lyving is in the Lord Biſhops *Commendam*. III. The Parſon of *Llyſvaen*, now the Lord Biſhops *Commendam*. IV. The Parſon of *Skeiviog*, now abſent. V. The Vicar of *Cwin*. The now Incumbent, being alſo Parſon of *Northop*, and of *Whitford*, two of the greateſt Lyvings in all the Dioces, boordeth in the Alehouſe. VI. The Parſon of *Whyttinton*, now abſent. VII. The Parſon of *Llandeinio*, now the Lord Biſhops *Commendam*. VIII. The Parſon of *Caſtell*: a great Houſe-keeper, now the Lord Biſhops *Commendan*. IX. The Parſon of *Llandrillo*, now the Lord Biſhops *Commendam*. X. The Parſon of *Mallayd*, now the Lord Biſhops *Commendam*.

The Lyvings being ſubducted, the Relief of the Poor muſt needs decay.

Parcells of the Biſhoprick leaſed, and confirmed by the Lord Biſhop that now is, to the Hindrance of his Succeſſors. I. The Lordſhip of *Meleden* (the Moyety whereof being in Leaſe before, he bought of Mr. *Symon Thelcal*; To whom he gave the Vicarage of *Moulde* for the ſame) he hath confirmed for Lives, to the Uſe of his own Children. II. The Rectorie of *Llanhaſaph* he hath, for the Sum of 300 *l.* confirmed for Lives to Mr. *Piers Moſtyn*, Eſq; III. The Manour of *Llandegla*, to his Couſin, *Hue Kendryk*, of *London*. IV. The Biſhops Lands in S. *Martins* he graunted to the old Tenaunts, if they will pay him 170 *l.* Otherwiſe the ſame are graunted to the Uſe of his own Children. V. A Portion of Tith in the Pariſh of *Blodwall*, of the yearly Rent of 15 *l.* he hath confirmed in Leaſe to *Marmaduke Jones*, Gent. for 40 *s.* Rent, in part of Payment of a Purchaſe of certain Freehold Lands, which he purchaſed of the ſame *Jones*, to him and to his Heirs for ever. For the which, beſides the ſaid Leaſe, he gave 100 *l.* in Mony, the Lands being worth 20 *l.* yearly. VI. *Llangwſtenin*; a Parcel of the Archdeaconrie, he hath confirmed in Leaſe to *William ap Richard* of *Conwey*.

Other Leaſes which the ſaid Lord Biſhop, for Mony or other Pleaſures, hath confirmed. I. The Rectorie of *Llanrhajader*, being yearly worth 160 *l.* he hath confirmed in Leaſe to the Widow of Mr. *John Dudley*, a ſmall Rent reſerved to the Incumbent. II. The Rectory of *Whytfor* he hath in like maner, for a Piece of Mony, confirmed to Mr. *Roger Maveringe* of *Nantwiche*. III. The Rectorie of *Northope*, being the beſt in all that Dioces, he hath in like maner confirmed in Leaſe. IV. The Rectorie of *Eſtyn* he hath likewiſe confirmed in Leaſe. V. The Rectorie of *Llanſilin*, being the Dividend of the Chapter, he confirmed to the Uſe of his own Wife, and Children: Promiſing great Preferments to ſome of the Prebends, to graunt to him their Portions of the ſame. And when he had obtained his Requeſt, he now refuſeth to perform his Promiſe with them. VI. He hath alſo confirmed a Parcel of Tith belonging to the Vicarage of *Henllan*, and the two Coportianarie Prebends of *Llanvair* to his own Siſter.

And

* *One* Banks *not* 23 *Years old.*

And to that end he may confirm what he will himſelf, he hath gotten all the Keys of the Chapter Seal, to the keeping of his own Chaplains, whom he may command. Whereby it may well appear what he meaneth to do hereafter.

1. The ſaid Lord Biſhop in all his ordinary Viſitations, cauſed the Clergy of his Dioces to pay for his Diet, and the Diet of his Traine ; over and above the accuſtomed Procurations, appointed by the Laws for that Purpoſe, and contrary to the ſame Laws.

2. He commonlie giveth no Benefice before he hath gotten the Harveſt for himſelf, if the ſame do fall, that he may ſo do.

3. And now (the more is the Pity) he is altogether given to the purchaſing of Lands to him, and to his Heirs : And hath given out great Sums of Mony upon Mortgage of Lands. As upon the Lands of Mr. *Edwards* of *Chirke*, (as it is reported) the Sum of 700 *l.* And the Lands of Mr. *Conwey*, the Sum of—— Which thing is a Scandal to his Profeſſion, and an evil Example for Uſurie to the Laity.

4. The Officers of his Conſiſtory Court do receive great Sums of Money of Offenders, in Redemption of their Corporal Penaunce. And never ſend the ſame, nor any Part thereof to the Pariſhes, where the Offences are committed : but either take the ſame to their own Uſes, or give it to his Lordſhip, without any Notice or Satisfaction to the Congregation offended.

5. There is no Table of *Fees* ſet up in the Conſiſtorie, according to the late Canons.

6. There are no *Overſeers* appointed for Divine Service within that Dioces, according to the *Injunctions*. Which Thing hath been a great Cauſe of ſo many *Recuſants* in that Countrie.

All the Premiſſes are to be found of Records, or notoriouſly known. So that they cannot be denyed.

[NUMB. XXXII.]

The Biſhop of S. Davids *to Secretary* Cecill; *concerning the filling two* Welſh *Biſhopricks vacant.*

MSS. Epal. pen. me.

PLeaſeth it your Honour to be advertiſed ; whereas both Buſhops, my Neighbours, the Buſhop of *Landaff* on the one Side, and the Buſhop of *Bangor* on the other, are departed this miſerable World, I have continual Care rooted in my Hart, and my Prayer unto God is, that ſuch Men may be appointed to the Rowmes, that by preaching of the Word of God, and lyving according to the ſame, may ſet forth the Glory of God, and ſhew Light in theſe Places of extreme Darkneſs.

For I have heard, that one Mr. *Hughes* ſueth for *Landaff*, a Man to me unknown, but by divers I have heard of him, that he is utterly unlearned in Divinity, and not able to render a Reaſon of his Faith. If it be ſo, what Service ſhall he be able to do to God and the Queen's Majeſty in that Place, that of all other Places in *England* hath of long time moſt lacked good Doctrine and true Knowledge of God ; and where in Matters of Religion no Reformation or Redreſs hath been, ſince the Time of the Queen's Majeſties Viſitation.

For the other Buſhoprick, that is *Bangor*, I would think Mr. *Huett* Chaunter of S. *Davys*, a Man for Learning, Gravity and Language, meet for the ſame. Thus have I thought neceſſary to ſignify unto your Honour, as the chiefeſt Means that lyeth in me to uſe, to forward Chriſts Church in theſe Places, and to prevent Inconvenience. And ſo with my daily Prayer, I commit your Honour to the Tuition of Almighty God. From my Houſe at *Aberguelley*, the xxxth of *January*, 1565.

Your Honours moſt boundeu,

R. MENEVEN.

NUMB. XXXIII.

Lands of the Biſhopric of Durham, *ſometime detained, but reſtored to Biſhop* Pilkington : *And Sold away again in the Years* 1648, *and* 1649. *with the Names of the Purchaſers, and at what Values.*

Anno 1648.	Purchaſe Money.		
	l.	*s.*	*d.*
Sold to *William Cave*, Eſq; the Royalties and Perquiſites of the Mannor of *North Allerton*	1453	06	08 *ob.*
To *Thomas Dodd*, Lands in *North Allerton*	186	17	02
To *Robert Metcalf*, Lands in *North Allerton*	1081	07	03 *ob.*
To Sir *Thomas Widrington*, and *Thomas Coghil*, the Mannor of *Crake* in *Yorkſhire*	1163	08	02 *ob.*
To *George Foxcroft*, Two Water-Mills, *&c.* in *Welton Howden*, &c.	876	06	03 *ob.*
Anno 1649.			
To *Thomas Laſcells*, Lands and Mills in *North Allerton*	553	17	03
To *Robert Metcalf*, other Lands in *North Allerton*	286	00	03
To *Thomas Ledgear*, *Henry Dawſon*, &c. Frankland Wood and Colyery, wiih Meddows in *Durham* Moore, *&c.* Meddows in *Gateſide*, Toll of the Town of *Gateſide*	2559	02	00
To *Thomas Haſlerigge*, the whole Mannor of Biſhop *Middleham*, &c.	3306	06	06 *ob.*
To *Henry Darly*, and *Jo. Waſtel*, for the Borough of *North Allerton*	237	03	02
To *Walter Boothby*, for the Mannor of *Eaſington*	8528	02	03 *ob.*
To *Moſes Jenkins*, Lands in *North Allerton*	113	00	04
To *William Underwood*, *Thomas Coghil*, and *Matthew Brigg*, the whole Mannor of *Howden*, &c.	5192	15	00
To *Henry Darly*, Lands in the Mannor of *North Allerton*	125	01	00 *ob.*

By J. Bruere. *Regiſt. Deput. pro terr. Epiſcopat.*

Norham Caſtle and the Lands about it (ſaid to be valued at 120 *l. per Ann.*) were alienated long before in King *James*'s Time, to the Earl of *Dunbar* by *Toby Matthews* then Biſhop of *Durham* : There was alſo then an Act of Parlament paſſed by that Lord's Intereſt, to prevent all future Alienations.

Exam. Hiſtoric. by Dr. Heylin, *p.* 176, 177.

NUMB. XXXIV.

A Note of the Particulars of Lands of the Biſhoprick of Durham *demiſed to Queen* Elizabeth; *chiefly by Biſhop* Barnes.

Date of Leaſes.	Numb. of Years.	Yearly Rent.			Particulars demiſed.
		l.	*s.*	*d.*	
April 26. *An. Reg.* 24.	99	117	15	08	I. ALL the Manours and Towns of *Whickham* and *Gateſide*. *Memorandum*, Loſt in this Leaſe 110 *l.* reſerved in Leaſes *in eſſe.* Which were for Coalmines, to three Perſons, *viz. Anderſon*, *Lewen* and *White*, and to one, named *Blackeſton*, for way-leave 10 *l. per Annum.*

Date of Leaſes.	Numb. of Years.	Yearly Rent.			Particulars demiſed.
		l.	*s.*	*d.*	
May ult. An. *Reg.* 19.	100	82	00	00	II. All the Fiſhings in the Water of *Tweed* within *Norham*, and *Norhamſhire*, with all Rents, Iſſues, Liberties, *&c.*
					Memorandum. Theſe Fiſhings are expreſly reſtored to the New Biſhop, but paid to her Majeſties Receiver of *Northumberland*.
April 17. *An.* *Reg.* 20.	40	27	18	08	III. All the Watermills in *Darlington*, and *Blackwell*, &c.
June 20. *An.* *Reg.* 20.	50	18	00	00	IV. All the Rectory and Parſonage of *Leake* in *Yorkſhire*; and all the Tithes, Oblations, Profits and Commodities thereunto belonging.
May 14. *An.* *Reg.* 23.	80	26	09	08	V. All the Manour and Graunge of *Mildredge*, with the Appurtinances.
October 24. *An.* *Reg.* 24.	80	*Rent accuſtomed.*			VI. All *Wolſingham* Park, the Watermil there, Chapel Walls, *&c.*
July 24. *An.* *Reg.* 26.	90	34	00	08	VII. All the Manour of *Hovedon*, in *Yorkſhire*, &c.
January 17. *An.* *Reg.* 27.	70	62	01	08	VIII. All *Coundon* Graunge, *&c.* All the Manour of *Morton* in the County of *Dureſm.* Twelve Meſſuages in *Stanhope* Park at *Weſtgate*, &c
October 15. *An.* *Reg.* 23.	80	18	01	00	IX. All thoſe Meddows and Paſtures, called *Biſhops Cloſe*, neer *Ryers* Graunge. All Biſhop *Midlam* Park, with Appurtinences. All the Demeſne of *Midlam*, &c.
Septem. 29. *An.* *Reg.* 28.	80	108	19	05	X. All the Manour of *Crayke*; and all Graunges, Houſes, Meſſuages, Milns, *&c.* Waſts, Woods, Demeſn Lands, Quarries, Wards, Mariages, Hariots, Fines, Courts Waves, *&e.* All Juriſdiction, Privileges, Franchiſes, *&c.* All the Manour of *Welehal*, the Demeſn Lands there. The Fiſhings in the Waters of *Owſe*. The Demeſn Lands of *Walkington*, &c. All the Wood and Underwood at *Walkington*. The Paſſages, Shores, Fiſhings, and Fire-boot, at *Hovedon* Dyke, *&v.*

NUMB. XXXV.

Dr. Gardiner *to the Biſhop of* Norwich: *In Anſwer to an angry Letter of the Biſhop's to him, about the Archdeaconry of* Norwich.

Int. Epiſt. J. Ep. Parkh. *MSS. Joh. Ep. nuper Elien.*

YOUR Letters, my Lord, have always been as welcome to me, as good. I did earneſtly look for them at my laſt being in *London* about your Buſineſs. But tho Letters came at length to divers, I received not ſo much as any

Line: whether that Defect was in your Lordſhip, or in your Secretary, or in your Meſſenger, I know not. Now unlooked for, I have received ſuch an one, as I did think never to have received from your Lordſhip, conſidering I never deſerved any ſuch at your Hands. I do admit your Love to your Friend; and omit your bitter Words to a Well-willer: and ſo to the Matter. What Reports are I weigh not. The Truth ſhall try it ſelf. That I went about to do nothing, before I had made your Lordſhip privy to all. And I ſtayed the finiſhing of my Thing to ſuch time as I had obtained Mr. *Roberts* Goodwil: without the which I was aſſured never to have yours. If I had been well, I had been with *Roberts*, or now. I have, as your Lordſhip requeſted me, written unto him, and deſired him to ſend your Lordſhip my Letter.

But I beſeech your Lordſhip to pardon me to ſpeak for my ſelf, being thus ill uſed at all Hands. Why ſhould it be ſaid, that I *undermine* any? Have I not ſaid, and do ſay ſtill, that if he have any juſt Title to it, he ſhall never be hindred by me? And that though he have no juſt Title, yet for your ſake, he ſhall enjoy the Mean Fruits, *viz.* 120 *l.* Do you think that Mr. *Roberts*, or any in *Norfolk*, would deal ſo with me? And I am well aſſured, he hath no more Matter for him to enjoy that Archdeaconry, than I have to enjoy the Benefice of *Dicleborough*. If your Friend for my Friendſhip offered, uſe me in this ſort, I will call back my Word, and I will either enjoy all, or looſe all. I had no Cauſe to boaſt of your Conſent, to pleſure me to his Hindrance. No, I could wiſh your Lordſhip yet to be but upright and indifferent: as you gave me not the Archdeaconry, ſo not to hinder me of it, when the Queen's Majeſty hath given it me: In this you do me wrong. I made your Lordſhip privy to it. I ſtayed it in the Midſt, as I declared at my Return. I was willing to abide your End in all Things: Yea, I had rather looſe that, and all the Living I have, than looſe my Lord, the Biſhop of *Norwich*. Unto whom in a reverend Reſpect of his great good Will towards me at all times, and of that faithful and unfeigned Service, in Friendſhip whereof I have bound my ſelf with a religious Vow, I my ſelf, and all that ever I have beſide.

Your Lordſhip writes, your Lordſhip *will withſtand any, that offereth him* [i. e. *Roberts*] *ſo great Wrong*. It is an eaſy Matter to withſtand me, but not ſo eaſy to withſtand the Queens Preſentation, when ſhe hath right. I ſucked not this out of my own Fingers. It came from other Heads, how it [*i. e.* the Archdeaconry] came void. And it is ſo far in other Men's Heads which wiſhed me unto it; becauſe they thought I ſhould have your Goodwill, and do good in the Room: Which had need of a waking Archdeacon, and one that hath Eyes: That if I have it not, Mr. *Roberts* ſhall not enjoy it.

I truſt, my Credit remaineth uncracked for any Note of * Ambition ſhewed in this. O Lord, where are Men's Eyes? I ſpeak it plainly, it is no Ambition for one Man that is rich, without Charge, well provided for, yet no Travailer in the Church of God any maner of way, to ſeek an Archdeaconry for the Living only; when there is an Advouſon out, [by which *Rugg* was preſented] which indeed is, and was good in Law, if it had been well handled; and to defend the Intruſion *fas nefáſq;*. But it is Ambition in the poor Man, that hath Wife and four Children unprovided for, and that hath travailed (*abſit Jactantia Verbo*) painfully in the Church of God theſe Eleven Years in one Dioces, to ſeek for an Archdeaconry, when it is clearly void in Law, and not without a Care to diſcharge that great Charge that this Office bringeth: and to ſeek it in ſuch humble Sort as he referreth his Furtherance to them that hinder him moſt. Judge then my Cauſe, O God.

* *You have hurt your ſelf greatly in confirming your Opinion that goeth of you of* Ambitious, *and ſeeking your own Advantage. Biſhop of* Norwich *in his Letter to Dr.* Gardiner.

Where you wiſh me to give you no Cauſe of Miſliking, or of Breach of Friendſhip; O my good Lord, as I have at all times, and in all Places acknowledged your fatherly Friendſhip towards me, ſo do I now. And loth were I ever to have any Occaſion to the contrary. Even ſo, I ſpeak it boldly, have I acquired your Goodwil with as true a Heart, as ever poor Man did bear to Prelate. You may to pleſure your other Friends, caſt me off, yet ſhall the World witneſs with me, that it was don without my Deſerving.

As for your *Parentheſis, To continue as of old, (if I uſe you, and your Friendſhip well)* I wiſh to breath no longer than I uſe your Lordſhip as it becometh ; yea, your Friends, your Servants, and your Dogs for your ſake. And although you have provoked my Patience, as much as ever it was, with a ſharp, a bitter and taunting Letter ; containing Untruths, which you have received of Reports ; yet ſhall you not looſe my Heart, my Hand, my Service, and all I have to command at your Will, as much as it pleaſeth you. I wrot once before, that if the whole Right of the Archdeaconry were in my Hand, your Lordſhip ſhould order the Matter, as it pleaſed you. So do I now, when I am fully perſuaded, it is in my Hand indeed, &c. I mean plainly, let Mr. *Roberts* aſk Counſil, and then anſwer me ſurely. Thus with my humble Commendations to your good Lordſhip, I take my Leave, 29th of *June*, 1573.

Your Lordſhips as heretofore, ſo to the Death,

GEO. GARDYNER.

NUMB. XXXVI.

Dr. Gardiner *to Mr.* Roberts ; *concerning the Archdeaconry of* Norwich : *Which he ſheweth him was Lapſed to the Queen : And ſo became his, by her Grant.*

Ubi ſupra.

SAlutation in Chriſt Jeſu, &c. I have received a very rough Letter from my Lord Biſhop ; and ſuch an one as I did never think to have received from him, conſidering I never deſerved the like. The Matter concerneth you, and your Archdeaconry. Wherein you ſhall well perceive, that I never undermined you, as I am falſely accuſed, but have carefully ſought to keep your good Will, and to ſeek your Commodity, as mine own ; and more than I think any Man would have don for me. So it is, that in *Eaſter* Term I underſtood by thoſe that are well learned in the Laws, that *John Rugg* could not enjoy the Archdeaconry, becauſe he was not preſented thereunto by *Bernes*, or any of thoſe unto whom *Thimelthorp* had made a Deed of Gift of his Goods and Chattels : Which otherwiſe without Controverſie he ſhould have enjoyed, if either the Deed of Gift had not been good, or if he had been preſented thereunto by any of thoſe Four unto whom the Deed was made. Then was it certain, and ſo is it ſtill ; and ſo ſhall you find it : That ſeeing, that their Advouſon was good, if it had been well handled, your Advouſon could take no Place, (this is plain) at this Time. But after Six Months, it fell into Lapſe in my Lord of *Canterburies* Hands ; and after Twelve Months, into the Queens. Where now it doth remain. For my Lord, our Biſhop, can have no Advantage of Lapſe, in thoſe things that he is Patron of.

I declared all theſe things to your Atturny, and to Mr. *Baiſpole*, in *Eaſter* Term ; offering this, that if he would ſue for it to the Queen's Majeſty, for my Lord his ſake, you ſhould have my Furtherance. If not, then if I might have my Lords good Will and yours, I would ſue for it. And in Conſideration of your Advouſon loſt, I would give you the mean Fruits of theſe two Years by-paſt. To this Mr. *Baiſpole* anſwered, That he would warrant me, it ſhould be mine own. For he thought that you would not enter into new Charge and Trouble. Yet dealt I not upon this Warrant ; but returning home, I told my Lord as is before. Who, after the old Manner, wiſhing the Thing to you above all Men, if it might be, next graunted his Goodwill to me upon the obtaining of your Goodwil. Which he willed me to crave. Whereupon I was determined to come to you in my Journey to *London* : but that I was caried another way with Company.

At my being there, although I had good Occaſion to try my Friends in this and other Matters; yet this Token I gave of a reverend Regard to the Friendſhip of my Lord Biſhop, that having my honourable Friends to do as much as I required, yet I left the Matter *re infecta*.

I might finiſh here: and if I had not been ſo viſited in my Feet, that I could neither ride, nor go, I had been with you my ſelf, before this Rumour ſhould have come to your Ears. And for a Concluſion make your Choice, whether I ſhall have your Goodwill to go forwards upon the former Conditions; or that you will leave it to ſome other, that will admit no ſuch Condition. For truly without my Lord Biſhops Goodwil, which I cannot have without yours, I will not once write, or ſpeak more in the Matter. And yet I wiſh you to look to it, either in taking it, or in departing from it. And thus I crave, that you will return me Anſwer of your Pleaſure in the Premiſſes: And that you would ſend this Letter to my Lord: and then you ſhall command twice as much. Thus reſting to trouble you any further, I commit you to God. The 28th of *June*, 1573.

Your aſſured in Chriſt,

GEO. GARDYNER.

[NUMB XXXVI.]

Some Heads of the Univerſity of Cambridge, *to the Lord* Burleigh, *their High Chancellor: Acquainting him with the Caſe of Mr.* Aldrich, *Maſter of* Benet *College, as to his Breach of a College Statute.*

Epiſt. Academ. pen. me.

OUR dutiful Thanks for your Lordſhips continual Goodneſs towards this whole Univerſity, moſt humbly premiſed. According to your Lordſhips Appointment, we have called before us the Maſter, and Company of *Benet* College. Wee have heard their Complaints and Cauſes of Controverſy. And have entred to conſider the State of their Houſe. And now to make Report to your Honour of our Proceedings. May it pleaſe the ſame to be advertiſed, that touching the principal Difference between Mr. *Aldrich* and the Fellows, *viz.* Whether the ſaid *Aldrich*, being not qualified according to the Statute, may ſtill nevertheleſs retain his Maſterſhip. After deeper weighing of the ſaid Statute, and hearing, what might be alledged in his Defence, we inclined in Opinion to this Point, That like as the like Statutes are in ſundry Colleges binding the Collegiates to be qualified diverſly; for not accompliſhing whereof, ſome heretofore have either voluntarily relinquiſhed, or been put from their Rooms: and conſidering again, how dangerous a Thing it were to admit the contrary Example in one Houſe, to the ſpecial Prejudice of a great Number; ſo likewiſe were we in this Caſe induced to think, that the plain Meaning of that Statute is, that whoſo hath not the Quality required, is not to occupy and enjoy the Place.

Nevertheleſs foraſmuch as by the Parties Conſents heretofore, (as moſt of them have confeſſed) the Reſolution of the ſame Doubt was referred to the Judgment of the Archbiſhop of *Canterbury*, we have thought it not amiſs to follow that Courſe; as well to ſatisfy his Grace in behalf of our late Thought: whereby we meant only to preſerve our Privileges, and not to withdraw from his Graces hearing any private Matter that before had been orderly committed unto him: As alſo, and chiefly for that your Honour, not without great Conſideration, (as we verily take it) eftſones adviſed *Aldrich* to enſue that way. To the which Effect we have addreſt our Letters to his Grace, not doubting,

but that as he hath a ſingular Care for the good Eſtate of that Houſe, ſo he will determine in this Caſe accordingly.

For our own Part, we thought beſt not to ſet down any Definitive Sentence therein, unleſs your Honours ſpeedy Advice ſhall otherwiſe direct us. The Bleſſed God long preſerve your Lordſhip in moſt proſperous Eſtate to his good Pleſure, and our chief Comfort. At *Cambridge*, the 8th of *Auguſt*, 1573.

Your Lordſhips moſt bounden}*humbly at Commandment*,

Thomas Byng, *Andrew Perne*,
Edward Hawford, *Roger Kelke*,
Jhon Whytgifte.

NUMB. XXXVII.

A Deſcription of the Queen's Progreſs, Anno 1573. *with a particular Acconut of her magnificent Entertainment at* Canterbury, *by the Archbiſhop : And of her Return Home. Omitted in the Editions of that Archbiſhops Life, intitled* MATHÆUS.

Int. MSS. Rev. T. Baker. *B. D.*

DE qua *Cantiana* peragratione, ejuſq; ordine atq; forma, ut Poſteritati rerum anteactarum memoria in ſcriptis Monumentis reſervetur ; ex earúmq; comparatione, quid ſequendum fugiendumq; ſit, animadvertatur, opportunum eſſe ducimus, hoc loco declarare.

Decimo quarto igitur die *Julii*, qui dies Mercurii eo anno fuerat, Regina *ELIZABETHA* ab ædibus ſuis *Grenovici* diſceſſit, & *Croidonam* profecta eſt. Ibi cum ſua Familia, in Domo *Cantuarienſis* Epiſcopi ſeptem dies permanſit. Indéq; *Orpingtonam* migravit ad ædes *Percyvalli Hart* militis. In quibus cum triduo permanſiſſet, ad ſuas ædes *Knollæ* conceſſit. In illis quinq; diebus morata, venit *Birlingam*, triduóq; Baronis *Burgavenſis* hoſpitio uſa, Cal. Auguſti ad alteras ejuſdem Baronis ædes *Eridgæ* poſitas, acceſſit. A quibus poſt ſex dierum moram, *Bedgeburiam* ad domum M. *Culpeperi* pervenit. Indéq; poſtridie *Hempſtedam* ſe contulit a M. *Guilford* Milite paulo poſt creato, hoſpitio accepta, tridúoq; ibi peracto, venit *Riam* maritimum in *Suſſexia* Oppidum, atq; Portum : ad quem ante illum diem, nunquam Regem aut Reginam perveniſſe ridiculè aiunt. Elapſoq; ibi triduo, *Siſinghurſti*, in ædibus M. *Bakeri*, quem equeſtri poſtea dignitate affecit, alterum triduum contrivit.

Tum 17. *Auguſti*, qui dies Lunæ fuit, a M. *Thoma Wutton*, in villa quæ *Bocton Malherb* dicitur, hoſpitio lauto accepta, poſt biduum, ad ædes M. *Tufton Hothefildæ*, profecta eſt. Alteróq; illic tranſacto biduo ad domum ſuam *Weſtinhanger*, quæ D. Baronis *Buckhurſt* cuſtodiæ committitur, pervenit. In ea quatriduum conſumpſit. Tum cum ad *Doverum* feſtinaſſet, in itinere in Caſtello *Sandownenſi* pranſa, *Folkeſtonam* montem conſcendit. In quo monte Archiepiſcopus *Cantuarienſis*, qui tum *Beakesbornæ* morabatur, & D. Baro *Cobham*, maritimis Portubus Præfectus, cum magno famulitii ſui grege ſuæ Majeſtati obviam ibant. Militéſq; atq; Generoſi *Cantiani* amplius trecenti cum famulorum equis inſidentium turmis ac-catervis eo convenerunt. Quibus a Montis *Folkſtonæ* faſtigio ferè ad *Doveri* oppidi fines latè diſtinctis & extenſis, Regina ad *Doverum* tranſiit.

In cujus finibus ſummus oppidi magiſtratus, quem *Majorem* vocant, & Jurati trecentis armatis militibus comitati, Reginam excepit, & ſub noctem ad *Doverum* perduxit. Interea frequentes tormentorum ictus ex caſtro, navium ſtatione, & alii arcibus emiſſi, tanquam tonitrua, in aëre reſonabant. Hic adventus die Martis, qui 25 *Auguſti* fuit, Archiepiſcopi, Nobilium, Generoſorum ac Militum *Cantii*, tum frequenti multitudine celebrabatur. *Doveri* itaq; ſex dies permanſit. Tum *Sandwicum* venit. Ibi a Majore ac Juratis ſatis lautè accepta peregit triduum.

Poſtridiéq; qui tertius Septembris fuit *Winghamæ* in itinere pranſa, acceſſit *Cantuariam*, paulo poſt horam tertiam pomeridianam. Ejúſq; per Occidentalem portam in Cathedralem Eccleſiam ingreſſus, ab adoleſcente quodam Scholæ Grammaticalis Diſcipulo Oratione Latinâ, celebrabatur. Qua finita, cum ſe ad ſcamnum genubus flexis inclinaſſet, preces conſuetæ ab Archiepiſcopo, *Lincolnienſi*, *Roffenſiq*; Epiſcopis, & *Doveri* Suffraganeo in adventum ejus, fundebantur. Tum Decanus unà cum Præbendariis, Canonicis, Miniſtris, & Choro Eccleſiæ Cathedralis, nonnulliſq; ſui ſacelli cantoribus Eam ſub conopæo a quatuor Militibus erecto ſequentem; per chorum uſq; ad Oratorium ſuum præibant. Indéq; finitis veſpertinis precibus reverſa per Urbis plateas ad ſuum Palatium, quod antiquitus *Auguſtinenſe* dicebatur, tranſiit. Ac die Dominico ad eandem Eccleſiam curriculo per plateas ducta, rurſus rediit. Eo die Decanus è ſacro ſuggeſtu concionatus eſt. Cúmq; is peroraviſſit, ad palatium eadem via curriculo regreſſa eſt.

Poſtridiè vero, qui ſeptimo menſis Septembris fuit, ad Convivium ab Archiepiſcopo invitata ad Archiepiſcopale Palatium cum tota familia venit. Is natalis fuit Reginæ dies. Námq; Anno Domini 1533. & 25. Regni patris ſui *HENRICI* Octavi, *Grenovici* 7. Septembris, qui eo anno Dominicus dies fuit, nata eſt, quadraginta ante has Archiepiſcopales epulas annis; eadémq; nempe inter primam & ſecundam pomeridianam, quâ convivata eſt horâ. Triduo autem poſtquam nata eſt, in porticu Eccleſiæ Conventualis Fratrum *Obſervantium Thomas Cranmerus*, Archiepiſcopus *Cantuarienſis*, ac Illuſtriſſimæ viduæ, D. *Agnes*, *Thomæ*, quondam *Norfolciæ* Ducis, & D. *Margareta Tho. Dorceſtrenſis* Marchionis relicta, eam in Baptiſmate ſuſceperunt. *Johannes Stokeſleius*, *Londinenſis* Epiſcopus, aſſiſtentibus ſibi *Weſtmonaſterienſi*, Sancti *Albani*, Sti *Salvatoris* atq; *Stratfordienſi* Abbatibus: Tum *Thoma Norfolcienſi*, & *Carolo Suffolcienſi* Ducibus *Thoma Dorceſtrenſi*, *Henrico Exonienſi*, Marchionibus, *Henrico Eſſexiæ*, *Henrico Wigornienſi*, & *Thoma Wiltonienſi* Comitibus, ac nonnullis aliis Illuſtribus viris præſentibus, eam baptizavit.

Sed in hoc lautiſſimo Archiepiſcopali convivio, quod ipſo ſuo natali die atq; horâ cum quadrageſimum ætatis ſuæ annum attigiſſet, celebravit, hic Ordo obſervabatur:

Nobilis ſoli Reginæ miniſtrabant. Quæ ſimulátq; manus abluiſſet, acceſſit ad menſam, in ſummo Aulæ Archiepiſcopalis loco, in latitudinem extenſam. Ad cujus medium in veteri quadam marmoreâ Cathedra pannis auro infuſis ornata, ſub pretioſo auróq; fulgenti Regio Conopæo, diſcubuit. Tum Comes *Rhetius Galliæ* Mariſchalcus, qui paulo antea Rege *Galliæ* ad Reginam; cum centum Generoſis *Cantuariam* Legatus veniſſet, unà cum D. *Moto* ejuſdem Regis ad Reginam Oratore, a dextris Reginæ, ad ejuſdem menſæ extremitatem, ore ad Reginam, tergoq; ad Aulam; ut convenientius familiariúſq; conferri ſermones poterant converſo ſedebant. Alteramq; a ſiniſtris menſæ extremitatem, quatuor Illuſtres Fæminæ, Marchioniſſa *Northamptonenſis*, Comitiſſa *Oxonienſis*, Comitiſſa *Lincolnienſis*, & Comitiſſa *Varvicenſis*, occupabant.

Reginæ a Stipatoribus, quos *Penſionarios* appellant, in menſa miniſtratum eſt: Legato autem, & Oratori *Gallico*, necnon Marchioniſſæ atq; Comitiſſis, a ſatellitibus Regiis.

Ferculorum carnibus ac piſcibus delicatiſſimis refertorum, ordines duo apponebantur, præter tertium, qui ex ſelectiſſimis placentarum generibus conſtabat.

Reliquæ omnes Anlæ menſæ convivis repletæſunt. In proximis Reginæ Menſis, a dextris diſcubuerunt, cum Archiepiſcopo, Conſiliarii, cum quibuſdam tum viris tum fæminis Illuſtribus. Et ex his præcipui illorum qui ex *Gallia* cum *Retio* venerant. A ſiniſtris nobiles ac Illuſtres Fæminæ. In remotioribus vero menſis Major *Cantuarienſis*, cum illius Civitatis Senioribus, & *Cantiani* Comitatus Generoſi viri & mulieres ſederunt. Hiſq; omnibus ab Archiepiſcopi famulis toto convivio ſervitum eſt.

Interea verò, dum multi ſpectatum frequentes introiſſent, & Aulam mediam pænè compleſſent, removeri eos, & ad Aulæ latera concedere ſubinde juſſit Regina; ut Aulæ longitudinem & diſcumbentes per omnes menſas convivas intueretur.

retur. Epulis antem peractis, & remotis menſis, poſtquam aſſurectum eſt, Regina cum *Rhetio* Legato, & D. *Moto*, Oratore *Gallico* ad longam illam menſam ſecretum ſermonem habuit, interea dum inter Nobiles ad inſtrumenta Muſica tripudia haberentur. Ac paulo poſt per viam ſecretam in Archiepiſcopi Deambulatorium aſcendit. Ibi cum eodem Legato ad noctem ferè colloquium perduxit. Tum Archiepiſcopum accerſivit, narravítq; quàm gratum atq; honorificum ſibi viſum eſſet illius diei Convivium : actiſq; ſummis gratiis ad Palatium ſuum curriculo perplateas reducta eſt.

Atq; præter hoc magnificum ac ſumptuoſum convivium, Archiepiſcopus Inſignia quædum dona Reginæ dedit ; Salſarium, *viz.* ex auro affabre factum, in ejus Coopertorio Achates Gemma, Divum *Georgium* Draconem trucidantem, cum *Gallicis* verſibus in Regiis Inſigniis conſuetis continens, intexitur: in orbe antem ſive concavo ejuſdem, alter Achates includebatur ; in quo vera Reginæ imago in albo Achate inciſa fuit. In coopertorii autem ſummo aurea Navicula Adamantem oblongum tenuit. Hoc Salſarium, cum ſex Portugalenſibus aureis ejus concavo incluſis, quorum ſingula tribus Libris decem ſolidis *Anglicis* valent, Archiepiſcopus Reginæ dono dedit : Quod ducentis amplius *Anglicis* Marcis æſtimabatur. Præterea equum ei præſtantem, quem in monte *Folkſtonæ*, cum famulatum (ut diximus) Archiepiſcopi prætergreſſa eſt, inter cæteros ejus catervæ equos conſpexit, ac animadvertit, Archiepiſcopus donavit. Cujus etiam generis equos nonnullis Proceribus, Reginam huc comitantibus, largitus eſt. Quibus præterea ſingulis, atq; Conſiliariis, viriſq; in Aula Illuſtribus, Librum Latinè nuper editum de *Viſibili Romanarchia* contra *N. Sanderi* Monarchium : Matronis autem atq; fæminis Illuſtribus Commentaria in *Eccleſiaſten* in *Anglicum* Sermonem verſa, & *Biblia* minora *Anglica*, artificioſè ac ornatè ligata, dedit. Ad extremum, inter Regii Hoſpitii miniſtros atq; famulos quingentos amplius aureos diſtribuit. Toto etiam tempore, quo Regina *Cantuariæ* commorata eſt, Archiepiſcopi domus, Convivis tam ex Aula, quàm ex Comitatu, aliiſq; Advenis confluentibus, beneficentiſſimè patuit. Et in magna Camera tres Convivarum ordines ſingulis diebus, pro Proceribus, Conſiliariis ac Illuſtrioribus Convivis, apparabantur. Quorum duo ad menſam Archiepiſcopi, tertius ad aliam adjunctam quadratam menſam, appoſiti ſunt. Aula verè minor in prandiis, cœnis, necnon matutinis jentaculis, ſatellitibus cæteríſq; inferioribus Hoſpitii Regii miniſtris, cum magna frequentia indies replebatur.

Atq; horum omnium Conviviorum apparatus, ciborumq; in eis varietas, in rotulis ſeorſum deſcribuntur.

Sequente rurſus die Dominico, Regina ad Eccleſiam Cathedralem, in Curriculo per plateas rediit, precibuſq; matutinis finitis, Concionéq; a *Lincolnienſi* Epiſcopo habita, ad Palatium ſuum eo quo ad Eccleſiam acceſſit ordine, regreſſa eſt.

Hæc Reginæ mora *Cantuariæ* quatuordecim dierum fuit. Námq; die Mercurii, qui decimus quartus poſt adventum ſuum eſſet, eo *Feverſhamiam* migravit : ibíq; permanſit biduo. Tum die Veneris ad *Sitingbornam* perexit, & in ædibus, Mri. *Cromeri* Armigeri pernoctavit. Poſtridiéq; *Roſſam* appulit ; quatriduòq; in Hoſpitia Coronæ ſic dicto diverſabatur : Ac die Dominico in Eccleſia Cathedrali *Roſſenſi* matutinis precibus & Concioni divinæ interfuit : Semélq; in ædibus M. *Watts* pernoctavit. A *Roſſa* ad ſuas ædes *Dartfordiæ* ſitas progreſſa eſt. Indéq; poſt biduum, *Grenovicum* tandem iterum reducta, a peregrinando ceſſavit, atq; requievit. In tota autem hac *Cantianâ* peragratione, quam ex omnibus, quas unquam peregit Provinciarum ſuarum, ſeu Comitatuum luſtrationibus, ob *Cantiorum* ſummam Humanitatem ac Lautitiam, Regina crebris laudibus extulit. Vicecomeſcum militibus atq; Generoſis *Cantii* catervatim Eam comitabantur.

Et poſt quam Regine diſceſſiſſet *Cantuaria*, Archiepiſcopus, ad reſiduum ejus Copiæ, quam in Reginæ Adventum, ut lautus Pater familias comparaverat, ex urbe, & vicinis Parochiis & multos convivas invitavit, liberaliterq; excepit, & pauperes abundè pavit aſſiduè.

NUMB. XXXVIII.

The Direction of the Eccleſiaſtical Exerciſe in the Dioces of Cheſter.

MSS. Ra. Thoresby, Armig. *Vol. Fol.* No. 37.

THE Moderators of every ſeveral Exerciſe ſhall ſelect ſuch Parts of Scripture, to be handled amongſt the Miniſters, that are to attend the ſame, as they in their Diſcretions ſhall think meet. So that they take, in every ſeveral Place of the Exerciſe, divers Parts of Scripture.

The Writers ſhall be appointed to gather ſeveral Obſervations upon every Verſe of that Part of Scripture which ſhall be aſſigned unto them. And ſo procede with the whole, Verſe by Verſe.

The Speakers ſhall be appointed (every of them) in order to treat upon ſo many Verſes of the ſame, as by an equal Diſtribution of the whole Text amongſt them all, ſhall be aſſigned to every one.

The Maner of Proceding in the Exerciſe.

Firſt, Prayer ſhall be aptlie conceived, for the preſent Occaſion ; For the bleſſed Eſtate of her Majeſty, of the Church and Commonwealth ; by one of the Moderators. Who in order ſhall every of them accompliſh the ſame at every ſeveral Exerciſe.

Then the firſt Moderator ſhall propoſe and read the firſt Verſe of the Text, which is to be handled.

Upon which Verſe the Writer ſhall in Order, read the Obſervations which they have gathered.

After whom the Speaker, aſſigned to that part of the Text, ſhall in ſome larger maner diſcourſe upon the ſame.

After him the reſt of the Speakers ſhall have Liberty to give any brief Notes upon that Verſe.

In all which Actions of the Writers and Speakers , the Moderators [Office] that propoſed the Verſe, ſhall be to make ſpecial Obſervation of any Errors, Negligence or Ignorance in any of them. And the ſame to correct and reform with as brief Speech as may be. After which he ſhall further add ſuch Obſervations as he ſhall gather upon the ſaid Verſe. And after him the reſt of the Moderators and Preachers in due Order, ſhall do the like, till as much be ſaid upon that Verſe as ſhall be thought convenient.

All which Time both the Speakers and Writers ſhall take Notes in Writing of thoſe Obſervations which ſhall be given by any the Speakers, Preachers, or Moderators. And ſo in due Order ſhall all the Moderators procede with the whole Text, Verſe by Verſe.

Then ſhall the Moderators call before them thoſe, whom, by any Information, they are to admoniſh of any Miſdemeanor or Enormityes of Life. And if after ſuch Admonition, they ſhall again fall into the like Offence, then the Moderators ſhall certify the Biſhop thereof, and crave Suſpenſion of them.

After, the Moderators ſhall procede againſt the *Abſents* in this Sort : *Viz.* They ſhall at the next Exerciſe after every ſuch Abſence, call before them the ſaid Parties : Who, if they cannot be able to prove a ſufficient Cauſe of their Abſence, and the ſame well approved by the Moderators, then the Moderators ſhall exact the Mulct impoſed by the Order ſet down by the Right Reverend the Lord Biſhop, without abating any Part thereof in any reſpect ; leſt any thereby learn to preſume of Favour in ſuch Caſe to be ſhewed. Which Mulct if any ſhall refuſe to ſatisfy, and not duely conforme themſelves in that behalf, or not come in Place to give account of their Actions, then the Moderators ſhall without delay procede to Suſpenſion, according to the ſaid Orders. Which Suſpenſion they ſhall forthwith certify unto the ſaid Biſhop, according to the ſaid Orders; and further with all Inſtance proſecute the ſaid Suſpenſion with full Effect.

In fine, the whole Action is to be concluded with Prayer, as it was begun.

NUMB. XXXIX.

A Copie of the Authorite gyven by the Biſhop of the ſaid Dioces to the Moderators of every ſeveral Exerciſe: With the Names of the Moderators throughout the Dioces; and other Orders to be obſerved in the Exerciſes.

Ubi Supra. WILLIAM by God his Providence, Byſhop of *Cheſter*, to *Peter Shawe*, Parſon of *Burie*, *Oliver Carter*, Preacher of *Mancheſter*, *William Langley*, Parſon of *Preſtwich*, *Thomas Williamſon*, Vicar of *Eccles*, Moderators for the Exerciſes holden at *Burie*, within the Dioces of *Cheſter*, Greeting. Whereas the Right Honourable the Lords of her Majeſties moſt Honourable Privy Council, upon careful Zele for the Furtherance of the good Proceding and Courſe of Religion, have recommended unto us ſome further Enlargements of the Eccleſiaſtical Exerciſe, to the End they might be more frequently uſed, and in more Places in this Dioces, then before it had been; whereupon we have upon good Deliberation, and by good Advice appointed that the ſaid Exerciſe ſhall be had and kept at more Places: Sithence which time we do underſtand by credible Information, that many who ought to frequent the ſaid Exerciſe, and diligently endeavour thereby, as well to profit themſelves, as to make the Miniſters in thoſe Parts better thought of, do either negligently deal in the ſame, or wilfully abſent themſelves; ſo that the Hope of good that were to be wiſhed, and is expected to come by the ſaid godlie Exerciſe, is like to languiſh and greatly decay, if Remedie therein be not had, and that with convenient Speed:

Wee have thought good to meet with the ſaid Negligence and Wilfulneſs by ſome Cohercion and Reſtraint for the Time; intending hereafter, if the ſaid Negligence and Wilfulneſs (as God forefend) increaſe, to augment the Puniſhment, and to lay ſorer Puniſhment upon thoſe that ſhall be found culpable. Theſe are therefore to authorize you, and everie one of you, that you do in your next Aſſemblie to be holden for the ſaid Exerciſe, gyve notice to all the Clergy and others of the ſame Aſſemblie, of the Contents of theſe Preſents. And if you ſhall fynd any, of what Degree ſoever they be, negligent, wylful or contemptuous in that behalf, after warning given, that upon Call of ſuch Perſon or Perſons before you, or any two of you, upon his or their Defect, to ſuſpend him or them ſo offending, *ab Officio per Sententiam in Scriptis, donec a Nobis vel noſtro vicario in Spiritualibus Generali Abſolutionem ſeu relaxationem a dicta Suſpenſionis Sententia obtenuerit, vel obtinuerint.* And what you do in and concerning the Premiſſes, we will you certify us, our Chauncellor, or other Deputy, as conveniently as you may: In Witneſs whereof to theſe Preſents we have cauſed our Seal Epiſcopal to be put. *Dat. apud Ceſtr.* 1. die Menſis Septembris, 1585.

The Places of Aſſembly, and the reſpective Moderators.

Imprimis, The Firſt *Thurſday* in the Month of *Februarie*, the Exerciſe is holden at *Preſcott*, within the Deanery of *Warrington*.

Moderators.
Mr. *Nuttal*, B. D. and Parſon of *Sheſton*, (*Aghten*, *Bebirgton.*)
Mr. *Meade*, Vicar of *Preſcott*, and B. D.
Mr. *Caldwel*, M. A. and Parſon of *Winwick*.
Mr. *Harwood*, M. A. and Parſon of *Warrington*.

The Second *Thurſday* at *Burie* within the Deanry of *Macckleſfield.*

Moderators.
Mr. *Shawe*, B. D. Parſon of *Burie.*
Mr. *Carter*, B. D. and Preacher of *Mancheſter.*
Mr. *Langley*, M. A. and Parſon of *Preſtwick.*
Mr. *Williamſon*, M. A. and Vicar of *Eccles.*

The Third *Thurſday* at *Padian* within the Deanry of *Blackburne.*

Moderators.
Mr. *Aſhton*, M. A. and Parſon of *Middleton.*
Mr. *Sharpe*, M. A. and Parſon of *Ratcliffe.*
Mr. *Osburne*, M. A. and Vicar of *Whaley.*
Mr. *Midgely*, the Vicar of *Ratchdale.*

The Fourth *Thurſday* at *Preſton* within the Deanry of *Amounderneſſe.*

Moderators.
Mr. *Fleetwood*, M. A. and Parſon of *Wigan.*
Mr. *Leigh*, B. D. and Parſon of *Standiſh.*
Mr. *Welſhe*, the Vicar of *Blackburne.*
Mr. the Vicar of *Lancaſter.*

If *Thurſday* be Holyday, the Exerciſe is kept on *Tueſday* before.

All Parſons, Vicars, Curates and Schoolmaſters within every Deanry, are to appear perſonally on every Exerciſe Day, there either to write or ſpeak.

Every Parſon that is abſent is to forfeit for his firſt Abſence iii *s.* and iiii *d.* And ſo the Second time double. And ſo ſtill double.

Every Vicar that is abſent, for his firſt Abſence ii *s.* For the ſecond time, double, *&c.*

Every Curate that is abſent, for his firſt Time xii *d.* For the ſecond Time ii *s.* *&c.* And likewiſe Schoolmaſters.

All are too meet by Eight of the Clock in the Morning: and ſo to continue till Ten. And from Ten of the Clock till Eleven, a Sermon is made by one of the Moderators, of the ſame Text of Scripture which was handled and entreated of before, by the Speakers and Writers. From Eleven of the Clock till Twelve, all do take their Repaſts and Refreſhing. Then do meet again before One of the Clock, and ſo continue till Three of the Clock, in the Months of *March, April, May, June, July, Auguſt.* In the Months of *September, October,* and *February,* but till Two of the Clock.

Whoever is not perſonally preſent before Eight of the Clock in the Morning, he is counted as abſent, and is to pay the Mulct for the ſame.

The Writers that have profited by Writing, are appointed to ſpeak, if the Moderators ſo think good, and to ſurceaſe Writing any longer: Many of which that could do little good before in the Church, by this Means have been brought in a ſhort time to do ſome Profit in the Church. Much goood hath enſued of this Exerciſe. The Lord continue it to his Glory, and to the Encreaſe of many painful Labourers in the Church.

The Byſhop of the Dioces is to have the Exerciſe of all the Writers, with their Names ſubſcribed thereunto, delivered up unto him, every Quarter of a Year once. That he may ſee, who do profit, and who do not.

All the People and the whole Congregation are to reſort to the Sermon, but none to the other Exerciſe but Clergiemen onely, Parſons, Vicars, Curates and Schoolmaſters.

NUMB. XL.

Littleſton's *Declaration,* Novemb. 1574. *of certain* Engliſh *Gentlemen, that have Entertainment of the King of* Spain.

To the Right Honourable and my ſingular good Lord, my Lord High Treaſurer of Yngland.

MSS. Burgh. THE certain Notes of ſuch *Yngles* Gentlemen, that came into *Spain* for Entertainment at the King's Hands, and what the King gave to each Man in Mony at Times.

George Chamberlain came to *Madrid* the 10th of *December, Anno* 1571. The King gave him Entertainment for *Flanders,* with Letters to the Duke of *Alva.* And more, the King gave him in Mony 300 Duckats : and he departed the laſt of *February,* 1572. ——————————————— Duc. 300

Timothy Moquet came to *Madrid* the 16th of *December,* 1571. The King gave him Entertainment for *Flanders,* with Letters to the Duke there. More the King gave him in Mony 150 Duck. And departed the laſt of *March, An.* 1572.—150

Anthony Standen came to *Madrid* the 16th of *December,* 1571. The King gave him Letters for Entertainment for *Flanders.* More, the King gave him in Mony 150 Duck. And departed the laſt of *March,* 1572. ——————— 150

All theſe following came alſo to *Madrid*; the Dates of their coming, their Gifts, and the Dates thereof, and the Dates of their Departure, were as followeth.

Anthony Molesworth, 13. of *Jan.* 1572. The King gave him Letters to the Duke for *Flanders,* for Entertainment, and 150 Duck. Departed *ult March,* 1572.

John Parrot, 1. of *March,* 1572. Entertainment for *Mellen,* [*Milain*] 100 Duck. Departed the laſt of *May,* 1572.

Egremond Ratcliff, 2. of *May,* 1572. The King gave him in *July* 300 Duck. More, *September* 8. following 200 Duck. Returned from *Milain,* the King gave him 300 Duck. The 20. of *September* for *Milain*; where the King gave him Entertainment there one Duck. *per* Day. Then he departed from *Spain, May,* ult. 1574. towards *France* and to *Flanders.*

Thomas Genny, 2. of *May,* 1572. Given him in *September* 200 Duck. And in *January* 1573. 100 Duck. And more, 20 Duck. *per* Month. Departed for *Flanders.*

Edward Daycres [*Dacres*] the 10 of *Auguſt,* 1572. In *October* the King gave him 300 Duck. In *January* next 200 Duck. And more, 30 Duck. *per* Month in *Flanders.* Departed 20. of *Februaay,* 1573. for *Flanders.*

Sir *John Nevyl,* the 20 of *November,* 1572. came from *Rome.* Given him 200 Duck. and 30 Duck. *per* Month in *Flanders.* Departed for *Flanders* the 20. of *February,* 1573.

Hugh Owen, 26. of *November,* 1572. Given him 150 Duck. *November* 26. and allowed 20 Duck. *per menſ.* Departed for *Flanders, February* 20. 1573.

Rowland Tourner, [who named himſelf at *Madrid*, my Lord *Awdley*] *Chriſtmas-day,* 1572. Given 50 Duck. and had a Letter to Duke *Alva.*

A Friar of *Ireland,* called Friar *John,* 100 Duck. Had the King's Letter for *Flanders.*

Myget Tempeſt and his Son came to *Madrid, May,* 1574. The King gave to the Father and to the Son 300 Duck. And gave to the Father 20 Duck. *per* Month, and to the Son 15 Duck. *per* Month. And they returned for *Flanders, July,* 1574.

Tyrrel, Cotton, Pet, Tichborn, Strodlen, [*Stradling*] *Greffy, Swynborn,* and *Smith,* came to *Madrid, November* 1573. The King gave among them 1300

Duck. and Entertainment, ſome for *Flanders*; ſome, as Mr. *Pett*, for *Mellen* [*Milain.*] And ſome had 20 Duck. *per* Month, and ſome 15 Duck. *per* Month.

Dr. *Sanders* came from *Rome* to *Madrid*, *Nov.* 1573. The King gave him at his firſt Coming, 300 Duck. And more ſince that Day, 200 Duck. And there he as yet remaineth.

The Archbiſhop of *Caſwell*, [*Caſſilles*] in *Ireland*, came to *Madrid* in *March*, 1574. The King gave him 300 Duck. in *April* following. And there as yet he remaineth.

My Lord *Morley*, *Edmund Parker*, my Lords youngeſt Brother, and *Rowdman* [*Redman*] came to *Madrid*, *Marc ult.* 1574. The King gave my Lord *Morley* and his Company 600 Duck. at one time. And there they remain.

Richard Ley came to *Madrid*, *May ult.* 1574. The King gave him 150 Duck. And there as yet he remaineth.

The Biſhop of *Methe*, of *Ireland*, came to *Madrid* 20. of *July*, 1574. The King gave him 200 Duck. And there as yet he remaineth.

Thomas Steukely. The King gave him at times, from his firſt coming into *Spain*, *Anno*, 1570. to this Time of *Auguſt*, 1574. And for the keeping of *Thomas Steukely* his Houſe at *Madrid* at the King's Charge for 6 Months at 500 *Re.* of Plate *per* Day, which amounteth in the whole Sum to 27576 Duck.

The King doth give to *Thomas Steukley* for his Penſion by the Year 600 Duck. And doth give to *William Steukley* for his Penſion by the Year 400 Duck.

Counteſs of *Northumberland*; the King doth give her by the Year 2000 Duck.

I have ſeen the Treaſurers Books by his Clarks; and by Hear-ſay by divers of good Credit, that the King is charged in *Flanders* by the Year, given to *Engliſhmen* there, the Sum of 231 Thouſand Duckats yearly in Penſions.

NUMB. XLI.

Scory *Lord Biſhop of* Hereford, *to the Lord Treaſurer: Againſt ſome Clarks of the* Exchequer, *intending to ſuppreſs, under the Name of Colleges, divers Parſonages in his Dioces.*

MSS. Epiſt. R. Joh. *Epiſc.* Heref. *pen. me.*

RIGHT Honourable, may it pleaſe your Lordſhip to be advertiſed. That whereas leud Perſons, being Clerks of the *Exchequer*, by Colour of their Office, and Countenance of the Court, have attempted to overthrow certain Pariſh Churches in my Dioces, (Of whoſe leud and wicked Practices I certified your Lordſhip heretofore) nevertheleſs, either favoured by the Court, or maintained by the Officers, ceaſe not to vex and moleſt the poor Incumbents of the ſaid Churches. Their Purpoſe is, that ſuch Pariſh-Churches as are divided into Portions, where are two or three Parſons, ſhould under the Name of Colleges be ſuppreſſed, and come to the Prince by the Statute of *Suppreſſion*. Which if they bring to paſs, not onely many Pariſh-Churches in my Dioces, but very many throughout the whole Realm, both Parſonages and Vicarages, ſhould be overthrown. The Overthrow whereof were the Slandering of the Goſpel, the Defacing of Religion, and the Diſquieting of the quiet Eſtate of this Realm. For what a Slander were it unto the Church of *England*, to have the Pariſh-Churches deſtroyed? And what a Grudge would it breed in the Hearts of the People, to ſee their Churches ſpoiled, their Miniſters and Preachers defaced, and their Lands and Tiths abuſed?

I beſeech your Lordſhip remember, how we are already ſlandered by *Dorman* and others, that our Churches in *England*, ſome are made Houſes of private Men, ſome Stables, and other ſome thrown down and made flat with the Earth. God grant we ſuffer not theſe unjuſt Reports of the Popiſh *Lovainiſts* to be juſtly reported of us. There are in preſent Suit in the *Exchequer*, three great Pariſh-Churches of my Dioces, and more, as I underſtand, ſhall come in very ſhortly.

But, I truſt, your Lordſhip, by whoſe Wiſdom the Church of *England* hath hitherto been defended, will not ſuffer this Spoil: That the Pariſh-Churches, where was never any Sign of College, ſhould be overthrown under the Name of *Colleges*.

The Church of *Bromyard* hath been long in Suit, and the Parſons thereof greatly impoveriſhed, being from time to time delayed. They ſeek nothing but Juſtice. I beſeech your Lordſhip that they may be heard, and have Tryal according to Order of Law, without any farther Delay. Thus committing their Cauſe unto your Lordſhip, I moſt humbly take my Leave, commending your Honour to the gracious Protection of the Almighty, this 24th Day of *January*, 1574.

Your Honours moſt humbly to Command,

Jo. Heref.

[NUMB. XLI.]

Mr. Rafe Lane's *Account of his Offer to go into the* Levant *in the King of* Spain's *Service againſt the* Turk *from his own Pen.* Viz.

An Account of my Procedings touching my intended Levant *Service (by the Favour of God) as well toward her Majeſty, as otherwiſe, the* 19. *of* Jan. 1574.

MSS. Politic. pen. me.

FIRST, drawn on by mine own particular Occurrences, having thought of ſundry Employments of my ſelf by her Majeſties Licence for certain Years, Reaſon and mine own Affection, before all others, recommended unto me a *Levant* Service againſt the *Turk*, if the ſame from hence might by her Majeſty be favoured; and of the King of *Spain* well entertained. Whereupon I made *Anthony Guerraſſe*, [the *Spaniſh* Agent] to be aſked his Opinion, if a Bulche of *Engliſhmen*, being of Service either for Sea or Land, or both, were offered unto the King his Maſter from hence, whether the ſame would be well accepted with pay, or not. His Anſwer was directly, that if the ſame might be with her Majeſties Favour, he knew aſſuredly that they ſhould not only be largely entertained for their Payes, but alſo, otherwiſe moſt honourably uſed, and moſt heartily welcomed to the King: Yea, and would open a greater Gate of Kindneſs between theſe two great Princes, her Majeſty and *Spain*, than yet there hath been any liklihood of.

Hereupon in Summer I entred my *Secret* unto her Majeſty for two Years Leave to ſeek mine own Aventure by Service. Which in the End obtained by honourable Friends. By the ſame Means I obtained her Majeſties Letters of the 15th of *January*, 1574. unto the *Commendador*, teſtifying her Majeſties deſired Liking unto the Service intended; and aſſured, that my Offers, ſent by the Bearer of her ſaid Majeſties Letters, with the Conditions being accepted by the ſaid *Commendador*, the ſame ſhould on my Part with all Sincerity be performed.

And thus mych until the 19th Day of *January*, 1574. There reſteth now for me to make my Offers of Service, with the Conditions, unto the *Commendador*. Which Offers will of his Part be either refuſed, or accepted. If refuſed, then the Matter is at an End; and her Majeſties uttered good Conceipt of me in this reſteth without ſpot or blemiſh, *&c.* But if the *Commendador* do accept the Conditions, then ſhall I be as able as willing, and both able and willing to perform the ſame.

Then follow the Conditions.

Lane's *Letter to Dr.* Wylſon *in* Flanders.

I requeſted him, as my ſingular good Lords, my Lord Treaſurer, my Lord of *Leiceſter*, and my Lord of *Warwick* had addreſt their honourable Letters in my Favour unto him: and to move him to take knowledge of my offered Service againſt the *Turk* unto the *Commendador*: So alſo, that it would pleaſe him, at my poor Requeſt, to take ſome favourable Regard unto it. And that as Mr. *Dygby* was directed unto him with the Conditions of Contract, ſo it would pleaſe him to countenance thoſe, eſpecially ſuch as concerned a ſort of Allowance of four Things, *&c.*

NUMB. XLII.

A true Certificate and perfect Note of Fees and Duties paid heretofore, and now be paid at this preſent, for Citations, and all other Eccleſiaſtical Inſtruments, concerning my [i. e. *the Biſhop of* Norwiches] *Conſiſtory Court.*

FIRST, Every Citation for Writing and Sealing was	8 *d.*
Item, Every Perſonal Decree likewiſe	8 *d.*
Item, Every Excommunication in like maner	8 *d.*
Item, Every Monition, and other Proceſs direct for the Appearance of any Perſon	8 *d.*
[a] *Item*, Every Primer Citation	11 *d.* 3 *d.* too much.
Item, Every other Proceſs aforeſaid	12 *d.* 4 *d.* too much.
[b] *Item*, Every Act to the Scribe	2 *d.*
[c] *Item*, Every Allegation	4 *d.*

Sentences, Examinations of the Parties Principal, or of Witneſſes, are uſed as they have been heretofore.

[d] *Item*, Every Inſtitution	12 *s.* 4 *d.*
Item, Every Induction	18 *s.* 8 *d.*
Item, Every Proxy	16 *d.*
[e] *Item*, For Admiſſion of Proxies out of Court	2 *s.* 6 *d.*
Item, Every Conſtitution	4 *d.*
Item, Every Stipulation	4 *d.*
[f] *Item*, For Certificate of any Agreement	

[a] *Not many Years agon but* 4 d.

[b] *Nothing before.*

[c] *Nothing before.*

[d] *Now* 2 s. *more for Writing, and before nothing.*

[e] *Of late time uſed. Nothing before.*

[f] *Nothing before.*

NUMB. XLIII.

Sir Thomas Smith, *and the Earl of* Leiceſter, *to the Lord Treaſurer* Burleigh, *Members of the Society of the New Art, for tranſmuting Iron into Copper:* Medley *the Chymiſt, Undertaker.*

WEE have now commoned with *William Medley*, mervailling why he ſtayeth here, and goeth not down to the Works. He layeth Excuſes, part for wanting of Mony to defray his Charges here, and part too, for his Charges in Tryals making, now theſe two Years and more, and his Buildings and Veſſels, 400 *l.* allowed him. Of which 150 *l.* wee had once commoned for his Veſſels, Houſing, and caſting up of Earth, and other ſuch Neceſſaries, which the

Int. MSS. D. T. Smith *Mil. a Secret. D. Reg.* Elizab.

the Society ſhall receive of him. Whereof I, Sir *Thomas Smith*, was content that the 100 *l.* which I have already payd for him to Mr. *Jobſon*, ſhould be part; and going in hand with the Work, I was always content for ſuch Portion ratable as my Lords do contribute, to allow of and give an Acquittance for it. Or if each Partner do contribute an 100 *l.* to redeliver the Obligation, wherein Mr. *Dier* ſtandeth bound to me for the whole.

I, the Earl of *Leyceſter*, have given already to Sir *John Hybbord* one 100 *l.* and alſo Order to him for Iron, Caſk and Lead, to the ſetting forward the Work. He ſaith, that your Lordſhip was content, that part of your Mony ſhould go to the Payment of the ſaid Veſſels, And the reſt you would ſend to Sir *John Hybbord*; who ſhould have the chief Charge of Proviſions, for all things neceſſary for the Work; and of diſburſing of Mony by Accounts.

The which to keep at the Works, I Sir *Thomas* have ſent down a truſty Man; and will ſend alſo down part of Sir *Homfreys* [*Gilbert*] Mony out of hand, to pay the Workmen he ſhall find there: and will ſend the reſt after. For I long to have it go in hand without delay. And will take Order, if I can, to hear every fourteen Days what is done.

Other Notes we have ſent here to your Lordſhip to have your Advice therein; eſpecially in ſuch as we have not yet aſcertained. Or if there be any other Thing that you think meet to be conſidered, we pray you to write unto us. And ſo we commit your Lordſhip to Almighty God. From *Richmond* the 7th of *March*, 1574.

W. Burleigh
Who writ his Name to this Letter, to ſhew his Allowance, as it ſeems, of what was done, and his Conſent.

Your Loving Friends,
R. Leyceſter.
Tho. Smith.

NUMB. XLIV.

Sir Thomas Smyth *to the Lord Treaſurer* Burleigh; *upon the ſame Buſineſs.*

That they might once know, whether the Gain of this New Art would anſwer the Charges.

Ubi Supra.

MY very good Lord, Yeſternight I wrot to your Lordſhip, and ſent ſuch Matters as paſt here betwixt my Lord of *Leiceſter*, Mr. *Medely* and me. I ſee he makes no haſt, but ſeeketh to tary: and now would amuſe himſelf here about the *Jewes* Concluſion. I am ſtill of Mind, that the *Gentiles* were wiſe in their Sacrifices, when the Prieſts called ever and anon, *Hoc age*. For they love to be always *Aliud agentes*, either they deceive themſelves, or other Men. I would we had once ſet Orders and Accounts, what this *New Art* will do. Eight Days of *March* be now paſt. Sir *John Hybbord*'s Man now at *Killingworth*. And therefore my Lord, and your Lordſhip and I, writ to him, to take the Charge in Hand. If he be either gon from thence, or will not take the Charge, then is there another Excuſe, Subterfuge and Delay. Yet if *Medley* will go down, and begin ſo well as he can, with that which is there, 150 *l.* which my Man ſhall carry, will ſet the Work going, till we ſhall truly be certified, what can be done in a Week, or a Month. For if there be not ſo much made as ſhall be on a Day, when he hath more Lead and Iron, yet there may be ſo much, as we may know, what Proportion of Charge is to the Proportion of Gain; and what hope we may conceive.

And if Sir *John Hybbord* do accept the Charge, and do provide the Iron, Lead and Caſk for my Lord of *Leiceſter*, yet in the mean while may the Workmen do ſomewhat: and my Man to attend upon them, and keep the

Book: and ſo that Time not altogether loſt. While the New Iron and Lead be brought, the melting Furnace may be made, the Bellows brought, and ſet in Place, *&c.*

Your Lordſhip ſhall do well to call upon *Medely*, that he make no more Delays. Before, all was that his Name was not in the Book; therefore he procraſtinated, he diſſembled, he would not teach his cunning. Now all the World knows it. Sir *John Perot* hath a whole Diſcourſe of the whole Maner of that Work in Writing. My Lord *Mountjoy* hath gotten one of Mr. *Medeley's* chief Workmen to him. Divers in that Country, it is told me, know the Earths, and the Working of it. And yet we do nothing. I would I might go down my ſelf, and ſurely I might, for any good I do here. In leſs than Eight Days, I would be certified my ſelf, and certify your Lordſhips. My Man ſhall ſhew your Lordſhip what maner of Acquittance I require of Sir *John Hybbord*. For the like Sir *Homfrey* had of me; penned by a Lawyer before. And it is reaſonable one *Iriſhman* ſtandeth ſtill in an Agony: but rather like to quail. Yet that is irreſolute alſo. Thus I bid your Lordſhip moſt heartily Farewel. From *Rychemond*, the 8th of *March*, 1574.

Your Lordſhips always at Commandment,

T. SMYTH.

NUMB. XLV.

Mr. John Dee *to the Lord Treaſurer: Offering to diſcover to the Queen, where Treſures of Gold, Silver,* &c. *were hid in the Bowels of the Earth.*

RIGHT Honorable and my ſingular good Lord: Whereas of late your Honour very favourably uſed me, conſidering your marvaillous Scantneſs of Leiſure from very weighty Matters and public; I am now therefore moſt humbly to render Thanks to your Honour. Since which time I have ſome Days attended at *London*, hoping for your Lordſhip coming thither. And on *Friday* laſt perceiving your Honour to be almoſt in a Readineſs to ride towards the Court, ere I could get to *London* too, *&c.* Therefore finding your Lordſhip at all times of uſual acceſs for Suitors, ſo fraught with Matters of more Importance, than any of mine can juſtly be deemed, I thought good, with your Lordſhip's Leave and Favour, thus by writing to enjoy one Hour of your Lordſhips Leiſure, (beſt known to your Lordſhip when that is) to view the Pattern of ſome part of my ſimple Suit, which heretofore I would gladly have opened unto your Honour by Word of Mouth. And that is this. *MSS.* Burghlian. *pen. me.*

So much of my Intent and ſtudious Doings is well known unto your Lordſhip, and the moſt Part of all Univerſities in *Chriſtendom*, (and further) that for theſe Twenty Years laſt paſt, and longer, it may be very truly avouched, that I have had a mervaillous Zele, taken very great Care, endured great Travail and Toyl, both of Mind and Body, and ſpent very many Hundred Pounds; only for the attaining ſome good and certain Knowledge in the beſt and rareſt Matters, Mathematical and Philoſophical. How little or much therein the Eternal God hath imparted to me, (for my Talent) he onely beſt knoweth: but certainly by due Conference with all that ever I yet met with in *Europe*, the poor *Engliſh Britan*, (*Il favorita de voſtra Excellentia*) hath carried the Bell away. God Almighty have the Glory. The ſame Zele remaineth, (yea rather greater is grown) but the Ability for Charges is far leſſer: and that ſomewhat occaſioned the ſooner through my frank Dealing, for procuring and purchaſing ſpeedy Means of good Knowledge. Which alſo I did upon no ſmall Hope, that ſome needful Supportal would be for me in due time deviſed, either through the mere and gracious good Favour, that I was perſuaded the Queen's moſt excellent Majeſty did bear unto me: Or elſe through the Procurement of ſome of the Right Honourable Counſillors: Which both right well know by hard Dealing my Father *Rowland Dee* (Servant to her Majeſties Father, and moſt renowed and triumphant King of our Age) was diſabled for leaving unto me due Maintenance; and alſo ſufficiently underſtood of ſundry Suits in my Behalf mentioned, for ſome Aid towards the atchieving of ſome of my honeſt Intents. Of which Suits no one hitherto hath taken the wiſhed for Succeſs, for any my behoof: Nay in the mean time of ſome of my Travails beyond the Seas, unleſs your Honour had put to your helping Hand, I had been defeated of that little Exhibition which I enjoy: being but borrowed a while by ſpecial Privilege and Favour extraordinary. And that unwillingly on my part, if I could otherwiſe have had the Supply thereof in like yearly Value: which as God knoweth, findeth not me and my poor Family, Neceſſary Meat, Drink and Fewel, for a frugal, philoſophical Diet, *&c.*

To compare with any in public Deſerts and Learning, I neither dare, nor juſtly can; but in Zele to the beſt Learning and Knowledge, and incredible Toyls of Body and Mind very many Years, therefore only endured, I know moſt aſſuredly, that the Learned never bred any Man, whoſe Accounts therein can evidently be proved greater than mine.

Then he proceeded to mention his Diſcourſe with the Lord Treaſurer, at his laſt being with him of Treſure hid. *Concerning which he thus expatiated.*

I. It may pleaſe your Honour to conſider this Clauſe, truly by me noted out of *Theſeus Ambroſius*, Fol. 206. b. *In copioſa illa* Antonii de Fantis Tarviſſini *Librorum multitudine, magnum ſane volumen repertum fuit; in quo abdita quamplurima*: Concerning Philoſophy, Medicine, knowledge of Herbs alſo, pertaining unto Aſtrology, *Geomantia* and *Magia. Et, in ejus præcipua quadam parte, tractabatur de Theſauris per totum ferè Orbem reconditis, atq; latentibus: quorum admodum clara atq; ſpecifica notio haberi poterat.* Secondly, Out of *Henric. Leiceſtrenſis*,, I ſuppoſe, it is noted in the *Summary of* Engliſh *Chronicle*, Anno 1344. of a *Sarazin* coming then to Earl *Warren*, as concerning a great Treaſure hid in the Ground, in the Marches of *Wales*, and of the good Succeſs thereof. Thirdly, This Twenty Years ſpace, I have had ſundry ſuch Matters detected unto me in ſundry Lands. Fourthly, Of late I have been ſued unto by divers ſorts of the People. Of which ſome by vehement iterated Dreams, ſome by Viſion, (as they have thought) others by Speech formed to their Imagination by Night, have been informed of certain Places where Treſure doth ly hid. Which all for fear of *Keepers* (as the Phraſe commonly nameth them) or for miſtruſt of Truth in the Places aſſigned, and ſome for ſome other Cauſes, have forborn to deal further: unleſs I ſhould encourage them, and counſil them, how to procede. Wherein I have always been contented to hear the Hiſtories, Fantaſies or Illuſions to me reported; but never intermeddled according to the Deſire of ſuch. Hereof might grow many Articles of Queſtion and Controverſy among the common Learned, and Scruples among *Theologians*. Which all I cut off from this Place: Ready to anſwer only your Lordſhip moſt largely, in Termes of godly Philoſophy, when Opportunity ſhall ſerve; making ſmall Account of vulgar Opinions in Matter of ſo rare Knowledge. But making always my chief Reckoning to do nothing but that which may ſtand with the Profeſſion of a true Chriſtian, and of a faithful Subject.

But if beſides all Books, Dreams, Viſions, Reports, and *Virgula divina*, by any other natural Means, and likely Demonſtrations of *Sympathia & Antipathia rerum*, or by Attraction or Repulſion, the Places may be diſcryed or diſcovered, where Gold, Silver, or better Matter doth ly, hid within certain Diſtance; how great a Commodity ſhould it be, for the Queen's Majeſty and the Commonwealth of this Kingdom, if by ſuch a Secret, not only Treſure hid may be deciphered in preciſe Place, but alſo it may be diſcloſed, where in this Land, any Mines, Veins, or Owre of Gold and Silver, be naturally planted?

Then he mentioneth the Name of a ſtrange Book, which in old time was in this Land, *viz. Pandulphus de Meatibus Terræ.*

One Part of his preſent Suit to his Honour was, that by his Lordſhip's Wiſdom the Queen's Majeſty might be induced to think ſomewhat favourably, (as very many other Noble and Learned of foreign Lands do) of my great Travails, Patience, Conſtancy, Coſt and Credit, in Matters Philoſophical and Mathematical. And thereupon in the End of my careful Race, to let ſome Token of her Majeſties Royal good Affection procede towards me: Whom your Lordſhip knoweth, or may know, that Emperors, Kings, Princes, Dukes, Marchiſes, Earls, Barons and others, many Men of great Power and magnificent Courage, have ſued unto in my time, to enjoy my ſimple Talent in their Service or Company. To whom all I ever have given anſwer, (as my Duty was, and my Stomac ſerved me thereto) for the Honour of my natural and dead Sovereign, for the Time, here reigning, &c. The Value of a Mine is Matter for a King's Treſure, but a Pot of two or three hundred Pounds hid in the Ground, Jarr or Tree, is but the Price of a good Book, or Inſtrument for Perſpective, Aſtronomy, or ſome Feat of Importance, &c.

He proffered to do his Endeavour the beſt he can, at his own Coſt and Charges to diſcover and deliver due Proof of a Mine, or Owre of Gold or Silver in ſome one Place of her Graces Kingdoms and Dominions, to her Graces only Uſe: Upon this Conſideration, that her Majeſty give him, by her Letters Patents, her Right and Propriety in all *Treſure trové*, by digging and ſearching any where in her Kingdomes, and his Aſſignes. And this to dure the Term of his Life. And in Token of my Heart fully bent to ſhew my ſelf thankful to your Lordſhip for compaſſing either of theſe two Ways, I mean, either by Proviſion for 200 *l.* yearly, or this caſual Mart of painful Search, (before God I promiſe unto your Lordſhip, or will by Oath upon the Evangeliſts be bound) of all *Treſure trové*, coming to my Hand, to impart unto your Lordſhip, or aſſure one half, &c.

Thirdly, The laſt and principal Point of this my preſent Suite to your Lordſhip, is, for your Lordſhips Hand to a Letter, directed to Mr. *Harley*, Keeper of the Records of *Wigmor* Caſtle, or to whom in this Caſe it doth appertain. For that at my late being there, I eſpied an heap of old Papers and Parchments, Obligations, Acquittances, Accounts, &c. in time paſt, belonging to the Abby of *Wigmor*, (and there ly rotten, ſpoiled and toſt in an old decayed Chapel) not committed to any Man's ſpecial Charge. But three Quarters of them I underſtand to have been taken away by divers, either Taylers or others, in time paſt. Now my Phantaſy is, that in ſome of them will be ſome mention made of noble Men, or Gentlemen in thoſe Days: whereby either for Chronicle, or Pedegree, ſome good Matter may be collected out of them by me, at my Leiſure, by way of a Recreation. And whatſoever I ſhall find in them, either of your Lordſhips Aunceſtors, in direct Line, Branch, Paternal, or Match, (wherein I am not utterly ignorant) either of any other Matter worthy your Lordſhips Knowledge, I will make true Report, and deliver the ſame to your Lordſhips ordering, &c. Dated the 3d of *October*, 1574.

Your Lordſhips moſt bounden,

JOHN DEE.

NUMB. XLVI.

A Proclamation for the Redreſs of inordinate Apparel, Anno 1559.

THAT although the Queen might levy great Sums of Mony at this preſent, by due Execution of ſundry wholſome Laws upon great Numbers of her Subjects, for wearing of ſuch exceſſive and inordinate Apparel, as in no Age had been ſeen the like: Whereby alſo ſhould enſue ſuch notable Benefit to the Com-

Collect. of Proclamat. penes me.

Commonwealth, as hard it were by any other ways to deviſe the like: Yet the ſingular Goodneſs of her Majeſties Nature was ſuch to forbear the extending of any ſudden and unlooked for Extremity. That in theſe Caſes her Majeſty thought rather by this Proclamation to notify her Highnes Determination with her Privy Council, among many other her weighty Affairs, for this that followeth, than ſuddenly to extend the Penalties of her Laws.

Firſt, Her Majeſties ſaid Council ſhall and will preſently take Order, that the Statute made in the Firſt and Second Year of King *Philip* and Queen *Mary*, and certain other Branches of another Statute, made in 24 *H*. 8. againſt exceſſive Apparel, ſhall be put in Execution, both within her Majeſties Court, and in their own Houſes; with a certain favourable Proceding touching ſuch as cannot preſently, without their over great Loſs, change their unlawful Apparel; which they preſently have. Wherein, becauſe her Majeſty truſteth that the Example ſhall induce the reſt of her Subjects to reform their Diſorders, her Majeſty willed her ſaid Privy Council to publiſh their Decree and Order in this behalf.

And for like Toleration towards ſuch as live in the Country out of her Court, her Majeſty chargeth forthwith all Maiors and Governours of Cities and Towns Corporate, all Sheriffs and Juſtices of Peace in Shires, all Noblemen of the State of Barons; and above all, Governours and Heads of any Societies and Companies, either Eccleſiaſtical or Temporal, forthwith, or at the furtheſt, within the Space of twelve Days after the Publication hereof, to deviſe, accord and take Order for the Execution of the foreſaid Statute and Branches, ſpecified hereafter in a brief Abſtract and Draught annexed to this Proclamation; within the Limits of their Charge: So as her Majeſty may take ſome Comfort of her Toleration; and the Commonwealth ſome Relief of the great Damage, hereby ſuſtained.

And becauſe the Tolerations of theſe Abuſes ſhall not be drawn into a ſiniſter Occaſion of the Continuance of this Abuſe, ſhe charged, that their be no Toleration had, or Excuſe allowed, after the 20th Day of *December* next, as touching all the Contents of the ſaid Statute in the Firſt and Second Year of King *Philip* and Queen *Mary*: Neither after the laſt of *January* next, as touching the Branches of the other Statute of the 24th of *Henry* VIII. Except it be for certain coſtly Furrs and rich Embroideries, bought and made by ſundry Gentlemen before this Proclamation, to their great Coſt, *&c.* Yeven at the Palace, *Weſtminſter*, the 21ſt of *October*, in the Firſt Year of her Reign.

NUMB. XLVII.

Cox *Biſhop of* Ely *to the Queen: Upon her requiring his Houſe in* Holborn *for Mr.* Hatton, *her Vice-Chamberlain.*

Int. literas Epales.

SCribunt quidam: *Jupiter* nutu totum tremefactat *Olympum*. Sereniſſima regina ita literæ tuæ in *Hattoni* tui gratiam ſcriptæ me non parum turbarunt & terruerunt. Quod enim prius ſubtimui, cum in gratiam tuæ pietatis ædium mearum partem *Hattono* tuo ceſſi, jam evenire palam eſt. Conſtantiores fateor, fuerunt patres mei. Potentiſſimus rex, pater tuus, non obtinuit pro Cancellario ſuo *Wriebeſleo*, niſi ad tempus, ædes *Elienſes*. Magnificus ille *Northumbriæ* dux non valuit illo tempore epiſcopum ab ædibus illis exigere. Neq; ego chariſſimo tuo ſervo Magitro *Parris* vel tua majeſtate interpellante ædes meas conceſſi. Ipſe vero tandem precibus fatigatus trepido quidem animo, ne ingratitudine majeſtatem tuam lædere viderer, locari partem ædium mearum tuo *Hattono* ad annos viginti unum. Jam vero poſtulatur, ut in perpetuum cedam. Cedam, inquam, non ſolum ea, quæ tunc temporis cedere nolui, ſed etiam alia ſubduntur & poſtulantur, quibus ægre admodum cedere poſſum. Navigo inter *Scyllam* & *Charibdim*. Optarim enim (Deus teſtis eſt) magis mori, quam majeſtatem tuam meritò

offendere. Verùm ſi Deum noſtrum temerè offendero, mors ſecunda timenda eſt: & ſi unum ex Chriſti puſillis offendero, *expedit, ut mola aſinaria*, &c. Dignetur tua pietas mecum perpendere, quo in loco me poſueris, & quo me vocaveris. Epiſcopum me voluiſti eſſe: nimirum ad bonum opus obeundum, ad veri Dei gloriam propagandum, ad regni tui non infimum ornamentum ad eccleſiæ miniſtros in ordine continendum, ne ſcilicet ſchiſmata & contentiones ſubinde orirentur, ad ſubſidia principum opes noſtras conferendum, quoties res ita poſtulat, & ad miſeros oppreſſoſq; pro viribus iuvandum. Tu vero Deo longe chariſſima & devotiſſima, data es ab ipſo Deo eccleſiæ tuæ miniſtra, nutrix indulgentiſſima, & defenſatrix fortiſſima. Epiſcoporum vero ordinem tu ſola foves & ſuſtentas, eo quidem zelo, quo avi tui divino ſpiritu ducti inſtituerunt & conſervaverunt. Quorum quidem pium ardentemq; in veram religionem affectum, abſit ut ego, miſellus homuncio, vel extinguere vel minuere videar. Si qui ante me in hac re peccarunt, non mea referre debet. Mea cura eſt quiq; Deo imprimis, deinde quid majeſtati tuæ præſtandum ſit. Accepi ego prædia, ædes & alia hujus generis, quæ pientiſſimi principes judicarunt functioni noſtræ neceſſaria. Hæc ego accepi (te donante) a præceſſoribus meis, quorum cuſtos, non diſſipator eſſe debeo. Abſit enim, ut ego ſolus in tanto epiſcoporum numero ſucceſſoribus meis ea, quæ bona fide accepi, mala fide tradam, & ſacrilegii reus evadam. Abſit antem, ut pias principum regumq; voluntates ſciens & prudens violem, ſacraq; teſtamenta reſcindam: quam ipſi ea in tam pios uſus tradiderint, quorum profanationem ulciſci ſolet iuſtus Dominus: Canendumq; in pia & Chriſtiana Repub. ne quis ulli ullam afferat injuriam: maximè vero in hiis, quæ Chriſto ſanctè conſecrata ſunt. Sed unde petam ſubſidium niſi a tua eximia pietate, quæ in eccleſia Chriſti Dei Vicaria es. Verum longè pientiſſimum eſt de amicis & charis ſervis bene mereri. Sed ea naturæ & Chriſti regula firmiſſimo clavo in cordibus noſtris figenda eſt perpetuo: *Non facias alteri, quod tibi non vis fieri.* Non ullius commodum alieno incommodo augendum eſt. Magnos vero ſumptus fecit tuus *Hattonus* in ædibus meis. Aiunt legiſperiti non ſatis firmam eſſe locationem ædium *Hattono* factam. Ego vero ut firmior reddatur opto, ſi id per me confici poſſit. At ut perpetua fiat alienatio, nondum induci poteſt timida mea conſcientia. Nec libenter me & ſucceſſores meos nudos relinqui velim, ut horto pomario & paſtura muro cincta, deſtituantur, & ædes meæ in nimis arctum comprimantur. Ignoſcat, nobiliſſima heroina, liberæ ſacerdotis tui voci: vix juſtificare audeo eos principes, qui in verè pios uſus collata in uſus minus pios transferunt. Deniq; ſi ulla ratio excogitari poſſit, quæ inſta & æqua videatur, qua pietati tuæ gratificari poſſim, non læſo domino Deo meo ſummo omnium judice, in me mora non erit ulla: Qui majeſtatem tuam per multa ſecula beare dignetus. Ex ædibus meis *Elienſibus*. 20 die *Aug.*

Tuæ majeſtati a ſacris & Miſta humillimus.

NUMB. XLVIII.

Cox *Biſhop of* Ely *to the Queen: Who had wrot to him to demiſe the Manour of* Somerſham *to her, for the Lord* North.

Int. Epiſt. R. Ric. *Epiſcop.* Elien. *pen. me.*

LITERAS a Celſiſſimâ Majeſtate tuâ, menſe Maio ſcriptas, hodie, nimirum, 18 *Junii*, accepi. Quibus ſerio petit tua ſublimitas dimiſſionem terrarum mearum in Agro *Somerſhamio*. Hic auribus Lupum tenere videri poſſem; & dubius in bivio verſari: ſi voto tantæ Principis & Reginæ tot modis de me optimè meritæ, non reſponderem, ingratus habebor, indignationémq; ſubibo morte graviorem. Rurſum verò, ſi poſtulationi & voto illorum, qui has Literas a Majeſtate tua multa ſolictudine obtinuerunt, inficias ivero, nimis ægrè ferent, & de ingratitudine & pervicacia me inſimulabunt, & in Celſitudinis tuæ odium trahere non ceſſabunt. Ex altera verò parte, ſi quod optant conceſſero,

& me & ſucceſſores meos injuriâ & maximo incommodo affecero, & iniquus habebor, ſi iniquis eorum optatis applauſero.

Tentarunt me in hac Cauſâ non ita pridem aliquot Nobilies, & precibus & pecuniâ & Amici, ut me expugnarent. Ego vero hactenus inexpugnabilis perſtiti. Nunc autem cum extrema tentant, ad ſacram anchoram mihi ſugiendum eſt, nimirum ad ſupplices preces. Quare per æquitatem, per juſtitiam, & per innatam tibi Miſerationem obſecro & obteſtor, ne ægrè ferat tua ſumma Prudentia, ſi rationes in medium protulero, quæ huic poſtulationi non reſpondere, me movent. Scimus Tributa & Vectigalia, etiam Decimas, primos fructus, & ſubſidia, Poteſtatibus Superioribus deberi. Imò, quicquid in illorum uſum cedit, in publicum bonum cedit. Verum enim verò, longè diverſiſſima eſt ſubditorum ratio. Illis enim alienis Commodis inhiantibus & inſidiantibus non cedendum, ſed obſiſtendum potius, maximè vero, ſi in bona Eccleſiaſtica involare pergunt.

I. Nam ſi pii Reges atq; Reginæ, ſi verè Nobiles, ſi etiam Populus quoq; ipſe, Evangelii propagandi zelo accenſi, communicaverunt eis de omnibus ſuis bonis, qui ipſos catechizarunt in Verbo Dei, quàm malè pius & ignobilis ille judicandus eſt, qui non ſolum non communicat catechizantibus in ullis bonis, ſed catechizantium bona minuere, auferre, & in ſuos uſus nequiter commutare ſatagunt? Gal. 6.

II. Peccat quidem certè, vel in jus Gentium, dum teſtamentum Teſtatoris, & ultimam voluntatem violat & labeſactat. Scribit D. *Paulus*, *Hominis Teſtamentum ſiſtit comprobatum, nemo rejicit aut addit aliquid.* Gal. 2.

III. Præterea, cum Deus in Lege ſua, ſuis Sacerdotibus & *Levitis*, abundè ſuppeditavit ad vivendi rationem: cùmq; idem dictat ipſa Natura: & D. *Paulus* ſcribit, *de Evangelio vivendum eſſe:* Deniq; ſi ſpiritus Chriſti Chriſtianorum pectora ita pietatis Zelo accenderit, ut in pios uſus, nimirum, ad Evangelium propagandum, & ad Hoſpitalitatem ſervandam, ſua bona, ſuos fundos, & agros ſanctiſſimè collocaverint: Quis ille eſt, qui hanc divinam providentiam labefactare audeat? Graviſſimè ſuccenſuit populo ſuo Deus, quod Miniſtri ejus miſere eſſent expilati. *Maledictione maledicti eſtis.*

IV. Optandum, a Domino Deo, ut Regula naturæ, imò, regula *Jeſu* Chriſti, pectoribus aliena captantium inſiderent: *Hoc facias alteri, quod tibi vis fieri.*

V. Deinde, nonne ſatis moleſtum eſt, Sacerdotes tuos paſſim contemni & concultari, & pro mundi rejectamentis haberi, niſi quæ poſſident commoditates paſſim obliguriantur, & abradantur? Deus meliora. Inſignis admodum Ingratitudo, ſi noſtri Labores & pericula, ſeu Deus potius per nos, Papam & Papiſtica omnia exegit ex *Anglia*, ſi Regem Reginámq; ſuo juſtiſſimo ſolio repoſuit; ſi deniq;, per nos ædes & Agri innumerorum Monachorum, infinitos *Anglos*, hos è mendicatione vindicarunt, illos ditaverunt, alios ad Honores evexerunt; hæccine tandem noſtra merces, ut Ingratitudine compenſemur? ut commodis noſtris privemur? ut Baratrum concupiſcentiæ malæ impleamus?

Deniq; vehementer dolendum eſt, quod qui iſta tentant, manifeſtum Dei Opt. Max. mandatum contemnere audeant: audeantq; Majeſtatem tuam in ſimile Diſcrimen illaqueare. Mandatum eſt, *Non concupiſces cujuſquam Domum*, &c. Fas non eſt Mandatum Dei violare. Fas non eſt Mandati violatoribus auxilium præbere, aut favorem.

Hæc juſtiſſimorum argumentorum pondera ita animum meum premunt terréntq;, ut omninò non audeam talibus votis aſſentire. Proinde, per omnia ſacra prece humillima peto, ut Pietarem tuam exoratam habeamus, quò iis, quæ tua Benignitas nobis Verbi miniſtris jam olim contulit, uti, frui liceat quam diu hac noſtrâ Functione non indigni eſſe videbimur. Eſto per Chriſtum *Jeſum* Cleri tui pientiſſima Nutrix, Fautrix & Defenſatrix in hoc ſeculo nequam, atheóq;. Dignetur prudentiſſima tua Pietas hanc meam Confidentiam candidè interpretari, a pio & Dei timente pectore profectam. Dominus *Jeſus* Chriſtus Majeſta-

tem tuam, per multa ſecula ſervet incolumem, ad gloriam nominis ejus, & Eccleſiæ ſanctæ ſalutem.

Tuæ Majeſtati a Sacris & Paſtor humillimus,

RICHARDUS ELIENS.

[NUMB. XLVIII.]

Reaſons drawn up by Cox *Biſhop of* Ely, *and ſent to the Lord Treaſurer: To tender the State of God's Miniſters.*

THE *Jews* pinched God himſelf in their ſacrilegious defrauding him of his Tiths and Firſt Fruits. Whereby they procured his heavy Diſpleaſure and Indignation. At this Day ſome Men pinch God, in withdrawing double Honour from his Miniſters: and not onely not communicating, but plucking from their Catechizers [*i. e.* Teachers.]

Int. Epiſt. Rich. *Epiſ.* Elien. Mal. 3. 1 Tim. 5.

They pinch God in withdrawing things from a godly Uſe to a profane Uſe: Wherewith God was never pleaſed, as by Stories and Examples doth appear.

They violate the Teſtaments and Wills of their Foreſathers, who were zelous and bountiful unto God's Miniſters, for the Maintenance of God's holy Goſpel.

They pinch the Miniſters againſt the Law of Nature and Charity. *Hoc facias alteri quod tibi vis fieri.*

They pinch the Miniſters by wringing away part of their Livings, againſt God's expreſs Commandment, *Non concupiſces*, &c.

St. *Paul* laboureth with many ſubſtantial Reaſons, to ſhew how bountiful the Chriſtians ought to be towards their Paſtors. Again St. *Paul* willeth, that the Paſtors being Watchmen, and muſt account for the Souls of their Flocks, ſo be uſed, that they might do their Office chearfully, and not dolefully. *Hoc enim non expedit vobis.*

1 Cor. 9. Heb. 13.

Eſay propheſied of Kings and Queens and godly Governors, that they ſhall be Nourſes to God's Flock, to tender them, and to defend them in their juſt Doings, from malicious Accuſers, Slanderors and Perſecutors.

Eſay, 49.

St. *Paul*, tendring the State of God's Miniſters, and conſidering the Malice of the wicked World, writeth thus: *Take no Accuſation againſt an Elder under two or three Witneſſes.* St. *Paul* cannot but mean lawful Witneſſes. For Quarellers, hateful and malicious are excluded by all Laws.

It may pleaſe you at your convenient Leiſure to read Mr. *Calvin* upon this Place of St. *Paul.* 1 *Tim.* 5.

NUMB. XLIX.

The Subſtance of the Complaints of the Lord North *againſt the Biſhop of* Ely, *in his Letter to him. With the Biſhop's Anſwers to each.*

FIRST, *What I have done I was urged thereto by ſuch Commandment, as I dare not diſobey. Yet have I dealt in nothing againſt you, but received ſuch Griefs, as the Parties themſelves do exhibit.*

Int. Epiſt. Rich. *Epiſ.* Elien.

Anſwer. I am fully perſuaded, that her Majeſty would not urge you in ſuch ſort, but upon your urging and exaggerating of Matters againſt me. And it is not true yee received onely Griefs againſt me: but ye have ſent for ſome to the Intent ye might get Matters againſt me.

& me & ſucceſſores meos injuriâ & maximo incommodo affecero, & iniquus habebor, ſi iniquis eorum optatis applauſero.

Tentarunt me in hac Cauſâ non ita pridem aliquot Nobilies, & precibus & pecuniâ & Amici, ut me expugnarent. Ego vero hactenus inexpugnabilis perſtiti. Nunc autem cum extrema tentant, ad ſacram anchoram mihi fugiendum eſt, nimirum ad ſupplices preces. Quare per æquitatem, per juſtitiam, & per innatam tibi Miſerationem obſecro & obteſtor, ne ægrè ferat tua ſumma Prudentia, ſi rationes in medium protulero, quæ huic poſtulationi non reſpondere, me movent. Scimus Tributa & Vectigalia, etiam Decimas, primos fructus, & ſubſidia, Poteſtatibus Superioribus deberi. Imò, quicquid in illorum uſum cedit, in publicum bonum cedit. Verum enim verò, longè diverſiſſima eſt ſubditorum ratio. Illis enim alienis Commodis inhiantibus & inſidiantibus non cedendum, ſed obſiſtendum potius, maximè vero, ſi in bona Eccleſiaſtica involare pergunt.

I. Nam ſi pii Reges atq; Reginæ, ſi verè Nobiles, ſi etiam Populus quoq; ipſe, Evangelii propagandi zelo accenſi, communicaverunt eis de omnibus ſuis bonis, qui ipſos catechizarunt in Verbo Dei, quàm malè pius & ignobilis ille judicandus eſt, qui non ſolum non communicat catechizantibus in ullis bonis, ſed catechizantium bona minuere, auferre, & in ſuos uſus nequiter commutare ſatagunt? *Gal. 6.*

Gal. 2. II. Peccat quidem certè, vel in jus Gentium, dum teſtamentum Teſtatoris, & ultimam voluntatem violat & labefactat. Scribit D. *Paulus, Hominis Teſtamentum ſiſtit comprobatum, nemo rejicit aut addit aliquid.*

III. Præterea, cum Deus in Lege ſua, ſuis Sacerdotibus & *Levitis*, abundè ſuppeditavit ad vivendi rationem: cùmq; idem dictat ipſa Natura: & D. *Paulus* ſcribit, *de Evangelio vivendum eſſe:* Deniq; ſi ſpiritus Chriſti Chriſtianorum pectora ita pietatis Zelo accenderit, ut in pios uſus, nimirum, ad Evangelium propagandum, & ad Hoſpitalitatem ſervandam, ſua bona, ſuos fundos, & agros ſanctiſſimè collocaverint: Quis ille eſt, qui hanc divinam providentiam labefactare audeat? Graviſſimè ſuccenſuit populo ſuo Deus, quod Miniſtri ejus miſere eſſent expilati. *Maledictione maledicti eſtis.*

IV. Optandum, a Domino Deo, ut Regula naturæ, imò, regula *Jeſu* Chriſti, pectoribus aliena captantium inſiderent: *Hoc facias alteri, quod tibi vis fieri.*

V. Deinde, nonne ſatis moleſtum eſt, Sacerdotes tuos paſſim contemni & concultari, & pro mundi rejectamentis haberi, niſi quæ poſſident commoditates paſſim obliguriantur, & abradantur? Deus meliora. Inſignis admodum Ingratitudo, ſi noſtri Labores & pericula, ſeu Deus potius per nos, Papam & Papiſtica omnia exegit ex *Anglia*, ſi Regem Reginâmq; ſuo juſtiſſimo ſolio repoſuit; ſi deniq;, per nos ædes & Agri innumerorum Monachorum, infinitos *Anglos*, hos è mendicatione vindicarunt, illos ditaverunt, alios ad Honores evexerunt; hæccine tandem noſtra merces, ut Ingratitudine compenſemur? ut commodis noſtris privemur? ut Baratrum concupiſcentiæ malæ impleamus?

Deniq; vehementer dolendum eſt, quod qui iſta tentant, manifeſtum Dei Opt. Max. mandatum contemnere audeant: audeantq; Majeſtatem tuam in ſimile Diſcrimen illaqueare. Mandatum eſt, *Non concupiſces cujuſquam Domum*, &c. Fas non eſt Mandatum Dei violare. Fas non eſt Mandati violatoribus auxilium præbere, aut favorem.

Hæc juſtiſſimorum argumentorum pondera ita animum meum premunt terréntq;, ut omninò non audeam talibus votis aſſentire. Proinde, per omnia ſacra prece humillima peto, ut Pietarem tuam exoratam habeamus, quò iis, quæ tua Benignitas nobis Verbi miniſtris jam olim contulit, uti, frui liceat quam diu hac noſtrâ Functione non indigni eſſe videbimur. Eſto per Chriſtum *Jeſum* Cleri tui pientiſſima Nutrix, Fautrix & Defenſatrix in hoc ſeculo nequam, atheóq;. Dignetur prudentiſſima tua Pietas hanc meam Confidentiam candidè interpretari, a pio & Dei timente pectore profectam. Dominus *Jeſus* Chriſtus Majeſta-

tem tuam, per multa ſecula ſervet incolumem, ad gloriam nominis ejus, & Eccleſiæ ſanctæ ſalutem.

Tuæ Majeſtati a Sacris & Paſtor humillimus,

RICHARDUS ELIENS.

[NUMB. XLVIII.]

Reaſons drawn up by Cox *Biſhop of* Ely, *and ſent to the Lord Treaſurer: To tender the State of God's Miniſters.*

THE *Jews* pinched God himſelf in their ſacrilegious defrauding him of his Tiths and Firſt Fruits. Whereby they procured his heavy Diſpleaſure and Indignation. At this Day ſome Men pinch God, in withdrawing double Honour from his Miniſters: and not onely not communicating, but plucking from their Catechizers [*i. e.* Teachers.] *Int. Epiſt. Rich. Epiſ. Elien.* Mal. 3. 1 Tim. 5.

They pinch God in withdrawing things from a godly Uſe to a profane Uſe: Wherewith God was never pleaſed, as by Stories and Examples doth appear.

They violate the Teſtaments and Wills of their Foreſathers, who were zelous and bountiful unto God's Miniſters, for the Maintenance of God's holy Goſpel.

They pinch the Miniſters againſt the Law of Nature and Charity. *Hoc facias alteri quod tibi vis fieri.*

They pinch the Miniſters by wringing away part of their Livings, againſt God's expreſs Commandment, *Non concupiſces*, &c.

St. *Paul* laboureth with many ſubſtantial Reaſons, to ſhew how bountiful the Chriſtians ought to be towards their Paſtors. Again St. *Paul* willeth, that the Paſtors being Watchmen, and muſt account for the Souls of their Flocks, ſo be uſed, that they might do their Office chearfully, and not dolefully. *Hoc enim non expedit vobis.* 1 Cor. 9. Heb. 13.

Eſay propheſied of Kings and Queens and godly Governors, that they ſhall be Nourſes to God's Flock, to tender them, and to defend them in their juſt Doings, from malicious Accuſers, Slanderors and Perſecutors. *Eſay*, 49.

St. *Paul*, tendring the State of God's Miniſters, and conſidering the Malice of the wicked World, writeth thus: *Take no Accuſation againſt an Elder under two or three Witneſſes.* St. *Paul* cannot but mean lawful Witneſſes. For Quarellers, hateful and malicious are excluded by all Laws.

It may pleaſe you at your convenient Leiſure to read Mr. *Calvin* upon this Place of St. *Paul.* 1 *Tim.* 5.

NUMB. XLIX.

The Subſtance of the Complaints of the Lord North *againſt the Biſhop of* Ely, *in his Letter to him. With the Biſhop's Anſwers to each.*

FIRST, *What I have done I was urged thereto by ſuch Commandment, as I dare not diſobey. Yet have I dealt in nothing againſt you, but received ſuch Griefs, as the Parties themſelves do exhibit.* *Int. Epiſt. Rich. Epiſ. Elien.*

Anſwer. I am fully perſuaded, that her Majeſty would not urge you in ſuch ſort, but upon your urging and exaggerating of Matters againſt me. And it is not true yee received onely Griefs againſt me: but ye have ſent for ſome to the Intent ye might get Matters againſt me.

II. *I wiſh you from the bottom of my Heart, to ſhake off the Yoke of your Stubbornneſs,* &c. *and to lay aſide your ſtubborn Determination.*

Anſwer. My Duty to her Majeſty, I truſt, I always ſhew: who I hope, will not ſo judge of me, as ye pronounce. Indeed it belongeth to her Highneſs to judge of us both. But you, my Lord, thus to judge of me, I may ſay, *ſatis pro Imperio.*

III. *To whom as yet ye have done no ſpecial Service.*

Anſwer. Indeed I have done no ſpecial Service in Embaſſage to any mortal King, at ye have done. But I do ſpecial Service daily by Ambaſſage for her Highnes to the King of Kings. And I do, and by Grace will do, her Majeſty ſpecial Service, to the uttermoſt of my Power, whenſoever I am commanded, either by Word, Letter or Commiſſion. Her Highnes hath many mo ſpecial Services than Embaſſage.

IV. *I hear ſay, Ye have reported to your Friends, that ye would leave your Biſhoprick to her Highneſs, to diſpoſe at her Pleſure.*

Anſwer. What I have ſaid to her Majeſty, ſhe well knoweth. I uſe not to report ſuch Matters abroad.

V. *I know well, how ye are horſed and manned.*

Anſwer. I thank God, I have Horſe, and hable Men in Livery and Wages, well neer Fourty, and Horſe to ſerve them; as may appear. As for Reteyners, I have no Rout of them to brag on.

VI. *My Lord, it will be no pleſure for you, to have her Majeſty and her Council to know, how wretchedly ye live within and without your Houſe.*

Anſwer. I am open to all the World, how I deal within and without: whereof I have no Cauſe to be aſhamed. Malice ſet apart, I will be judge by Noblemen, Gentlemen, and other honeſt Men. *Wretchedly* is no meet Term for your Lordſhip.

VII. *How extremely covetous.*

Anſwer. Covetouſnes lyeth hidden in the Heart, which cannot be ſeen. And this is ſore and extremely judged of you. Mine Account made, it ſhall eaſily appear, how covetous I am, if ye be not mine Auditor.

VIII. *How marvaillous a Dairy Man, how rich a Fermour, how great an Owner.*

Anſwer. As for Dairy Man, I have made Anſwer; a few Things I have gotten for my Children, to the Value of 40 *l.* If ye envy that, I cannot do withal. To other Things which ye charge me with, I have fully anſwered.

IX. *Impoſts which ye raiſe on God's Miniſters.*

Anſwer. This is utterly falſe. I never raiſed Peny of any Miniſter: but I have been forced by Proceſs out of the *Exchequer* to pay unto the Queen's Majeſty a great Sum of Mony for Iſſues, for not Payment of the Subſidy; due before I came unto the Biſhoprick by divers poor Miniſters in the Dioceſs of *Ely*, in the 4th and 5th Years of *Philip* and *Mary*. Which Iſſues I ſhall never recover again. Onely I have a *Conſtat* for the Subſidy, which I paid out of my Purſe to be levied of the beſt Benefices in the ſame Dioces, according to the Law. And to this Hour I cannot get one Peny of it. Nevertheleſs of very Pity I beſtow yearly upon divers poor Vicars: On ſome four Nobles; and upon ſome fourty Shillings, in reſpect of their great Penury.

X. *Ye enrich the Evil, and diſcourage the Good.*

Anſwer. Surely this is untrue, and ſpoken of an uncharitable Affection. I maintain no Evil to my knowledge. I might return that Fault to you.

XI. *If my learned Counſil deceive me not, I will draw you into a* Premunire, *by 6 or 7 ſeveral Points.*

Anſwer. Let all Men judge, whether this your Dealing tend not to the utter Undoing of me and mine.

NUMB. L.

More Objections to the ſaid Biſhop by the ſaid Lord, in another Letter to him: With the Biſhop's Anſwers.

I. I Have been a poor Juſtice theſe Eighteen Years; and I never granted the good Abearing; and ſeldom have heard it granted. Howbeit your Lordſhip maketh it a common Bond in the Iſle. It is ungodly and uncharitable. Neither like a Biſhop, nor a Chriſtian, to bind any Man to impoſſible Bands. Ubi Supra.

Anſwer of the Biſhop. The Law bindeth no Man to Impoſſibilities. And the Juſtices and Judges are not Antichriſtians. It is a neceſſary Band to reſtrain troubleſome and evil Doers, Slaunderers and Raylers: and, by the Judgment of good Lawyers, a moſt neceſſary Band in this licentious World.

II. When I hear the Biſhop of *Ely* hath forgiven any Man, I will ſay, *Nunc dimittis.*

Anſwer. To ſay the Truth, I have forgiven more theſe Sixteen Years, than I can preſently tell of. I doubt not, but I am able to make a Book of a great Sum.

III. I mervail your Lordſhip ſhameth not to throw this in my Diſh, eſpecially [*viz.* diſmiſſing a Popiſh Recuſant] yee did as much for *Cook* at Mr. *Hutton*'s Requeſt.

Anſwer. At your Requeſt, and at Mr. *Hutton*'s Requeſt, I gave time to *Parris* and *Cook*, to win them to God's true Religion. *Cook* yieldeth himſelf to me; offering that he would come to the Church. But *Parris* could never be brought to that Point. And how your Lordſhip hath earneſtly travailed with me and divers others for him a great many Years, I am ſory to ſee it. You ſay, my Favour came not *gratis.* Indeed you brought me 10 *l.* from himſelf towards the Amendment of *Somerſham* Bank. Which is to be employed to that Uſe. If ye give more to that Uſe, it ſhall be well employed. But the Fault [of letting an obſtinate Recuſant looſe] thereby nothing excuſed.

IV. Your Lordſhip doth untruly and diſhoneſtly charge me, that I deviſe Ways and Means to practiſe the utter undoing of you and yours.

Anſwer. In your Letter the 20th of *November* you wrote, that ye are to ſearch all Injuries that I have done: And ſo charge me with a Number of Matters. And that ye have found 6 or 7 Points of a *Premunire.* Is not this to ſeek the undoing of me and mine?

V. Many grievous Facts committed by you and yours, as the Parties themſelves ſay to me. And to me they come as their High Steward, for Remedy.

Anſwer. My Lord, I made you high Steward, to be my Friend and Defender; and not to hear every light and untrue Tale, to mine Infamy and Hindrance. I acknowledge you not ſuch an high Steward, to hear Cauſes and Complaints; and to redreſs them at your Pleſure. For that appertaineth partly to me, and partly to the chief Juſtice of the Iſle, with the reſt of the Juſtices, according to mine ancient Graunts. If *Balam*, your Man, or *Haſyl*, have any wrong done unto them by me or mine, in orderly ſort I am to ſatisfy them.

NUMB. LI.

A large Book of ſundry Articles of Complaints againſt the Biſhop of Ely: *with his Anſwers to each. Many of thoſe Articles falſe, and Matters in all of them miſrepreſented.*

Ubi Supra. I. DOCTOR *Ty* bound to make a Leaſe of the Parſonage of *Dodington* at half the Value of the Rent.

The Biſhop's Anſwer. I know no ſuch Bond, that Dr. *Ty* made at any time, ſaving a Bond, that I had of him at the Requeſt of his Wiſe, that he ſhould not let any Part of his Benefice without my Conſent, but from Year to Year.

II. One *Goodrike* was expulſed his Farm, and driven to make the Biſhop a Leaſe of the Moyety for xx Nobles by Year.

Anſwer. Biſhop *Thirleby* was in Suite with *Thomas Goodrike* for an unlawful Leaſe, and was in Poſſeſſion of the Thing ſo long as he continued Biſhop; which if Queen *Mary* had lived, Biſhop *Thirleby* had obtained. And when I entred, at the Suit of Mr. *Richard Goodrike*, one of the Counſil, I ſtayed the Suit, and was content to allow of the Leaſe, retaining only the Moyety: I paying therefore xx Nobles by Year, the Fermour paying to me for the whole but xx Shillings by the Year. This Agreement being made Twelve Years ago, I mervail it ſhould be complained of now, ſeeing we have quietly enjoyed our Parts hitherto, according to the Agreement.

III. The Biſhop contending with *Robert Styward* for a Common, the Lords of the Council gave Order it ſhould be tryed at the Aſſizes in *Ely*, and that the Pregnotaries [Protonotaries] of the Court of *Commons-Pleas* ſhould draw up their Books of pleading. Which was performed. Means was found, the Original Writ was embezzilled off the File. So as the Matter is yet undetermined.

Anſwer. If the Original Writ was embezzilled from the File, God knoweth: I wot not. And at that time I was as much offended with it as *Robert Styward* was. I mervail, that this ſhould be laid to my Charge, the Thing being nine or ten Years paſt. I mervail alſo this ſhould now be revived, he dying in good Friendſhip with me.

IV. The Biſhop denyed his Benevolence to the Collectors for the Poor, alledging Poverty. He hath no Mony, but all goeth in his Childrens Name. He grazeth for his Children: and ſetteth the Names of *John*, *Roger*, &c. his Sons, upon the Baggs of his Mony.

Anſwer. Touching my Benevolence towards the Poor, I will report me both to the Poor, and to the Collectors alſo. Indeed I denyed ſome time, and told the Collectors, that I would diſtribute it to mine own Folks. As I did indeed; becauſe they [*i.e.* the Collectors] were ſuſpected of Partiality. I graze not for my Children: and at this Day they have not one Bullock to ſell, nor never had. As for Baggs, I proteſt before God, they have not one Penny in any Bag: Except one 100 *l.* for the Mariage of my Child.

V. Hee is a Dairy Man, and letteth out his Milches to Farm, as Garden [Guardian] for his Sons.

Anſwer. At the firſt, certain Beaſts were let to ſome for Butter and Cheeſe (as my Predeceſſor had uſed before me) to ſerve my Houſe: And to the Intent the Market might be the more plentifully ſerved, mine Officers forbear to take up any ſuch Thing there. Indeed I gave my Lord *North* a Patent for the Keeperſhip of my Park in *Somerſham*, with the Allowance of certain Milch Kine; and bought it again for my Sons. And I do uſe it for them as he did uſe it for his Sons. But it is not lawful for to do the like, by Mr. *Styward*'s Judgment.

VI. The Biſhop oppreſſeth his Tenants for Cariages.

Anſwer. I take no Cariage of my Tenants, but ſuch as have been uſed of my Predeceſſors time out of mind, and pay them for it. Where, by Duty divers of my Tenants are bound by their Tenure, in conſideration of the ſmall Rent they pay, to cary onely for Bread and Drink; as appears by mine antient Records, called *The Cowcher*.

VII. He converteth three Parks into Dairies, and farmeth them out.

Anſwer. I have in every Park twenty Kine, more or leſs, which ſerve for my neceſſary Things, as aforeſaid: and ſerve alſo for the Benefit of the Poor. Who for their Neceſſity fetch daily Milk and Whey, for their Relief. And in their Neceſſity they have Butter and Cheeſe alſo. And every *Sunday* in the Year they have the Milk of all the Kine diſtributed among them. And yet there is ſufficient Paſture both for Deer, Geldings and Bullocks. Would God, all the Parks in *England* were no worſe uſed.

VIII. Tolls accepted by the Biſhop.

Anſwer. I know of no Tolls, ſaving only of *Waterſey* Bank: which is uſed, as it hath been time out of Mind, for the Maintenance of the ſaid Bank. The repairing whereof at my firſt entring, ſtood me in fourteen ſcore Pounds: and now of late confirmed by the Comiſſion of Sewers, as a thing needful and neceſſary for the Preſervation of the Country.

IX. The Biſhop having graunted the Office of the Clerkſhip of the Crown within the Iſle of *Ely* unto ſundry Perſons, did, by way of Forfeiture, violently thruſt them out of the ſame.

Anſwer. This is an untrue Report. If any were put out, (as it might be there were) I doubt not but there was good Cauſe ſo to do; or elſe it ſhould not have been done.

X. Upon Controverſies between *Neal* and *Styward*, for the Auditorſhip of the Biſhoprick of *Ely*, the Biſhop willed them to proſecute Law; and promiſed to accept him that ſhould recover. The Biſhop in the *Interim* graunteth the ſaid Office to his Wiſe's Brother, and one of his Sons. The Biſhop is ſued in *Chancery*, and will not anſwer upon his Oath, but upon his Honour.

Anſwer. I beſtowed the Office of mine *Audit* upon Mr. *Ander*, and one of my Children, becauſe it is in my Hand to give to whom I thought good, as my Counſil, learned in the Law, did inform me. He chargeth me that I will not anſwer upon my Oath. Which I am moſt ready to do in ſuch maner as I was informed the Biſhops were wont to do. And it is untrue, that ever I anſwered upon mine Honour.

XI. *Auſtin Styward*, having the keeping of the Park at *Downham*, demanding his Fee of the Biſhop, it was with-holden, and denyed him, chalenging the Forfeiture of his Office: for that the Chapel within the Houſe of *Downham* was made a Milk-houſe. The ſaid *Styward* and a Miniſter with him, were both indicted for breaking of the Milk-pans. The Miniſter having a Living of 16 *l.* Penſion in *Ely*, he was forthwith ſuſpended from his Living, and miniſtring within the Dioces of *Ely*. No Copies can be had of the Indictments: and the ſaid *Styward* muſt yield Fine at the Biſhop's pleſure, or elſe ly in Priſon.

Anſwer. I never denyed him his Fee, albeit he never did me Service, but this: In mine Abſence he entred into mine Houſe, and brake up my Chapel Doors. And whereas in the Heat of Summer, for two or three Days in the Time of Thunder, my Woman had ſet her Milk-pans in a cold Place of the Chapel, he ſpurned them down with his Foot. And Dr. *Turner* miſliking of his Doings, the ſaid *Styward* with laviſhing Words termed him Dr. *Piſpot*. I ſuppoſe this is not the Office of an Houſe-keeper. Notwithſtanding I meant not to take any Forfeiture of his Patent. For ſince that Time he hath received his Fee. But for his leud Dealing in abuſing my Houſe, and breaking up my Doors, he and his Chaplain are indicted. And this Chaplain *Peter Tye* was diſcharged of his Service by my Chancellor juſtly. For divers of *Ely* have been much offended with him for his Negligence in Teaching and Catechizing the Children: And alſo, for that he is a common Dicer, a common Bowler, and a common Hunter, and is indicted for killing of Deer. And I ought not to ſuffer him to be Pariſh Prieſt and a Miniſter in the Cathedral Church alſo, and to keep his Reſidence in *Ely*, having a Benefice in *Northfolk*. And yet notwithſtanding I cannot drive him from *Ely* to his Benefice. And no mervail; for an evil Beginning ſeldom hath a good Ending. His Father Dr. *Ty* hath told me and others, not without Grief, that he wrot a Letter, counterfeiting his Father's Hand, and carried it to my Lord of *Canterbury*; and by that Means was made Miniſter.

XII. The Biſhop forbiddeth the poor Inhabitants to fowl in the Merches within the Iſle without Licence in Writing. For which he exacteth 2 *s.* for every Writing; and looketh for weekly Preſents of Fowl at a certain Price. His Pleſure herein is openly proclaimed in all the Churches within the Iſle.

Anſwer. That 2 *s.* is exacted for Licence, is untrue. For they pay only to my knowledge but 4 *d.* to the Clark of my Kitchin for their Licence. About 14 Years paſt, I demanded of the Fowlers, how they, having Licences, would ſerve me of Fowl, they willingly and well content agreed upon a Price: which hath continued until this Day, without any miſliking; but that it pleaſed this Gentleman now to complain. As for proclaiming in Churches, I know no ſuch Thing.

XIII. One *Dean*, a Miniſter dying, bequeathed by his Will certain Goods and Horſes to his Children; naming the Colour of the Horſes, *&c.* One Sir *Lutt*, a Prieſt, maried this *Dean*'s Widow. He killing himſelf, the Biſhop ſeized of all his Goods, and took alſo the poor Childrens Legacies of *Deans*, and denyeth Redelivery of the ſame.

Anſwer. This matter of *Dean* is untruly reported. For when *Lutt* had killed himſelf, mine Officers did not ſeize upon his Goods alone, but the Dean's Officers ſeized of his Goods alſo. I remember well, I had certain Horſes and Mares. Which when I underſtood by his Wife that they were Legacies to be anſwered to *Dean*'s Children, I agreed with her and her Huſband, *Laurence Charles*; and contented her and her Children fully; as appeareth by an Acquittance of their own Hands, remaining by me.

XIV. The Biſhop ſuffereth his Tenants to be diſtrained, and taketh the Benefit of the Diſtreſs, being ſold; he being bound by Leaſe to diſcharge the Reparation of the Bank within the Iſle.

Anſwer. This is untrue. For no Diſtreſs hath been taken for not repairing of any Bank of mine.

XV. The poor Men's Turves, inhabiting in *Downham* within the Iſle, are taken out of their Yards, being their Fewel, by the Biſhop, at the Q. [Queens] Price, without Pity or Regard.

Anſwer. I take no Turves from any Man, but as hath been uſed in all my Time, and in my Predeceſſors Time before me: Paying 2 *s.* for a Thouſand. And no Man ever complained of it, but only you. For they do ſell to others for the ſame Price, as well as to me.

XVI. Order being taken of antient Time, that no Sheep but great Cattel, ſhould graze within the Marſh of *Weſtmore* within the Iſle, three or four Townſhips, having Commodity of the ſame; the Biſhop contrary to Order doth feed the ſaid Marſh alone with his Flocks of Sheep; and ſelleth them fat to the Butcher.

Anſwer. There are two great Fens, *Byal* Fen, and *Weſtmore* Fen. The Tenants made a By-Law in the Court, That none of them ſhould put any Sheep in any of theſe Fens. The Lord was never included in the Law. And yet the Tenants contrary to their own Order keep Sheep in *Bial* Fen. And *Auſtin Stwyard* findeth no Fault therewith: But the Lord (by Mr. *Styward's* Judgment) may keep none in any Fen. Where this Year only, the Lord hath kept for Neceſſity 200 Sheep, or thereabouts; though it pleaſeth him to call them Flocks: and where he ſaith, I ſell them being fat, to Butchers, it is utterly untrue; ſaving, that my Servants perceiving half a Hundred old Ews, that could not well eat, and fearing they would dy ere I could ſpend them in mine Houſe, ſold them away, and bought as many young in their place.

XVII. The Maſter and Fellows of *Chriſt's* College in *Cambridge*, purchaſing 30 *l.* Land by Year, holden of the Biſhop, the ſaid Biſhop entreth upon the ſaid Land, as upon his Eſcheats, for Alienation in *Mortmain* : and preſently made a Leaſe of the ſame to certain of his Kin of Truſt.

Anſwer. True it is, that there was certain Land, that held of me in chief, in the Right of my Biſhoprick. Which Land the Maſter and Fellows of *Chriſt's* College purchaſed without my Privity. Whereof when I underſtood, I made over a Leaſe unto a Friend of mine for the Maintenance of my Right; which otherwiſe ſhould have been extinguiſhed. Nevertheleſs the Leaſe was never put in ure. And afterwards upon their Suits made unto me, I promiſed them Licence of Alienation for the better Aſſurance. Which they may have at all times.

XVIII. The Biſhop, being informed by one *Ficas* of *Dodington* within the Iſle, that a Tenement there was his by Right, (for that one *Pemford*, Owner thereof did kill himſelf) entred upon it; and charged t'homage at the next Court to enquire of this *Eſcheate*. The Informer refuſed to ſwear, but the Biſhop continued Poſſeſſion. The right Owner of the Tenement entred again upon the Biſhop, and diſpoſſeſt him. The Biſhop clapt him and his Wife in the Jayle. And they remained there more than a Month; till they were conſtrained for 60 *s.* to leavy a Fine to the Biſhops Uſe.

Anſwer. There was one *Markham* of *Dodington*, that had a very ſmall Cottege decayed, and having not above one Acre, and a Rood of Arable Land, belonging to it: Which was free, and pay'd but 6 *d.* a Year to the Lord. And when he was dead, upon Search and Preſentment made by the Tenants, there was no Heir found to poſſeſs it. Whereupon, according to the Laws of this Realm, it was eſcheated to the Lord, who immediately made a Graunt thereof to one of his Servants. Which enjoyed it quietly three or four Years; until the Huſbands of the Brothers Children of one *Pemford*, under colour of Title, that their Wives ſhould have to it, did enter by Force, and kept it, till my Servant complained to the Juſtice. By whoſe Order, and according to Law, they were removed, and he put in Poſſeſſion again. And he willing to have the Matter tryed, procured an Original Proceſs againſt the Parties, retornable within the Iſle at the next Seſſions. By the which Proceſs they were arreſted, and for lack of Sureties for their Appearance at the next Seſſions, they remained in the Cuſtody of the Under-Bailiff: and paid nothing for their Charges all the while they were there. But for any Enforcement that was done unto them to make them agree, is utterly falſe. For there was no Cauſe, why it ſhould. For one *Drakes*, after they were diſcharged, made a new Claim unto it : and in very Deed, ſhewed more apparent Matter to be Heir to it, than they. And yet in the End was contented to give over alſo.

XIX. A poor Man, one *Sharpe*, a Tenant of the Biſhops at *Downham* in the Iſle, becauſe he did not tranſport Mrs. *Coxe* to a certain Place by Water, according to her Commandment, his Copy-hold was ſeized. The poor Man after long Suit to be reſtored, was enjoyned, as in nature of a Fine, to caſt the Biſhop an huge Pond in his Park, which was a Thing impoſſible ſo him to have performed, without the charitable Help of his Neighbours. He was rewarded for caſting of this huge Pond with an Half-penny Loaf, and a Quart of Beer. His Report being brought to the Biſhops Ears, the poor Man keeping an Alehouſe, his Sign was beaten down; and he could not again be admitted, but with a Second Fine.

Anſwer. This is a ſlanderous Report. The Man was not put from his Copyhold at all; but a Shew made as it were a Seizure; for that he did not his Service and Duty, as of Right he ought to do, to make him take warning hereafter. And where he ſaith, he caſt an huge Pond in my Park for a Fine, it is utterly untrue. He caſt no Pond at all. But he with the Help of other my Tenants, let Water out of a Pond. And they were paid for their Labour by mine Officers. Alſo, he layeth to my Charge, that for Diſpleaſure I took with the Man, I cauſed his Sign to be beaten down, and put from Victualling. Which is utterly falſe alſo. He was indeed brought before a worſhipful Juſtice in the Iſle, by a Complaint that his Neighbours made of him, for ſuffering and maintaining unlawful Playing and Gaming in his Houſe, contrary to the Law. And being proved and found true, he diſcharged him juſtly from victualling. But ſhortly after upon Promiſe of Amendment, was reſtored again.

XX. The Biſhop cauſeth all Strayes, taken upon his Waſt, to be ſold after three Weeks keeping. Inſomuch as one *Bownet*, his Servant, ſold four Colts, after that maner eſtrayed, by the Biſhop's Commandment. And were thereupon indicted and arraigned by the Owners.

Anſwer. This is utterly falſe. And as for *Bownet*, if he ſold any that were not yeared, it was unknown to me, neither gave I him any ſuch Commandment. *Bownet* had no Dealings with Strayes for me theſe ten or eleven Years.

XXI. *Wiſbich* Caſtle defaced. The Lead and Timber ſold, and taken away by the Biſhop.

Anſwer. This is untrue. The Caſtle is not defaced; but there ſtandeth in the middeſt of a Caſtle-yard an old Tower, which in old Time had divers Lodgings in it, after the Maner of groſs Building, which was uſed in thoſe Days: And was ſo decayed within, that no Man durſt go into it: neither was occupied (as I ſuppoſe) this hundred Years. At my firſt Entry into the Biſhoprick, the Gentlemen of the Country gave me Counſil to pull down the inner Parts of it, and to beſtow the Mony that came of it upon a Bank, called *Waterſea* Bank, being three Miles of Length. Which was in ſo great Decay in Biſhop *Thirlebie*'s Time, before I came to the Biſhoprick, that neither Man nor Horſe could eſcape. I at their earneſt Requeſt, cauſed the inner Part to be pulled down; but let the Tower ſtand wholly; which in very deed doth make as fair a Shew of the Caſtle ſtill, as ever was. And that Mony which it was ſold for, which was 50 *l.* or thereabouts, have I beſtowed on the Bank: and 200 *l.* more, beſides that, out of mine own Purſe, or ever that it could be made good again, as ſhall be proved, if need ſo require.

XXII. The Biſhop hath entred upon *Wiſbich Barton* Farm; being demiſed by Leaſe, and bound to all Reparations. And hath pulled down the Barn, and ſold it off the Ground.

Anſwer. This is falſe. I never entred upon *Barton* Farm; neither have I pulled down the Barn, nor ſold it. But *Meggs* my Farmer pulled it down, and ſold it. And I bought it of him, to whom he ſold it.

XXIII. Contrary to an Act of Parliament, he daily engroſſeth Farms, and doth buy and ſell them. And paying only 10 *l.* Rent, he hath raiſed it to 55 *l.* yearly.

Anſwer. This is falſe. I engroſs no Farmes. I have bought two Farmes for two of my Children only. And I know of no raiſing of Rents; but that my Child's Tenant have made of it to his moſt advantage.

XXVI.

XXIV. Being inhibited all ſpiritual Perſons to gain by buying and ſelling, the Biſhop doth daily buy and ſell all manner of Cattel, white Meat, Fruit, Timber, and ſuch like.

Anſwer. This is utterly falſe.

XXV. The Biſhop and one Mr. *Brackyn* of *Ely* were in Communication for the Loan of 200 *l.*

Anſwer. This is utterly falſe.

XXVI. The Biſhop having the Forfeitures of the Commiſſion of Sewers, uſeth to ſet great Paines upon the Heads of the poor Townſhips of the Country. And they ſay, he made the laſt Summer 900 *l.* of the Forfeitures.

Anſwer. This is a ſlanderous Report. For I ſet no Pains at all upon any Man; as the reſt of the Commiſſion of Sewers can and will teſtify. There is no Pain ſet, but at a full Seſſion; when a competent Number of Commiſſioners be preſent: And that with good Adviſement; and not without the Conſent of the Jurators, who preſent the Faults. I do know, there be great Pains ſet, *ad terrorem:* and not without Cauſe; for it lyes upon the Preſervation of an whole Country. But I am ſure they are not gathered, as he falſely reporteth. My Books ſhall make appear, that where he ſaith, I made the laſt Summer 900 *l.* I have not had, in all together, 40 *l.* towards the Charges of the Commiſſioners Diet, and Rewards for the Clerks of Sewers, and other Charges.

XXVII. He ſetteth down ſuch ſtrait Orders, with Penalties for Commiſſion of Sewers, as can by no means poſſibly be kept. And not being performed, he moſt extremely levieth the Penalties upon their Goods, to the utter undoing of the poor Men.

Anſwer. This is utterly falſe, and a ſlaunder to me and the reſt of the Commiſſioners.

XXVIII. The Biſhop is loth to let Mr. *Hatton* have *Ely* Houſe in *Holborn*, becauſe his Brother by his Conſent hath leaſed out the Gardens to divers Perſons; and both the baſe Courts, with Bands to enjoy the ſame a Year after the Biſhops deceaſe.

Anſwer. This is utterly falſe.

XXIX. One *Love* of *Littleport*, paying a Rent to the Biſhop for a certain Fiſhing, which he hath for Years, ſparing to fiſh this laſt Summer, there came great Store of Fiſh into his fiſhing. The Biſhops Servants hearing of this, came and caſt their Nets, and took a mervaillous deal of Fiſh. The poor Man being ſpoiled of this Fiſh, aſked them, who bade them fiſh there. They anſwered, The Biſhop. My Lord of *Ely*, quoth he, I think will have my Heart bloud. The Biſhop underſtanding this, the poor Man was driven to aſk him Forgiveneſs in the Church: Notwithſtanding the Biſhops Servants continued fiſhing ever when they would. A Brother of this *Love*'s alſo, being a poor Waterman, and getting his Living by carying of Things by Water, finding the Biſhops Men fiſhing in his Brothers Water, aſked them, Who gave them Authority to fiſh there? They anſwered, The Biſhop. If a Man ſhould take an Ox, quoth he, out of *Downham* Park, the Biſhop would make him hold up his Hand. Hereupon the poor Man being indicted, *De Scandalis Magnatum*, but not found by the Jury, the Bailiff diſtrained his Veſſel: which was the onely Hope of his Living: and left the Party without any other help to live. Who for very Thought and Poverty dyed the laſt Year.

Anſwer. *Love* of *Littleport* hath a Fiſhing: which he enjoyeth quietly; and having entred a great way further than his Leaſe doth bear him, he was juſtly reſtrained thereof. And in caſe he hath done me wrong, Reaſon willeth he ſhould make me Recompence. In caſe my Servants have done him wrong, he is alſo to be recompenced. And the Matter to be uſed equally and juſtly.

But Men to fall to outragious Talk and Railing againſt their Neighbours, is not to be maintained. And therefore though one of the *Loves* acknowledged his Fault openly, the other was amerſed by the Juſtices, and not by me, in 10 *l.* Whereof I forgave him 8 *l.* and the Poor had 20 *s.* and a Man of mine other 20 *s.* And that he dyed for Thought is nothing like.

XXX. The Biſhop gave Orders in a common Alehouſe at *Erythe* to Fifty or Sixty Perſons: And did Miniſter the Communion unto them: Some of them being driven to kneel in the Street, the Room of the Houſe containing ſcarce xx Foot Square.

Anſwer. There remaineth at *Erythe* a certain Houſe, which heretofore was an Hermitage, the uttermoſt Part of the Iſle. My Predeceſſors, Biſhops of *Ely*, lying at *Somerſham* in *Lincoln* Dioces, and the Hermitage in *Ely* Dioces next adjoyning, have uſed heretofore to give Order there; and no Man then agrieved at it. And ſo in ſuch Caſe have I done. It pleaſeth the Accuſer to term it an Alehouſe; and to number them to 50 or 60. But if he could find in his Heart to tell the Truth, he would ſay, they were but now xix. now xi. and xxiii. at the moſt.

XXXI. Having made 4000 *l.* in Woods, he never ſaved the Spring of one Tree.

Anſwer. This is falſe. For this Sixteen Years I have made of my Woods not one Thouſand Pounds: as ſhall be well proved: And the Springs well maintained.

XXXII. He hath encloſed a Green in *Ely*, and a High-way to a Houſe, which he hath bought. And hath left the High-way ſo ſtrait, as they can ſcarce turn a Cart in it.

Anſwer. There is an unſavoury and a fulſome Ditch in *Ely*, conveying from the High-ſtreet the Water and Refuſe of the Street; which I have ſtopt up, to the great Benefit of the People, and conveyed the Water cloſely through my Grounds: And I have ſet a Pale upon mine own Waſt, ſomewhat within the Ditch; noiſome to no Man; and left a Way with a great Breadth: Which heretofore hath been a Way but only for Footmen. And the chiefeſt of the Pariſh have declared their Contentation herewith in Writing. But *Styward* in his bravery forbade my Workmen, and diſcharged them with Threatnings, as though he had been the Lord of the Iſle.

XXXIII. The Accompte of his Expences in Houſe ſeem great. His Wife, Mrs. *Cox*, ſelleth him Butter and Cheeſe. The Biſhop ſpendeth not half the Strayes he hath in the Year. The beſt of them are ſold to the Butchers. The worſt Mrs. *Cox* ſelleth to the Biſhops Steward. If they be worth 20 *s.* Mrs. *Cox* maketh the Steward allow her 40 *s.* the Piece. And ſo it is entred into the Book.

Anſwer. For the Expences of my Houſe, it is certainly known to my Steward and Clark of the Kitchin, what it is. And for my Wifes ſelling of Butter and Cheeſe, I know not. But ſure I am, my Houſe is ſerved by the Butter and Cheeſe that her Servants make. And the reſt that remaineth, the Poor being relieved, her Servants do ſell for to pay their Wages, and other Neceſſaries perteyning unto them. And for my Strayes, I never had ſo many in any one Year, as would ſerve my Houſe a Month. And ſometime I have not one Stray in a Year. And for ſelling of any, either to the Butcher, or to my Steward, it is utterly falſe.

XXXIV. Sithence King *Edward* the Thirds time, no Biſhop of his Predeceſſors have had ſo many Suits, as this Biſhop within theſe Seventeen Years.

Anſwer. How like this is to be true all wiſe Men may judge. The wrangling and deceitful World is ſuch at this Day as never was the like. Unles a Man would yield unto and maintain the unjuſt Dealing of People, he muſt needs crave Help at the Law. My continual Suit these Sixteen Years, or thereabouts, hath been in the Chancery to my great Charges and Expences, to recover a Stock of a Thousand Mark, which my Predecessors have quietly enjoyed from one to another, since King *Edward* the Thirds time; till Dr. *Thirleby* possessed the Bishoprick of *Ely*; by his Executors with-holden. Other Suits I have, for that I cannot get my Rents of divers of my Tenants; besides Mr. *Styward*, and the unjust Dealing of one *Symcotts* for a Piece of Land.

[All these Articles before, were drawn up by *Austin Styward*, for Spight and Malice against the Bishop, he having a Controversy with the Bishop. His Pretence is framed into the last Article: which follows. And it is this.]

XXXV. *Austin Styward*, having 29 Years to come in the Lease of the Manor of *Downham*, tendring his Rent upon the Ground according to his Lease, the Bishop desirous of his Farm a long time, because his Wife pretended a Forfeiture for Non-payment, he made a Lease of the said Farm to two or three several Persons, onely supposing Sixty Shillings of Rent to be behind unpaid. Which hath been offered him, and 20 *l.* more for his Favour. But it hath been denyed; and his Men have been imprisoned by his absolute Authority, and without Law.

Answer. This is falsely reported. The Truth is, I made a Re-entry for lack of Payment of my Rent. And I did it not without good Consideration. My Farm in *Downham* hath a great deal of Arable Land belonging unto it: which being tilled and occupied as it ought to be, and hath been heretofore, had been a great Help to the Inhabitants of the Town: which be a great Number. And now of late Years, the Tenant that did Occupy the Farm, hath left a great deal of the Arable Land to ly Lay, and will neither till it himself, nor let the poor Men of the Town have it for their Mony, (as other Farmers have done heretofore) to the great Impoverishment of the Town: And also a very great Loss unto the Person. Also he will not suffer my poor Tenants according to their Time out of Mind, to Common upon his Lay-grounds. So that by this Means they are less hable to maintain themselves, their Wives and Children, as heretofore they have done.

These and such like Complaints came daily to me, and desired my Help. I remembring these Complaints, upon just Occasion given unto me for not paying my Rent, re-entred: that by having the Farm in my Hand, I might redress these Disorders.

This done, a young Man, *Edward Meggs*, (who at the same time had the Lease of the Farm, and said nothing to me, that he had put it away) came unto me, bringing with him a Letter in his Favour, from Mr. *Nowel* Dean of *Powles*, and desired my Favour for *Meggs*: for that his Tenant had without his knowledge forfeited his Lease. I minding by this means to have a Redress of those Defaults above rehearsed, told him at that time, I was not fully resolved what was best to be done; minding nothing less than to take it from him, as may appear by mine Answer at that time to Mr. *Nowel's* Letter. And further, I willed my Receiver to say unto Mr. *Nowel* by word of Mouth, that I minded so to deal with the young Man, that Mr. *Nowel* should well like thereof. But at his next coming, I was determined to set down in Writing what Order should be taken to help my poor Tenants. But I never heard of him after, till a Bruit was given out all over the Town, that he had sold his Lease to one *Austin Styward*. Who shortly after came thither in great Heat, and said, I had undone him in taking his Farm from him: threatning, that he would complain of me to the best in *England*. And ever since hath been full of trouble; seeking by outragious Speeches, and buying other Men's Titles, to vex and molest me.

Yet notwithstanding, I was content at his Request, the Matter should be tryed in *Westminster* Hall, at the common Place Bar, to avoid all Partiality: When he, clean contrary to his Promise, brought it down into the Country, and a Quest was pannelled very favourable, as I was informed, on his Behalf, and as it appeared by their Verdict. And further, understanding that the Lord *North* is bent againſt me, he hath ſold the Farm to him, to move further Vexation, (he taketh it.) Who ſtrait upon the Sale hath made an Entry in great haſt, not only on the Farm, but alſo upon my Park, wherein my Dwelling Houſe doth ſtand. Which the Farmer, unto whom the Leaſe was firſt made by Biſhop *Weſt*, in the 14th Year of King *Henry* VIII. never enjoyed. Which Biſhop lived eleven Years after the Leaſe was made; and enjoyed the Park ſtill notwithſtanding the Leaſe. And after him Biſhop *Goodrike* was Biſhop twenty one Years, and enjoyed the Park quietly. After him Biſhop *Thirleby*, who was in the See five Years, enjoyed the Park quietly. And now I have been theſe Sixteen Years: which maketh in all Fifty Three Years. And all this time the Park was never claimed. Becauſe he knew well enough, it was never the Biſhop's Meaning to let away his Park from his Dwelling Houſe, from him and his Succeſſors.

I am moſt humbly to crave at your Honours Hand, to be ſo good and gracious Lords to me, as to take ſo much Pains for me and my Succeſſors; that a quiet and a good End may be made in this Matter. Which otherwiſe, I doubt will grow to great Trouble: which is not convenient for me now in mine old Age. And this I deſire for Peace ſake, which our Saviour Chriſt ſo much commended unto us all.

Cauſes of Complaints againſt the Biſhop of Ely, *by* Haſyl *of* Cambridge; *who had been his Servant Seven Years; of the ſame ſpightful Nature with the former. The chief whereof were theſe that follow.*

THERE is a Bank in the Iſle, called *Waterſea Bank*, which is the Safety and Defence of four Townes, containing in them all Twenty Six-ſcore Houſeholds: Which Calſey or Bank is the Biſhops Charge. Theſe four Townes were drowned about Six Years paſt with rage of Water, the Biſhop being aſked before but 10 *l.* to repair the ſaid Bank, to ſave thoſe Townes. But the Biſhop unchriſtianly denyed to diſburſe any Mony. Moreover, he hath raiſed great Tolls and Exactions upon all Travailers paſſing through the Iſle, taking 2 *d.* for Man and Horſe, without any Letters Patents or Authority from the Prince. There are two of the *Aſhwoods* of *Dodington*, which have paid in one Year for Toll for their Parts, 20 Marks. This Toll hath continued Twelve Years.

Anſwer. What Charge I have been at touching *Waterſea Bank*, the whole Country can tell. And as for 10 *l.* which he ſaith was required of me for the Banks, is untrue. And yet both at the Time, and ſince the Time, at the great Outrage of Stormes, I have beſtowed upon the Banks within the Hundred of *Wiſbich*, more than my whole Revenue of the Country; (which is Six-ſcore Pounds by Year) for the Space of three Years and more together. And as for Toll for helping of the Bank, it hath continued Time out of mind. And at this preſent, the Bank is well repaired, whatſoever this Article ſlanderouſly doth report. It is anſwered more at large in the Eighth Article of *Styward*'s Complaint. He reporteth that two *Aſhwoods*, which be Horſe-courſers, have paid for Toll 20 Marks. I cannot tell what they have paid for Toll; but I hear it reported by the whole Country thereabouts, that thoſe two Horſe-courſers do more hurt with the Number of Cattel that they drive, than many other that paſs that way.

Another Article was this. An Houſe and Ground violently taken away by the Biſhop.

Anſwer. This is not true. There was no Houſe and Ground violently taken away be me, nor none for me. But one *Thomas Coward* of *March*, being my Copy-holder of a Tenement with the Appurtinences, holden of my Manour of *Dodington*, one *George Haſel* brought down a Commiſſion for conceled Lands (as it was ſaid) which *Haſel* ſo informed, and perſuaded this poor Man, *Coward* my Tenant (as it ſhould ſeem) that he was contented to become Tenant of the ſaid Tenement, and to purchaſe it of the ſaid *Haſyl*: and ſo to hold it freely. By reaſon whereof, *ipſo facto*, the Copy-hold was forfeited. For that according to the Cuſtom of my Manour, no Tenant may do any Act to alter his Copy-hold to Free-hold. And therefore upon the ſaid Forfeiture, which was apparent, I graunted ſuch Intereſt as I had in the ſame Copy-hold, unto one *Henry Serle* and to *John Chapman*, two of my Servants. And what End or Order they have taken in the ſame, ſince my Graunt, I know not.

Item, The Servant of this Complainant was indicted of Felony for four Hogs, and ſhould have been hanged by the Biſhop.

Anſwer. The Man was charged for four Hogs, and brought before the Juſtice; who committed him for Felony. And at the next Seſſions an Indictment being preſented againſt him, the great Inqueſt found the Bill true. And thereupon arraigned and found Guilty. And in the End ſaved by his Book.

Item, A Leaſe tahen away by Force by the Biſhop.

Anſwer. It is utterly falſe. There was no Leaſe taken away by Force: but there was an Houſe let by Leaſe (being a Copy-hold) without Licence; contrary to the Cuſtome of the Manour. And thereupon a lawful Seizure made into the Lord's Hands. Alſo the Commiſſioners of Sewers had laid a Paine of 30 *l.* for the not Scowring of a certain Loade, belonging to the ſaid Copy-hold. The not doing whereof was very noyſome to the whole Country thereabout. And for that of Neceſſity the thing was to be done forthwith, I was faine the rather to take the Houſe and Load into my Hands, and to ſet Men a Work to do it my ſelf, to my great Coſt and Charge. At the Suit and Requeſt of the Lord *North*, I gave a like Forfeiture to his Brother in a Town of mine, called *Thriplow*. And then it was lawful: but now it is not, againſt his Man.

Item, The Biſhop's Men forcibly entred *Haſyll*'s Houſe, and took away a Patent out of a Cheſt they brake open; which the Biſhop had graunted him of divers Offices.

Anſwer. Firſt his Patent was delivered him of Truſt, to ſhew what Authority I had given him, and to return the ſame again to my keeping. The ſaid *Haſyl* uſed himſelf ſo naughtily in the Office, that the whole Country exclaimed of him, and of his evil Dealing. And divers times he was indicted of Extortion, as appeareth by the Records. This Exclamation of his evil Doing coming to mine Ears, I oftentimes after ſpake unto him, to bring me the Patent again, which I delivered him of Truſt: Upon which Demand he oftentimes made promiſe to bring it again; but he kept none of them. It followed by the Means of theſe and divers other ill Abuſes, I put him clean out of my Service. And afterward by reaſon of divers Outlaws againſt the ſaid *Haſyl*, the Commodities whereof of right due unto me, I did clearly remit and forgive. But there came one eſpecially afterwards, at the Suit of *Richard Barnes*, Clerk. By reaſon whereof, and by good Warrant, unto the Bailiff of the Liberties directed; the ſaid Bailiff entred upon ſuch Goods and Chattels as were then found to be the ſaid *Haſyll*'s. Among which the ſaid Patent was one. And the Bailiff brought it unto me, as of right he ought to do. And which Matter the ſaid *Haſyl* before this time brought in queſtion in the *Star-Chamber*: Where he was anſwered, That it was lawfully done, which both the Bailiff and I had done. And ſince that time he hath been divers times out-lawed, as may appear; but eſpecially by two Writs extant, ſigned under the Hand of her Majeſties Atturney General, Mr. *Gerard*.

A Bill of Complaints exhibited by Charles Balam, Gent. of the Iſle of Ely.

Item, WOOD felled by Mr. *Balam* upon his own Ground, and ſold for repairing of certain Banks; the Biſhop cauſed his Officers to fetch the ſaid Wood off the Gentleman's own Ground and Inheritance.

Anſwer. Charles Balam not paying my Rent of xx Nobles by Year, for the Space of xi or xii Years, a Diſtreſs was taken upon the Ground, to the Number of an hundred and half of Faggots.

Item, The Biſhop's Officers do both threaten, and alſo offer the Gentleman great Injuries: only to enforce him to ſell his Lands to the ſaid Biſhop.

Anſwer. This is utterly untrue and ſlanderous.

Articles exhibited againſt the Biſhop by one Radcliff, *Gent.*

1. THE Biſhop practiſed to fruſtrate a Leaſe of the Parſonage of *Swaveſy*, and made a Re-entry upon refuſal of the Rent.

2. *Item*, The Rent was tendred and received by one of the Biſhop's Officers.

3. *Item*, The Rent being demanded the 27. *April* laſt paſt, it was tendered, and refuſed by one Mr. *Alden* Gentleman: Who made a Re-entry upon the Leaſe.

4. *Item*, The Leſſee having diſburſed 52 *l.* upon Reparations of the Parſonage, which the Biſhop ſtandeth bound to anſwer, he can get no Allowance of the ſame.

Anſwer to the 1, 2, 3, *and* 4th *Articles*. This Leaſe is of a Parſonage Impropriate, which I had in Exchange, among others, of the Queen's Majeſty, for certain Manours and Parks, belonging to my Biſhoprick in *Northfolk* and *Marſhland*. Which Parſonage the Queen's Majeſties Auditors did ſet down to me in Writing to be leaſed out for fourty Years; and the Rent ſet down alſo. And this Man claimeth it by a Leaſe of Fourſcore Years yet to come: being dated the ſame Day and Year that the other Leaſe of 40 Years is. Where the other Leaſe maketh end within theſe two Years. And for that I do not allow of this long Leaſe, he will not pay me Rent. And therefore driven to re-enter. And for allowing of Reparations, I do ſtay till I can learn how it cometh to paſs, that he hath ſuch a Leaſe, and the Queen's Officers not privy to it. I am bound by the Leaſe to repair all his Houſes: and he buildeth new Houſes, and would have me pay for them.

5. *Item*, He detaineth a Rent of Twenty Six Shillings and Eight Pence, *per Ann.* going out of *Water Beach*, and denyeth Payment.

Anſwer. I know of no ſuch Rent: nor he himſelf ſheweth not wherefore.

Laurence Johnſon (*the Biſhop's Under-Keeper*) *againſt the Biſhop.*

1. THE Biſhop put him to great Charge and Trouble of long time; for that he would not cleanſe certain Waters, which the Biſhop was bound to do, and did of long time.

Anſwer. The Commiſſioners of Sewers of the Iſle, having made a Law that the Occupiers of Fiſhings and all Waters, ſhould cleanſe their Waters, I leaſed *Laurence Johnſon* and others, certain Waters heretofore; not binding my ſelf to ſcowre them. Notwithſtanding he refuſed to do any Coſt upon them; nor would ſuffer his Under Tenants to do it. And to bragg out the Matter the better, he hath let them over to *Auſtin Styward*, and occupieth them himſelf under him. Notwithſtanding this Summer paſt, I have ſcowred them at my own Charges for the Neceſſity of the Country. And yet he complaineth that he is troubled.

2. *Item*, The Biſhop onely of Malice, and without any juſt Cauſe, cauſed the ſaid *Johnſon* to be bound to the Good Abearing.

Anſwer. This is maliciouſly uttered. He compared my Wife in his Talk to *Jezabel*, for a Matter which ſhe never heard of. Which was complained of to the Juſtice. Who wrot unto me, that he was content to ſubmit himſelf. Which notwithſtanding he did not perform. And at the next Seſſions, he denyed that he had offended me, but ſaid openly in the Face of the Court, that I had done him wrong. Whereupon the Juſtice bound him to the Good Abearing. For the which how outragiouſly the Lord *North* before a good Number, intolerably taunted the Chief Juſtice, becauſe he preſumed to touch his Man, it doth plainly appear. Beſides this, it is witneſſed to me and other Juſtices, that the ſaid *Johnſon* did prick forward one *Bownet* to complain of me to the honourable Council. And beſides that, I was credibly informed from time to time, how leudly and undutifully he hath uſed his Tongue againſt me and others. Whereupon I diſcharged him of mine Underkeeperſhip. And ſtraitways the Lord *North* took him to be his Man.

3. *Item*, The Biſhop took certain Kine from *Johnſon* without warning, and contrary to Covenant.

Anſwer. It is falſe that any Kine was taken from him, contrary to Covenant. For I let him have twelve Kine from Year to Year: which were all I had in my Park at that Time. And for that he liked not of the Bargain that my Servant made with him, but ſaid, he was a Looſer by them, they were taken again, when the Year was ended.

4. *Item*, The Biſhop took a Common Marſh from the Town of *Somerſham*, and demiſed it by Leaſe to his Wifes Brother.

Anſwer. It is utterly untrue, that I have let a Common. But true it is, that I have let a Leaſe unto mine Auditor of a ſeveral Marſh pertaining to my ſelf, and my Succeſſors; containing about xx Acres, lying in *Blunteſham* Pariſh. Which neither I, nor divers of my Predeceſſors, made any Account of: for that it was for the moſt Part always drowned, and at this Hour is. And becauſe he doth intend to beſtow Coſt to drain it, and bank it, to keep it hereafter from drowning, I was the willinger to let him have it.

BOOK

BOOK II.

NUMB. I.

Jan. 29. 1576.

The Names of all ſuch, as be certified into the Exchequer, *to be Fugitives over the Sea, contrary to the Statute of* An. 13. Eliz. *&c. And in what Countries they inhabited.*

Eſſex.

MSS. Foxii. *Henry Parker*, L. *Morley*.
Charles Parker, Gent.
Edward Parker, Gent.
Miche, Doctor of Laws.
Thomas Clement, Gent.
John Clement, Dr. of Phyſick.
John Griffin.
Richard Norton, late of *Norton in Com. Ebor.*

Eborum.

John Twynge, Gent.
Anthony Langdale, Gent.
John Browne, Gent.
Francis Moore, Gent.

Derby.

John Sacheverell, Arm.
Henry Babington, Gent.

London.

Humphrey Shelton, Gent.
Hugh Charnock, Gent.

Suffolk.

Anthony Wilkinſon, Parſon of *Melford*.
Nicolas Wendon, Dr. of Laws, *Archdiac. ibid.*
Walter Jerningham, Gent.
Robert Stepes, Parſon of *Hackſtede*.
Edmund Smarte, Gent.
Richard Selye, Gent.
Henry Drury, Gent,
Walter Ellys.
William Soane, Gent.
John Watſon, Miller.
Anthony Goldingham, Clerk.
Anthony Noller.
Thomas Laurence, Jun.
John Watſon, Miller.

Surrey.

Thomas Copley, Arm.
John Preſtal, Gent.
Anthony Standon, Gent.

Southhampton.

Thomas Shelley, Gent.
Anthony Williamſon, Gent.
John Flower, Clarke.
William Smythe, Clarke.

Kanc.

John Heywoode, Gent.
Robert Gyles, Gent.

Suſſex.

John Leedes, Arm.
James Shelley, Arm.
William Stapleton, Gent.
Thomas, his Son.

Lancaſter.

Thomas Houghton, Arm.
Evan Heydock, Gent.

Staff.

Richard Hopkins.

Dorſ.

Roger James, Clarke.

Cant.

Robert Kowte, Clark,
Thomas Hanadyne, Clark.

Hertf.

Robert Chauncy, Gent.

Middleſex.

Richard Shelley, Miles, unus Confratrum nuper Hoſpital. Sti. Jobis. Jerlm.

Leic.

Henry Joliffe, Clark.
John Pott, Schoolmaſter.
John Bowcer, late Abbot of *Leic.*

Norf.

William Dade, Returned.

Berks.

Francis Englefield, Knight.

Somerſet.

James Boſgrave.
William Phelps.
James Fitz James, Clark.
Gilford Barford, Clark.
Edward Crockford, Clark.
William Goode, Schoolmaſter.
Giles Capell, Clark.

Oxon.

John Buſtard, Gent.
John Harte, Yeoman.
Margaret Harte.
Elizabeth Harte.

Bedf.

Edward Cuſſen, Clark.

[NUMB. I.]

A Prayer compoſed by Pilkington, *afterwards Biſhop of* Durham, *ſuited to the Beginning of the Reformation of Religion under Queen* ELIZABETH.

MOST righteous Judge, and merciful Father, which of Love didſt puniſh thy People [the *Jews*] being negligent in building thy Houſe: that by ſuch ſharp Correction, they might be ſtirred up to do their Duty, and ſo have pleaſed thee: Wee acknowledge and confeſs before the World and thy Divine Majeſty, that we have no leſs offended thee in this Behalf then they have don. And that for all the ſharp Plagues which you laid upon us, we could not awake out of our dead Sleep, forgetting the earneſt Promotion of thy Glory and true Religion: But rather conſented to the Perſecution of thy true and faithful People. Until now of thy unſpeakable Goodneſs, by giving us a gracious Queen, and reſtoring the Light of thy Word, thou haſt letten us taſt of the Treſures of thy Mercy. Wee fall down therefore flat before the Throne of Grace, deſiring Pardon of this great Negligence, and of all our former Offences, and pray thee, that thou wilt not deal with us as we have deſerved: but as of thine own free Will thou promiſedſt thy People, falling earneſtly to thy Work, and reſtoring of thy Temple, that from thence forward thou wouldeſt bleſs all their Works and Fruits, overthrow their Enemies, and ſave thy People: That thou wouldeſt make that Houſe alſo more glorious than the Firſt, by the Preaching of thy Goſpel: So we deſire thee for Chriſt's ſake, to be no leſs good and gracious Lord unto us, yet once again going about to reſtore thy true Religion, trodden down and defaced by the cruel Papiſts.

Send forth, O Lord, many ſuch faithful Preachers, as will ſet out thy Glory unfeignedly. Open the Hearts of thy People, that they may ſee, how far more acceptable unto thee is the lively Preaching of thy Holy Word, than all the glittering Ceremonies of Popery. Deliver us, we beſeech thee, from all our Enemies. Save and preſerve our gracious Queen, as thine own Signet. Endue Her, and her Counſil with ſuch reverend Fear of thee, that all Policy which is contrary to thy Word ſet apart, they may uprightly ſeek and maintain thy true Glory, miniſter Juſtice, puniſh Sin, and defend the Right. Confound, moſt mighty God, and bring to nought all the Devices of ſuch as go about to overthrow thy Word and true Worſhip. Open cur Eyes, that we may ſee, how dearly thou haſt lcevd us in *Jeſus* Chriſt, thy Son our Lord. Hold us faſt, O Lord of Hoſts, that we fall no more from thee. Grant us thankful and obedient Hearts, that we may encreaſe daily in the Love, Knowledge and Fear of thee. Encreaſe our Faith, and help our Unbelief. That we being provided for, and relieved in all our Needs by thy fatherly Care and Providence, as thou ſhalt think good, may live a godly Life to thy Praiſe, and good Example of thy People: And after this Life may reign with thee for ever through Chriſt our Saviour. To whom with thee and the Holy Ghoſt, three Perſons and one God, be Praiſe and Thankſgiving in all Congregations for ever and ever. *Amen.*

NUMB. II.

Another Prayer by the ſame Reverend Perſon; for faithful Preachers to be ſent out by God, to preach the Goſpel at this needful Time.

MOST mighty Lord, and merciful Father; who didſt ſtir up the *Jews* to the building of thy Houſe by the Preaching of thy Prophet *Aggeus*: Wee thy miſerable Creatures beſeech thee for thy Mercy ſake, to have Mercy upon us, and thruſt out diligent Workmen into thy Harveſt. Send forth faithful Preachers, which may by the hard Threatnings of thy Law, and comfortable Promiſes of thy Goſpel, awake all thy People out of their dead Sleep, wherein they ly wallowing, forgetting thee and their Duty.

Wee have all ſinned from the higheſt to the loweſt, in not earneſtly profeſſing thy Holy Word and Religion, both the Princes, Rulers and Magiſtrates, Biſhops, Miniſters of all ſorts, and all the People, no State nor Condition of Men, hath done their Duty herein unto our onely Lord and God. Therefore we all with heavy Hearts aſk thee Forgiveneſs of our great Sins. Open our Eyes, O good God, that we may conſider the Plagues that thou haſt laid on us ſo long for our great Diſobedience towards thee and thy Word. Give us new Hearts, and renew thy holy Spirit within us, O Lord. That both the Rulers may faithfully miniſter Juſtice, puniſh Sin, defend and maintain the Preaching of thy Word; and that all Miniſters may diligently teach thy deerly beloved Flock: and that all People may obediently learn and follow thy Law, to the Glory of thy Holy Name: For Chriſt's Sake, our onely Lord and Saviour.

NUMB. III.

Another Prayer by the ſame; Againſt Error and Popery.

MOST righteous and wiſe Judge, eternal God and merciful Father; which of thy ſecret Judgment haſt ſuffered falſe Prophets in all Ages to riſe, for the Trial of thine Elect: That the World might know, who would ſtedfaſtly ſtick unto thy undoubted and infallible Truth, and who would be carried away with every vain Doctrine. And yet by the Might of thy Holy

Spirit haſt confounded them all to thy great Glory and Comfort of thy People: Have mercy upon us, we beſeech thee, and ſtrengthen our Weakneſs againſt all Aſſaults of our Enemies. Confound all Popery, as thou didſt the Doctrine of the *Phariſees*. Strengthen the Lovers of thy Truth, to the Confuſion of all Superſtition and Hypocriſy. Give us due Love and Reverence of thy holy Word. Defend us from Men's Traditions. Encreaſe our Faith. Grant us Grace never to fall from thee; but uprightly to walk according as thou haſt taught us, ſwerving neither to the right Hand nor to the left: Neither adding to, nor taking any thing away from thy written Word; but ſubmitting our ſelves wholly to thy good Will and Pleſure, may ſo paſs this tranſitory Life, that through thy Goodneſs we may live everlaſtingly with thee in thy Glory, thro' Chriſt our Lord. Who with thee and the Holy Ghoſt liveth and reigneſt one God and Saviour for ever and ever.

NUMB. IV.

Richard *Biſhop of* Carlile *to the Lord Treaſurer: Upon his Remove to* Durham.

MSS. Burghlian. *pen. me.*

MY moſt humble Duty and Commendation of all faithful Service unto you, my dear and ſingular good Lord, ever premiſed; whoſe I reſt in the Lord *Jeſus*, &c. I am to render not only by theſe Letters moſt intyre Thanks to your Honour, for your Goodneſs towards me, in commending me to her Highneſs in way of my Preferment to *Deerehaim*, and for interpoſing your Credit for my Service, *&c.* Which I underſtand from Mr. *Warcoppe*, your good Lordſhip hath in moſt amplewiſe done; but alſo to devow my ſelf and ſervice unto your Honour for ever; and to aſſure you, that neither I ſhall be found unthankful or ingrate, nor unmindful to accompliſh your Lordſhip's Beheſts: And ſo, as I truſt, ſhall tend to th'advauncement of God's Glory, and her Highneſs good Service, and your Lordſhips good Comfort: and that within ſhort Time, if I may be well backed at the Beginning by her Highneſs and your good Lordſhip, and other of the Honourable Privy Council, as I doubt not but I ſhall be. My ſingular good Lord and Patron, I moſt humbly beſeech your Honour, to account and accept of me and mine as your own: and ſo to uſe and command the ſame.

Your Lordſhip was mine onely Preferrer to *Carliell*, where I have ſerved my Seven Years; and I truſt, diſcharged the Promiſe yee then made unto her Higuneſs on my Behalf; which in this poor and bare Living was all that I could do. Now by your good Means being preferred to a better, if in time I be not thankful, *&c.* if I diſcharge not my Duty, and anſwer not your Undertakings, then deſerve I to be noted as moſt ingrate, and as the Poet ſaith, *Ingratum dixeris, quidvis dixeris.* And ſo beſeeching your Lordſhip of Continuance of your good Favour towards me, I reſt your own. And here ceaſe to trouble your Lordſhip by Letters any further, until it may pleaſe God that I may come my ſelf to do my Duty to your Lordſhip. Which that your good Lordſhip would haſten, and conſummate that which you have begun for me your poor Client, I moſt humbly pray. God bleſs and encreaſe his heavenly Graces upon your Lordſhip, with proſperous Health and Encreaſe of much Honour, *Amen.* From the *Roſe-Caſtle* in *Combreland*, the xxiiii. of *March*, 1576.

Your good Lordſhips moſt bound, and at Commaundment,

RI CARLIOLEN.

NUMB. V.

The Lord Treaſurer to the Queen. In relation to his Daughter, and the Earl of Oxford *her Husband, unkind to her. Written*, March *the* 3. 1576.

MSS. Burghlian, *pen. me.*

MOST Sovereign Lady. As I was accuſtomed from the Beginning of my Service to your Majeſty, until of late, by the Permiſſion of your Goodneſs, and by Occaſion of the Place, wherein I ſerve your Majeſty, to be frequently an Interceſſor for others to your Majeſty; and therein I did find your Majeſty always inclinable to give me gracious Audience: So now do I find in the latter end of my Years a neceſſary Occaſion to be an interceſſor to your Majeſty, or rather an immediate Petitioner for my ſelf, and an Interceſſor for another next to my ſelf, in a Cauſe, godly, honeſt and juſt. And therefore having had Proof of your Majeſties former Favours, and ſo important, I doubt not, but to find the Influence of your Grace in a Cauſe ſo neer touching my ſelf, as your Majeſty will conceive it doth.

And yet my Intention is not to moleſt your Majeſty with the Particularities of the ſame, neither as I now do, would I have attempted, but that I fear my Silence, while others ſhould be open mouthed, and either of Ingratitude, or of Purpoſe, might occaſion ſome other Conceit with your Majeſty, than I am ſure the Truth of the Cauſe ſhall work in you. To enter to trouble your Majeſty with Circumſtances of my Cauſe I mean not, for ſundry Reſpects, but chiefly for two. The one is, that I am very loth to be more cumberſome to your Majeſty than need ſhall compel me: The other is, for that I hope in Good's Goodneſs, and for Reverence born to your Majeſty, the Succeſs thereof may have a better End than the Beginning threatneth.

But your Majeſty may think my Suit will be very long, where I am ſo long ere I begin. And truly moſt gracious Sovereign Lady, it is true, that the Nature of my Cauſe is ſuch, as I have no pleſure to enter into, but had rather ſeek means to ſhut it up, than to lay it open: not for lack of the Soundneſs thereof on my part, but from the Brickleneſs of others from whom the Ground-work proceedeth.

My Suit therefore ſhall be preſently to your Majeſty, but in general ſort, That where I am, by God's Viſitation with many Infirmities, (and yet noe great) ſtayed from coming to do my Duty to your Majeſty at this time; and my Daughter, the Counteſs of *Oxford* alſo occaſioned by her great Grief to be abſent from your Majeſties Court; and that the Occaſion of her Abſence may be diverſely reported to your Majeſty, as I ſaid before, by ſome of Ignorance, by ſome percaſe otherwiſe; it may pleaſe your Majeſty, becauſe the Ground and Working thereupon toucheth me as neer as any worldly Cauſe in my Conceit can do, to continue your Princely Conſideration of us both. Of me, as an old worn Servant, that dare compare with the beſt, the greateſt, the oldeſt, and the youngeſt, for Loyalty and Devotion: Giving Place to many others in other worldly Qualities, as your Majeſty ſhall prefer any before me: And of my Daughter, your Majeſties moſt humble young Servant, as of one that is toward your Majeſty in dutiful Love and Fear, yea, in fervent Admiration of your Graces, to contend with any her Equals.

And in the Cauſe betwixt my Lord of *Oxford* and her, whether it be for reſpect of miſliking in me, or miſdemeaning of her, (whereof I cannot yet know the Certainty) I do avow in the Preſence of God and of the Angels, whom I do call as Miniſters of his Ire, if in this I do utter any Untruth, I have not in his Abſence on my part omitted any Occaſion to do him good, for himſelf and his Cauſes. No, I have not in Thought imagined any thing offenſive to him. But contrariwiſe I have been as diligent for his Cauſes to his Benefit, as I have been for my own. And this I pronounce of Knowledge for my ſelf. And therefore if contrary to my Deſerts, I ſhould otherwiſe be judged, or ſuſpected, I ſhould receive great Injury.

For my Daughter, though Nature would make me to ſpeak ſavourably, yet now I have taken God and his Angels to be Witneſſes of my Writing, I renounce Nature, and pronounce ſimply to your Majeſty, I did never ſee in her Behaviour, in Word or Deed, or ever could perceive by any other means, but that ſhe hath always uſed her ſelf honeſtly, chaſtly and lovingly towards him. And now upon expectation of his coming, is filled with joy thereof: So deſirous to ſee the Time of his Arrival approach, as in any Judgment, no young Lover, rooted or ſotted in Love of any Perſon, could more exceſſively ſhew the ſame in all comelieſt Tokens.

Now when after his Arrival, when ſome Doubts were cauſed of his Acceptance of her, her Innocence ſeemed to make her ſo bold, as ſhe never caſt any care of things paſt, but wholly repoſed her ſelf with Aſſurance to be well uſed by him. And with that Confidence and Importunity made to me, ſhe went to him, and there miſſed of her Expectation: And ſo attendeth, as her Duty is, to gain ſome part of her Hope,

And now leſt I ſhould enter further into the Matter, and not meaning to trouble your Majeſty, I do end with this humble Requeſt, that in any thing that may hereof follow, wherein I may have wrong with diſhoneſty offered to me, I may have your Majeſties Princely Favour, to ſeek my juſt Defence for me and mine: Not meaning for reſpect of mine old Service, nor of the Place whereunto your Majeſty hath placed me, (though unwillingly) to chalenge any extraordinary Favours. For my Service hath been but a piece of my Duty, and my Vocation hath been too great a Reward. And ſo I do remain conſtantly to ſerve your Majeſty in what Place ſoever your Majeſty ſhall command, even in as baſe, as I have done in great.

NUMB. VI.

The Inſcriptions upon the Monument of Sir Anthony Cook, *Kt. in the Chapel of* Rumford *in* Eſſex.

Over his Head.

D*NS* ANTHONIUS COCUS, *Ordinis equeſtris Miles, ob ſingularem Doctrinam, Prudentiam & Pietatem, Regis* EDOARDI *Sexti Inſtitutor conſtitutus. Uxorem habuit* ANNAM, *Filiam* GUILIELMI FITZ WILLIAMS *de* Milton *Militis, vere piam & generoſam. Cum qua diu feliciter vixit, & ſupervixit. At tandem, quum ſuos tam Natos, quàm Natas, benè collocâſſet, in Chriſto pie mortuus eſt, Anno ætatis* 70.

Over the Heads of his two Sons, kneeling behind him.

RICHARDUS COCUS *hujus Dni.* COCI *Filius & Hæres,* ANNAM *duxit Generoſi viri* JOANNIS CAULTON *filiam. Qui Pietatis Ergô hoc Monumentum erigi curavit.*

GULIELMUS COCUS, *ejuſdem* ANTHONII *proximus filius, duxit* FRANSCISCAM *Filiam Dni.* JOANNIS GRAY, *Fratris Ducis* SUFFOLCIÆ.

Under Sir *Anthony* and his Lady.

In Obitum Clariſſimi Literatiſſimiq; Dni. ANTHONII COCI *Equitis aurati Carmen* Ἐπιτάφιον.

ANNA tibi fuerat quamvis pulcherrima Conjux,
Diminuit ſtudium non tamen *ANNA* tuum.

Bibliotheca fuit, gaza præſtantior omni:
 Librorum facerent nomina nuda Librum.
Hinc pulchros flores, fructus hinc promis amænos,
 Hinc mentis paſtus, deliciæq; tuæ.
Τὰ γνωσθέντα λέγων, ϗ μὲν τὰ δεόντα γινώσκων,
 Τοῦ πλούτου κρείττων, ϗ φιλοπάτρεις ἐῆς.
Cur te, *Roma*, facit *Cornelia* docta ſuperbam?
 Quàm multas tales, & magè, *COCUS* habet?
Quinq; ſciunt Natæ conjungere Græca Latinis,
 Inſignes claris moribus atq; piis.
Has tu nobilibus (res eſt benè nota) locâſti:
 Qui Chriſtum vera relligione colunt.
Et quorum prodeſt prudentia ſumma *Britannis*,
 Qui virtute valent, conſiliiſq; graves.
Quinq; peregrinis vixti regionibus annos,
 Dum revocat Princeps te *ELIZABETHA* domum.
Utq; ſolet *Phœbus* radiis nitidiſſimus almis,
 Nubibus excuſſis, exhilerare diem:
Sic Regina potens, regali ſede locata,
 Et *COCO* & natis omnia fauſta tulit.
Hæc inter vitam *COCE*, beatam
 Traduxit, cupiens cælica regna ſenex.
Et veluti recidunt maturo tempore poma,
 Sic facili cælum morte ſolutus adis.
Hócq; ſimul tumulo duro cum marmore ſtructo,
 Doctus Eques, conjux intemerata cubant.
Quos ſocialis amor, pietas, quos junxit & alma
 Virtus in terris, Vos Deus unus habet.

Neer this Monument in the Chancel, on a flat Stone a braſs Plate, thus inſcribed, (being Sir Anthonies *Farewel to his Wiſe deceaſed.)*

Chara mihi multos Conjunx dilecta per annos,
 Cura domus, multa non ſine prole parens,
ANNA, Vale, moriens miſerum complexa maritum
 Immemorem meritò non ſinis eſſe tui.

Againſt the Eaſt *Wall of the Chancel, in the Similitude of a Table hanging by a Chain in Stone, are Verſes intituled,*

An Epitaph upon the Death of the Right Worſhipful Sir *Anthony Cook*, Kt. who dyed the 11th Day of *June*, 1576.

You learned Men, and ſuch as Learning love,
Vouchſafe to read this rude unlearned Verſe.
For Stones are doombe, and yet for Man's Behove
God lends them Tongues ſometimes for to reherſe
Such Words of Worth as worthieſt Wights may pierce.
Yea, Stones ſometimes, when Bloud and Bones be rot,
Do blaze the Bruit, which elſe might be forgot.
And in that heap of carved Stones do ly
A worthy Knight, whoſe Life in Learning led,
Did make his Name to mount above the Sky,
With ſacred Skill unto a King he read;
Whoſe toward Youth his famous Praiſes ſpred.
And he therefore to courtly Life was call'd,
Who more deſir'd in Study to be ſtall'd.
Philoſophy had taught his Learned Mind
To ſtand content with Country quiet Life:

Wherein he dwelt as one that was aſſign'd
To guard the ſame from ſundry Stormes of Strife.
And, but when perſecuting Rage was riſe,
His helping Hand did never fail to ſtay
His Countries Staff, but held it up alway.
Nor high Avaunce, nor Office of Availe,
Could tempt his Thoughts to row beyond his Reach.
By broont of Books he only did aſſaile
The Fort of Fame, whereto he made his Breach,
With fire of Truth which God's good Word doth teach,
The Wealth he won was due for his Degree,
He neither roſe by rich Reward nor Fee.
And yet although he bare his Sail ſo high,
The Gale of Grace did ſpred his Courſe ſo faſt,
That in his Life he did right well beſtow
His Children all before their Prime was paſt.
And like them ſo that they be like to laſt.
What ſhould I ſay but only this in Sum,
Beatus ſic qui timet Dominum.
Their only Skill to Learning bears the Bell,
And of that Skill I taught poor Stones to treat;
That ſuch as would to uſe their Learning well,
Might read theſe Lines, and therewith oft repeat:
How here on Earth his Gift from God is great,
Which can employ his Learning to the beſt.

NUMB. VII.

Sir Nicolas Bacon, *Lord Keeper, to the Queen; Shewing her three great Enemies,* France, Spain *and* Rome. *And the Remedies to be uſed againſt each of them.*

MOST Gracious Sovereign. That which if Time and your Affairs would have ſuffered, I meant to have done by preſent Speech, I am driven by Abſence to do by Letter; not doubting nevertheleſs, but that though my Pen and Speech were not preſent, yet your Majeſties great Underſtanding conſidered, together with the Advice of your grave and wiſe Counſillors, all things ſhould be ſufficiently foreſeen and provided for. And yet my Truſt is, knowing (as by Proof I do) your Majeſties gracious Acceptation of things well meant, you will take this my Writing (although not needful) in good part. *MSS. pen. me.*

Your Majeſty knoweth right well, that Perils and Dangers be great or ſmall, as the Enemies that do breed and bring them forth, be of great and ſmall Power. Now *France*, *Spain* and *Rome*, being mighty and potent Princes, and your inward Enemies, as by ſundry their Doings it plainly appeareth, it followeth neceſſarily that your Dangers and Perills ſought by them, muſt needs be very great. As they be great, ſo be they imminent and at hand. Becauſe Power and Occaſion doth at this preſent concur with their Wills, having made Peace with their Enemies. And therefore require ſpeedy Proviſion to withſtand them; leſt elſe the Miſchief be put in Execution, before the Remedies be provided. And ſo ſhall al things grow deſperate, and all things remedileſs. Surely, Madam, the Fear of this groweth ſo greatly in me, that I could not be quiet in my ſelf without remembring the ſame unto your Majeſty, according to my bounden Duty. And methinks it were better for me to offend by fearing too much, than by hoping too much. The former ſeeketh for Remedies; the ſecond breedeth careleſs Security: Whereby things be driven ſo long, that they paſs ſometime the Help of Counſil. Whereupon I thought good to put your Majeſty in mind, that as your Perills be three by reaſon of your three great Enemies, ſo have they three eaſy Ways and Means greatly to annoy you. And you alſo three ready Remedies to withſtand them, being taken in time: The Means that *France* hath to annoy you is by *Scotland*; *Spain* by the *Low-Countries*; and *Rome* by his Muſters here in *England*. The two former being foreign Forces, and outward; this latter is inteſtine and inward. And how unable the People of *England* divided is to withſtand the Powers without, united, as it makes not my Pen only, but my ſelf, to quake to think of it.

Now the Helps contained in my Underſtanding, are theſe. Firſt, to withſtand *France*, (which hath his way by *Scotland*,) is to aſſure *Scotland* to *England*. A thing not hard to do, ſeeing as their State now ſtandeth, their Safety and Perils ſtand joyned with yours And their Commodity, it will grow by ſuch a Conjunction; as theſe [Advantages.] Firſt, *France* thereby ſhall have no Footing in *Scotland*; whereby they may invade your Majeſty on main Land. But that they are firſt to ſet Sail for it: A Matter of very great Moment, the Chance of Wind and Weather remembred. By the Second Commodity your Highneſs ſhall have the Aſſiſtance of the Force of *Scotland* from time to time, as well to offend the Attempts of a Competitor, as alſo to ſuppreſs Rebellions that may ariſe in the time of Troubles. And beſides, ſhall be ready to give you Succour and Aid, in all your Neceſſities within your Realm. Which Succours ſhall need no tranſporting, but may repair at all times upon main Land. The third Commodity that will grow by the Aſſurance of *Scotland* is, that thereby you ſhall be ſafe and free from the great Perills and Dangers that were very like to grow by them to you, If they ſhould be joyned to *France*. Whereunto they muſt needs yield, except they were aſſured to your Majeſty. For the Nature of Man is ſuch, that if he cannot find Surety where he would, he will ſeek it where he may get it. Now I know no way ſo good to aſſure *Scotland* to your Highneſs, as by giving to the principal Perſons of that Realm convenient Penſions. And this to have you to do, I would not onely be a Counſillor, but alſo from the bottome of my Heart a moſt humble and earneſt Petitioner. And where it may be doubted the *French* will outbid you, O! Madam, I pray you to call to mind, that the *Scots* can take no Penſions to join with the *French*, but that it muſt tend to the Overthrow of Religion eſtabliſhed: from the which I cannot think they can be won. For that were to make Merchandize of Religion, to the Danger of their Souls. Again, they cannot join with *France* for Penſion ſake: for thereby they ſhall not only endanger to looſe their Penſions promiſed, but alſo in time their Lives and Livings, what Promiſes or Practices ſoever be made unto them. For who can doubt, but that if the *French* be received to joyn with the *Scots*, then will the Faction of the *Scottiſh* Queen be ſet up? Which muſt needs breed and bring the Deſtruction of them that govern now, being her utter Enemies. So as it may be concluded, that as the taking of your Penſions, tending to their Sureties, will be received, ſo the Penſions already offered by the *French*, tending to their Deſtruction, both of Body and Soul, will be by them refuſed.

The ſecond Remedy is by the *Low-Countries*. But becauſe things ſtand there very uncertain to my knowledge, therefore for the better framing of a Remedy that way, it were good your Majeſty did ſend ſome Man of Credit, both to confer with the Prince of *Orange*, and otherwiſe alſo to underſtand in what Caſe and Condition all things be there; and what is thought there to be the beſt Remedy to defend, and to meet with all Danger, that may grow that way. And thereof to certify your Majeſty, to think that thereupon that way be deviſed, that beſt ſhould ſerve for your Majeſties Surety.

And as touching the third and laſt Remedy to be had here in *England* againſt *Rome*, your Majeſties good Countenance and Credit to thoſe your good Subjects that be Enemies to the uſurped Authority of *Rome*, and earneſt, ſevere handling of the contrary Part, is the readieſt way to bring the Matter to good Effect. And it is high time thus to do; becauſe of late Years they have grown in Number. And thoſe that maintain the Authority of *Rome*, muſt needs maintain and defend the *Sentences* and *Decrees* made at *Rome* by the *Romiſh* Authority, your Highneſs right well knoweth. Beſides, here at home, your Navy, your Men, Munition, and all other your Martial Proviſion, would be made in a readineſs. For an end, that beſides theſe Remedies, it might be provided, that *Caſſimire* might be prepared to be ready againſt all Chances: then ſhould all be done that I can deviſe.

Thus with all Humbleneſs praying Pardon of this my long and tedious Letter, I commit your Majeſty to the Tuition of Almighty God; who may bleſs you and all your Actions. The 20th of *November*, 1577.

NUMB. VIII.

Cox *Biſhop of* Ely *to the Lord Treaſurer* Burghley. *Upon the Queen's Command for the Suſpenſion of* Grindal *Archbiſhop of* Canterbury.

Literæ Epal. pen. me.

SIR, I write unto you, *Non ſine anxietate cordis*; her Majeſty *adeò indignata ſuo primo Sacerdoti: Cujus Indignatio mors eſt. Deus meliora. Sacerdotem verò tam clementem Principem, & Religionis ſinceræ fautricem irritare, fontem Lachrymarum meritò ex-oculis elicit.*

Since the Beginning of our Acquaintance, both you and I (God's bleſſed Name be glorified) have conſtantly, through many Brunts, *à dextris & à ſiniſtris*, preſevered: and you eſpecially. Now at this pinch, *Eſto fortis, & viriliter age, & confortetur Cor tuum.*

I underſtand of late the Matter is touching a *Conference*, which hath been uſed, or rather abuſed, and not by publick Authority eſtabliſhed. And therefore not unworthily by Authority aboliſhed. Which, I truſt, no Man doth maintain. But, I truſt, hereafter, the Thing being deeply and conſiderately weighed, her Majeſty, ſeeking eſpecially the Glory of God, and the Quiet, and needful Edifying of her People, may be moved to have further Conſideration of this Matter. And when the great Ignorance, Idleneſs and Lewdneſs of the great Number of poor and blind Prieſts in the Clergy, ſhall be deeply weighed and conſidered of, it will be thought moſt neceſſary to call them, and to drive them, to ſome Travel and Exerciſe of God's Holy Word: Whereby they may be the better able to diſcharge their bounden Duty towards their Flock. I truſt, I ſhall not need either with Words or Reaſons to move your Righteous Heart to mitigate her Majeſties Diſpleſure and Indignation againſt her Archbiſhop: Who, I doubt not, will uſe himſelf with all dutiful Submiſſion.

I have written to her Majeſty after my humble Maner. *Abſit, ut tam grave Exemplum edatur in Eccleſia* Anglicanâ, *quam tantopere* Romana *Tyrannis infeſtare & devorare ſatagit*, &c. Thus the Lord *Jeſus* bleſs you with encreaſe of Health, and with all Goodneſs that your Heart can deſire. From my Houſe at *Dodington* the 12th of *June*, 1577.

Your Lordſhip's Aſſured,

RICHARDE ELY.

NUMB. IX.

The Queens Letter to the Biſhop of Lincoln: *To cauſe the Exerciſes, called* Propheſyings, *to ceaſe in his Dioces.*

MSS. Cecilian.

RIGHT Reverend, &c. Although we doubt not, but that you do well and effectually remember our Speeches unto you, to continue and encreaſe your Care and Vigilancy over your Charge in Gods Church, (a Matter of no ſmall Weight) warning you alſo of the dangerous Preſumptions of ſome in theſe Days, who by ſingular Exerciſes in public Places, after their own Fancies, have wrought no good in the Minds of the Multitude, eaſy to be carried with Novelties: Yet foraſmuch as we have been ſithence credibly informed, that in ſundry Places of your Dioces, namely, in *Hertfordſhire*, thoſe Exerciſes, or, as they term them, *Propheſyings*, are yet, or were very lately continued, to the great Offence of our orderly Subjects; and therefore, and for divers good Reſpects, we think requiſite, that they ſhall be forborn to be uſed: WEE let you wit, that having in ſingular Recommendation God's People under our Government, whom we deſire to have guided in an Uniformity as neer as may be, wee charge and command you, as a Perſon, who by your Function wee look ſhould eaſe and ſatisfy us in this behalf, within your Charge to have dutiful Conſideration hereof: And furthermore, to take expreſs Order through your Dioces, that none other Exerciſe be ſuffered to be publickly uſed, than Preaching in fit Times and Places, by Perſons, learned, diſcreet, conformable and ſound in Religion, heard and allowed by you without Partiality; Reading of *Homilies*, as is ſet forth by public Authority, by the Injunctions appointed, and the Order of the Book of Common-Prayer.

And further, that ye ſignify unto us, or to ſome of our Privy Council, attending about our Perſon, the Names of all ſuch Gentlemen, and others, as have ben the Setters forth and Maintainers of thoſe Exerciſes; and in what Places; and of ſuch as ſhall impugne this Order. And alſo, what you ſhall have done herein from time to time. Hereof not to fail, as you tender our Pleſure, and will avoid the contrary at your Peril.

NUMB. X.

The Order of the Government of the Colledge of Weſtminſter, *ſyns the laſt Erection, begonne by* D. Byll, *and contynued by me,* [*Dr.* Goodman] *with the Aſſent of the Chapiter: As appeareth by divers Decrees, recorded in the Chapiter Book.*

The Service in the Church. MSS. Eccleſ. pen. me.

DAILY Prayer in King *Henry* the Sevenths Chappel at ſix of the Clock in the Morning: And a Lecture there read upon the *Wedneſday* and *Friday*.

Dayly Service ſong in the Chancel of the great Church, according to the Order of her Majeſties Chappel, at the uſual Hours; that is, upon *Sundays*, from Eight to Eleven in the Forenoon. Upon *Wedneſdays* and *Fridays*, and other Holy-days, from Nine to Eleven. And on other Days, to begin at Nine until almoſt Eleven. Or in the Afternoon Service to begin at Four, and to continue until Five, or after Five.

A Sermon every *Sunday* in the Year, either by the Dean, or one of the Prebendaries, or ſome other for them. The Dean to preach four Times in the Year in his own Perſon, unleſs there be Cauſe to the contrary: that is, upon *Chriſtmas-day*, *Eaſter-day*, *Whitſunday*, and *Allhallown-day*. Every Prebendary to preach in their own Perſons, upon the *Sundays* in their Courſe of Reſidence; or elſe ſome other for them.

A ſolemne Communion miniſtred upon the great Feaſts, and every firſt *Sunday* of every Month. Where by Order there do communicate the Dean and Prebendaries preſent: the Miniſters and four of the Clarks, and four of the Almeſmen.

Upon thoſe Days that the Dean is bound to preach, either he himſelf doth Miniſter the Communion, or ſome one of the Prebendaries.

Twelve Almeſmen of her Majeſties Foundation are bound to be reſident; and in the Church daily at Service, according to her Majeſties Order.

Every *Sunday* in the Year, there is 40 Meſs of Meat, for 40 poor Houſeholders of the Pariſh, by the Overſight of the *Chaunter* of the Church. Every Meſs being allowed there in Fleſh, or Fiſh, a peny Loaf in Bread, and a Peny in Mony.

Every *Saturday* the Dean, or one of the Prebendaries, whoſe Courſe is to be reſident, after the Service, Morning Prayers being ended, they do call before them the Miniſters of their Church, and the Clarks of the the Twelve Almoſemen; and whom other they ſee Cauſe. And there the *Chaunter* of the Church, in the Book of *Perditions*, doth ſhew the Default of ſuch as were abſent, or negligent in the Week before.

The Diet.

Dr. *Byll* did appoint two ſquare Tables, and one Meſs to either of them: The one for himſelf, or whom he would call unto him. The ordinary Allowance of the ſame for himſelf and ſix of his Men, was 28 *s.* The extraordinary as Occaſion ſerved, he did further allow.

The other Table, to ſerve the four Prebendaries, whoſe Courſe it was to be Reſident. And they bear each one for himſelf, and his Man, 7 *s.* a Week. But ſhortly after by Decree in Chapiter, it is encreaſed ſo, that every Prebendary was to allow for himſelf and his Man, in his Courſe of Reſidence weekly 10 *s.* *in toto.* For four 40 *s.*

In my time for eaſe of Charge, I and the four Prebendaries have joyned together at one Table, having one full Meſs, and ſometimes more, as Occaſion ſerveth, I allowing thereto my ordinary Portion, and the Reſidentaries theirs. The Detriments are born by the College; unleſs there be ſome ſpecial Occaſion of ſome ſpecial Allowance.

The School-maſter, and ſuch as be Officers, are allowed all the ſame Table. The Scholars do dine and ſup in the Hall, by the Dean and Prebendaries; and be allowed according to their Rates: having a ſeveral Buttry or Pantry, and Cellar by themſelves.

The Servants in likewiſe in the Hall, having the Reverſion of the Maſters, and ſpecial Allowance for thoſe that are the College Servants, and neceſſary Officers, according to a neceſſary Proportion.

Every Week, commonly upon the *Saturday* after Dinner, the Charges of the Week paſt is caſt by the weekly Charges of Maſters and Servants in one Book. The Scholars Charges in a ſeveral Book by themſelves.

The Government and Charge.

The *Dean* hath the general Charge of all. The *Sub-dean* under the Dean to overſee the good Order of the Church and Houſe. The *Archdeacon* hath to do with the Eccleſiaſtical Juriſdiction, and ſuch Cauſes, either by himſelf, or by his Official. The *Treaſurer*, one in like wiſe of the Prebendaries, receiveth of the Receit what is convenient for all Charges. The *Steward* of Houſhould, who is alſo a Prebendary, receiveth of the Treaſurer, or general Receiver; and layeth out for the neceſſary Charges of the Houſe in Diet and other Proviſions. Under him is an *Under-Steward*, and the *Clark* of the Kitchin, and other Officers.

Once a Year the general Receiver, Treaſurer, Stewards, and all other Accomptants and Under-Officers, make their Accounts unto the *Auditor*.

The Grammar School.

There be two Teachers, the Schoolmaſter and the Uſher of the School. The Scholars of the Grammar be in number Fourty: Elected both into the Houſe, and from the Houſe to the Univerſities, according to a ſpecial Statute from her Highneſs.

The Scholars for their Prayers in Church, School and Chamber, for their Teaching, for their Diet in the Hall, and Lodging in one Chamber, and for all other Orders, they are ſerved as they were in Dr. *Bylls* time, and was appointed by him in ſpecial Statutes: Very like the Orders uſed in *Eton* and *Wincheſter* Schools.

The Song School.

The Maſter of the Singing Boys hath his Houſe, and other due Allowances for himſelf and Ten Children. Whom he is charged to bring up in Song, for the daily Service of the Church.

NUMB. XI.

Edward Phaer, *condemned for counterfeiting Coin, his Letter from the* Tower *to the* Lord Treaſurer : *Offering to make great Diſcoveries of Coiners, ſuch as uſed* Magic, *&c.*

MSS. Burgh.

A*FTER Supplication for his Life and Liberty, he thus opens himſelf.* I began firſt at *York* : where I learned firſt to practiſe with one *Morehouſe*, and of *Fra. Jobſon*, *Nic. Ricoard*, and another ; and made certain Dollars. After I came to *Nottingham*, and there with one Mr. *Fairfax*, *Warcup* a Prieſt, *Nelſon* and *Dawſon*, we made Foreign and *Engliſh*. All this was to no purpoſe : for we wrought with the Mould. I ſuffered Impriſonment therefore ; and was delivered again ; ſince which time, I have practiſed other Devices and Tools to coin. Some of other Men's Inventions, and ſome of mine own, in ſuch order (together with my Stoutneſs in Priſon to yield and confeſs nothing) as began to ſpread my Fame abroad, to excell in that Art, and to be ſought unto from divers Places, As, in *Yorkſhire*, *Robert Warcup*, Gent. *James Green* of *Lambwel*, Gent. *William Bucton* of *Semer*, Gent. *Meynil*, Gent. Three of the *Claphams* of *Beamſley*, Gentlemen : and divers more Gentlemen, as *Gower* neer *Stockton*, *Thwaits* in the *Woulds*, *Garſton*, *Conſtable*, about *Whitly Strond* : Two of the *Conyers*, Gent. And there theſe Gentlemen offered to place me in a Caſtle of my Lord *Monteagles* at his Charges. In *Northumberland*, with *Stephen Fenick*, *Robert Car*, Gent. *Coldwel* and others. In *Lancaſhire*, *Thomas Wolfal* and *Bretton*, Gent. In *Lincolnſhire*, *Fra. Carſey* and his Brother, Gent. In *Glouceſterſhire*, with *Chattertons*, two Brethren, Gent. In *Northamptonſhire*, *Robert Mallery*, *Robert Harriſon*. and two Gentlemen more. In this City [i. e. *London*] out of *Kent*, *Jerom Brett*, Gent. Sir *Warham St. Leger* : and moved to Sir *John St. Leger* : and to have an Iſland of his in the Sea. *Beaumont* and others in *Suffolk*. *Bray* and *Tiler* of *London*, and *Thomas Hains*. And moved to deal with one Mr. *Greenfield* in *Devon*, and *Somerſetſhire* one *Ellis*. And offered to be placed by Captain *Cheſter* in *Holland*. One *Browning* neer *Colcheſter*. And another Confederacy of *John Praſtals* : and an Alchymiſt. And were about to deal in *Eſſex*, about *Candlemas* laſt with a Juſtice of Peace ; which I could ſoon ſift out. I have been willed to *Ireland* by divers, as *James Haydon*, Gent. *Thomas Eden* and others.

Thus, my Lord, I have reveled the onely Names unto your Honour, and no matter at all. Neither is it to any purpoſe, if I ſhould accuſe the moſt of them. For none of all theſe but have heard of my Trouble, and would flatly deny me : And thoſe whom I could not touch with ſufficient Matter, would go free away. And ſo by fending and proving ſhall I never be able to ſhew the Service which I fain would. But aſſuredly, my Lord, if it may pleaſe the Queen's Majeſty to give me Life, and ſome reaſonable Maintenance, *&c.* and to be preſerved for ſome Quality of mine, to be uſed in the Mint, *&c.* (for that way I muſt do Service, and not openly) will find Ways and Means enough to catch them that deſerve thereafter : Yea, twenty againſt one the other way. And ſo, is it not the moſt of theſe Men, but a great Multitude of others, (now unknown) would help me for that Purpoſe. And further, I would inſinuate my ſelf with all Workmen, as Smiths, Gravers and Alchymiſts : So that I ſuppoſe, nothing ſhould eſcape my Reach in that Craft. And moſt ſure I am, that no ſubtil Device or Invention can blind me, if it ply in that Work. And ſo might they be taken in Seaſon, and with the manifeſt Proof it ſelf. And without ſome ſuch ſpecial Watch, undoubtedly they will ſtill be doing, unknown, paſſing any Magiſtrates Underſtanding. I ſay not here Commendation of my Inſtruments and Working Tools, which be of great Speed and of fine Handling. To the Uſe whereof I am to give Place to no Man. Your Honour is to conſider thereof, as it ſhall pleaſe you.

For *Magic*, I can find out as many that way. And if I might ſpeak with my old Companions, (and many of them are in this Town) I would hunt out a mervailous Pack of them, with their Books and Reliques. Yea, and with their Art goeth many a filthy Ceremony, as Maſs, Sacrifice and their Service of the Devil: Alſo, my Acquaintance, ſuppoſing me to be the ſame I was before, would diſcloſe their Minds unto me. Whereby I ſhould underſtand that which now my Conſcience and bounden Duty would not permit me to concele: And thereby ſave many a true Man his Goods.

Thus your Honour doth underſtand the Sum of my Pretence: that which, upon my Salvation, I have ſhewed of Zele and of good Will towards my Country: and am ready to perform full as much as I have ſaid, and more, in every Reſpect. For one thing brings on another. He that ſeeketh ſhall find. And firſt, a Name, then a Man's own Commendation, and a liberal Tongue to diſcourſe, is a ſufficient Credit to any Maſter of theſe Arts, to bring him Cuſtomers enough. I am ſure theſe things and many other have I had light of in my time. And now I am both further known, and thought much more cunning: Which would bring treble Acquaintance. So ſhould your Honour by my Life, have all the Intelligence I were able to learn, unfeignedly, by all poſſible Means. And certainly, that ſhould be both much and needful.

My Hope is verily, to weed and cleanſe this Country of *Coining*. And for other Matters, all the good I can to purge it. Your Honour hath preſerved many to amendment of Life. God well knoweth, I would not live to be a Stay and Hindrance to all thoſe which are to find Favour and Mercy for their Deſerts, coming after me. I deſire none, but a ſufficient true Living by the Day. For, God be judge, I wiſh not otherwiſe to live; and I aſk it of her Highneſs; for that I determine to ſerve her Majeſty faithfully. Mine own Ability is nothing. And if I had Grace and Liberty, yet I could not do this Service altogether with empty Hands. For I muſt ſeek ſome that look not for me, and keep Company with the reſt as fall out, for that Purpoſe: Not doubting, but I ſhall endeavour my ſelf, ſo as ſhould well merit my Reward. Or for Default thereof, I ſhall be content to looſe Life and all, my Duty not ſupplied. And by my Death ſhall be but preſented the Example of all evil Members. And ſo ſhall dy with me all the Light and Evidence before ſpoken. For if I do ſuffer the Extremity of the Law, it will be too late for me to ſhew this my well affected Service. Neither am I in that mind, by Death to do it. But if I go thereto, I am fully determined, that every Man ſhall bear his own Sins; praying to God for their Amendment. And for my own Part, my perfect Hope is to be ſaved at the Almighty God's Hand: Unto whoſe high Mercy I commit my ſelf. And ſo I end; praying to the Lord for the long Life, Health and happy Days of your Honour to endure.

Your Honours humble and poor Captive,

EDWARD PHAER.

NUMB. XII.

George Buchanan *to Mr.* Randolph: *Concerning publiſhing his Hiſtory: And his Diſtemper.*

Epiſt. Randolph. Foxii MSS.

MAiſter, I hauf reſavit divers Letters from you, and yet I hauf aunſwered to naine of them. Of the quhyllz albeyt I hauf mony Excuſis, as Age, Forgetfulneſs, and Diſeaſe; yet I will uſe naine now, eccept my Sweitneſs and your Gentleneſs. And geif ye think none of thoiſe ſufficient, content you with ane Confeſſion of the Falt without fear of punition to follow on my own peculiar Kindneſs.

As for the preſent, I am occupiit in writing of our Hiſtory; beying aſſurit to content few, and to diſpleaſure mony tharthrow. As to the End of it, if ye get it not, or this Winter be paſt, cippin [look] not for it, nor none other writing from me. The reſt of my Occupation is with the Gout, quhyllz haldys me beſy both Day and Nyt. And quhair yee ſay, ye haif not lang to Lyif, I truſt to God to go before you; albeyt I be one fut [ſoot] and ye ryd the Poſt*. Praying you als not to diſpoſt the Poſt at *Newerke* Tone of *Kelſterne*. This I pray you partly for the awne quhame I thought ane gud Fallow, and partly at requeſt of lyk, as I dare not refuſe. And thus I take my Leave ſhortly at you now, and my lang Leif quhen God pleaſis: Committing you to the Protection of the Almighty. At *Sterling* the 25th of *Auguſt*, 1577.

Randolph *was Maſter of the Poſts.*

Yours to Commaund with Service,

G. BUCHANAN.

NUMB. XIII.

Sandys *Archbiſhop of* York, *to the Lord Treaſurer: Concerning his Enquiry into the Holy Orders of* Whittingham, *Dean of* Durham. *For which ſome Complaint was made of him at Court.*

MSS. Burghlian.

MY very good Lord; I have great Cauſe to thank you for your moſt friendly Anſwer for me. You ſhall never receive Diſhonour by me. For my Doings tryed, ſhall ever be found ſincere, and not in right to be blamed. Neither ſhall there any Man be more ready to charge me, than I to anſwer it, if I may be called and admitted to it. Verily, my Lord, I receive great Wrong. My faithful and upright Service is ill requited. I have given no occaſion of Offence in Word, or in Fact. Whoſoever ſhall charge me with either ſhall greatly wrong me.

This *Durham* Matter breedeth a great Broyl. The Dean hath gotten mo Friends, than the Matter deſerveth. The Diſcredit of the Church of *Geneva* is hotly alledged. Verily, my Lord, that Church is not touched. For he hath not received his Miniſtry in that Church, or by any Authority or Order from that Church, ſo far as yet can appear. Neither was there any *Engliſh* Church in *Germany* that attempted the like, neither needed they to have done; having among themſelves ſufficient Miniſters to ſupply the Rowne. But yf his Miniſtry without Authority of God or Man; without Law, Order or Example of any Church, may be current, take heed to the Sequel. Who ſeeth not what is intended? God deliver his Church from it. I will never be guilty of it. And yet I truſt, that I ſhall never ſwerve from the Truth of God, nor ſhrink in Matter of Religion, But I ſhall ever miſlike of Confuſion. If her Majeſty had liking of it, or yf the Lords had called me, I would have attended after *Eaſter*. But ſeeing that no ſuch Order is taken, I dare not leave my Charge. Neither have I further to deal in *Durham* Matter. For I truſt, the Lords will not make me a Party. Yet yf I ſhall be burthened with Matter worthy to be anſwered, yf the Lords call me thereunto, I will readily and gladly come. But to intrude my ſelf into the Action, I mind not. I ſhall humbly pray, that I may be clearly acquitted of it.

It hath created me much Diſpleaſure, as I hear. But I bear it more quietly, having the Teſtimony of my Conſcience, that I have dealt uprightly, and have given no juſt Offence to any Man. I have written to the Lords ſomewhat more at large to the like Effect. I would wiſh your Lordſhip ſhould be at the Board, when thoſe Letters ſhall be read. Thus acknowledging, how much I am bound unto you, for your Honorable conſtant Favour towards me, I humbly

recommend your good Lordſhip to the good Direction of God's Holy Spirit. *Buſhopthorp* this 4th *Aprilis*, 1579.

Your Lordſhips moſt aſſured,

E. EBOR.

NUMB. XIV.

Cox *Biſhop of* Ely *to the Queen. His Letter Congratulatory to her, now in her Progreſs: and excuſing himſelf for not waiting upon her.*

Int. Epiſtol. R. Richar. *Epiſ.* Elien.

INDIGNUM facinus me admiſiſſe arbitrabuntur interpretes parum æqui, Auguſtiſſima Regina, quòd in hac tua Peregrinatione, Obſequium tuæ Majeſtati non præbeam. Verim modo nec Deo, nec tuæ ſublimitati ulla detur Offenſa, aliorum judicium ſuſq; deq; fero. Si autem intelligerem meam operam ulla in re Serenitati tuæ uſui eſſe poſſe, in genua provolutus reperem potius ad ſublimitatem tuam, quàm officio meo deeſſem. Spero equidem Majeſtatem Tuam ætatis meæ rationem habere, & virium mearum imbecillitatem perpendere. Senio confectus ſum. Quod ex ſe morbus eſt. Unde rude donari, & alteri Lampada tradere, id eſt, valentiori viribus, ingenio, eruditione, & acerrimo Legis Dei Propugnatori, humiliter ab æquitate tuâ petebam paucis retrò annis. Quando Majeſtas Tua benigniſſime reſpondit: *Nondum hoc fiet.*

Moſes ſeneſcens *Joſua* ſucceſſorem inſtiluit: *Auguſtinus* ſeneſcens *Alipium* ſibi ſuccedere curavit. Tuæ fidei tradita eſt a Deo *Anglicana* Eccleſia, quæ Regnum Dei eſt: in quo patefactus eſt Chriſtus Jeſus in Salutem noſtram. Hujus tu es Gubernatrix, Defenſatrix. Hinc igitur inutiles ſacerdotes, ambitioſi, avari, & ſimoniaci, ab Eccleſia tua pellantur, explodantur, exibilentur. Chriſtus ipſe è Templo flagellis talia monſtra exturbavit. Interim qui pii ſunt Eccleſiarum Paſtores, zelo veræ Religionis accenſi, foveantur, animentur, duplici honore digni habeantur: Non contemnantur, non conculcentur, non oſtentui habeantur. Grave illud, *Qui vos ſpernit, me ſpernit.* Hæc aperta via eſt ad Papiſmum, ad Turciſmum, deniq; ad omnia ſcelera & iniquitates.

Verùm longè alio tendit tuus pientiſſimus zelus, qui hactenus per Gratiam Dei conſtantiſſimè & dexterrimè veram Chriſti religionem per annos viginti, invito Diabolo, & hoſtibus tuis univerſis, conſervâſti, defendiſti. Neq; tuæ Eccleſiæ nævos abſcrindere & ſanare contaris, verum etiam Catholicæ Eccleſiæ atq; vicinarum Eccleſiarum ſolicitudine tangeris. Nam nuper didici, huc Pietatem tuam tendere, ut viros ex tuis mittas ad ſedandas contentiones in Eccleſiis *Germanicis.* O! Reginam, O! Fæminam veré piam, quæ ad *Conſtantini Magni* Exemplum tam propè accedas.

Præterea, mirificè benedicit conatibus tuis Dominus Deus noſter; ut per te Regnum tuum (quo ad fieri poteſt) in Pietate & Tranquillitate degit. Ad hæc, frementibus undiq; bellis, tu interim prudentiſſimè procuras, ut pax domi, & foris, ſarta tecta conſervetur. Deniq; non poſſum non ingentiſſimas gratias agere eximiæ tuæ Pietati, quod controverſiam meam ab implicatis Legum tricis benignè exemeris; & Cancellariæ, quæ eſt Æqui & boni Curia, reddideris. Quæ res tamen non ſine magna difficultate obtenta eſt.

Dominus *Jeſus* Chriſtus Celſitudinem tuam ſervet, de fide in fidem augeſcentem, & multos annos incolumem, feliciq; Regno beatum, ut tandem cum Chriſto in celeſti Paradiſo vitâ fruaris æternâ. Ex ædibus meis in Inſula *Elienſi.*

Epiſcopus tuus humillimus,

RICHARDUS ELIEN.

NUMB.

NUMB. XV.

Gilbert *Biſhop of* Bath *and* Wells, *to the Lord Treaſurer: To hinder a Deſign to impropriate a Benefice; or to get a Leaſe of it for* 500 *Years.*

Epiſt Epales, penes me.

MAY it pleaſe your Lordſhip to be advertiſed, that the Lord *Thomas Powlet*, dwelling within the County of *Somerſet*, Patron of a Parſonage, called *Weſt Moncton*, hath been (as I am informed) minded to make the ſaid Parſonage an Impropriation to him and his Heirs for ever. But being doubtful he ſhould bring that to paſs, he hath changed his Mind, and hath gotten the Conſent of him that is now Incumbent to have a Leaſe of the ſaid Parſonage for 500 Years to come; allowing the Incumbent that ſhall be 30 *l.* by Year. And the ſaid Incumbent to ſtand to all maner of Charges ordinary and extraordinary whatſoever. The ſaid Benefice is worth an 100 *l.* by Year. So the ſaid Lord doth give unto him that is now Incumbent, during his Life, 80 *l.* yearly, Charges born. And hath moved me divers times that I would give my Aſſent thereto as Ordinary. Which thing I have refuſed to do; conſidering the Example thereof is like to follow to the great Decay of the Clergy. For if this Precedent ſhould be brought into a Cuſtome, there are few Benefices, but they ſhould be brought to little or nothing. By ſuch Alteration the Queen ſhall looſe that is due unto her Highneſs; the Miniſters brought to Poverty, more like to aſk then to give Bread; and ſo the Goſpel and Miniſtry brought to utter Contempt.

I underſtand, that the ſaid Lord *Powlet* hath given the Patronage of the forenamed Parſonage unto the Queen's Majeſty; and he that is now Incumbent hath made a Leaſe to her Highneſs for 500 Years: and that ſhe hath confirmed the ſame to the ſaid Lord *Powlet*. And ſo remaineth, that I ſhould put my Hand thereto. My humble Duty is to obey her Majeſty. Which I do and ſhall do while I live; and will in no wiſe deny that her Highneſs hath done: But would be glad to know what is beſt to be done; leſt that her Majeſty being miſinformed, might graunt that which hereafter ſhall turn to the great Undoing of her Clergy.

The Letters of ſuch Graunt as her Majeſty hath given to the ſaid Lord *Thomas Powlet*, I have not hitherto ſeen; but am informed that he hath them. As I ſhall learn, ſo will I do your Lordſhip to underſtand. And in the mean Seaſon to ſtay my Hand for confirming; unleſs I ſhall be advertiſed to the contrary by your Lordſhip: Having no other Refuge to whom I may reſort for better Advice. I am bold thus much to enterprize: wiſhing your Lordſhip's Proſperity long to continue to God's Honour and Glory. At *Wells* this 21ſt of *November*, 1578.

Your Lordſhips daily Orator,

GILBERT Bathe *and* Wells.

I underſtood by my ſaid Lord *Powlet*, that as yet he hath not the Graunt from the Queen's Majeſty; but requireth my Hand, for the more ſpeedy obtaining of the ſame.

NUMB. XVI.

Wilsford *denyes the Queen to be ſupreme Head of the Church: better informed, writes to the Lord Treaſurer, to obtain her Majeſties Pardon.*

RIGHT Honourable: As Man hath his Conſtitution of divers Qualities, ſo is he ſubject and vexed with divers Paſſions and Perturbations. Wherewith I being oppreſt by the ingrate and unkind Dealing of certain Gentlemen I have had to do for in my Vocation, that I got my Living by: and thereby brought into miſerable Poverty, that I durſt not, nor dare I not, go abroad to provide for my Wife and Children. And ſo at home occupying my ſelf in the Study of God's Book, by the often Meditation of the ſame, and reading St. *Powle*'s Epiſtle to the *Hebrews*, in the Fifth Chapter, concerning the Pontification and Prieſthood of *Aaron* and Chriſt; and many other Places, as well in the ſame Epiſtle, as of other Epiſtles of St. *Paule*, concerning the ſame Dignity of Chriſt, I perceived that *Aaron*'s Pontification and Prieſthood was earthly, and continued by Succeſſion here on Earth. But Chriſt's Pontification is celeſtial, without Succeſſion in this World; and not paſſable ever to any other Perſon in Earth. For that Chriſt is *Pontifex & Sacerdos ad rationem Melchiſidechi.* And by that Means only Mediator between God and Man; and *Caput Eccleſiæ.* And thus being iu Captivity, as *Joſeph* was; who for his Delivery out of the ſame, took upon him to expound Dreams; ſo I deviſed with my ſelf to open to the Queen's Majeſty, that it was not lawful for any Perſon to take upon him to be *Caput Eccleſiæ*, except the ſame Perſon will be Chriſt's Adverſary and Antichriſt, as the Pope is. *MSS. Eccleſ. penes me.*

But ſince being better adviſed and admoniſhed by Maſter Secretary *Wylſon* of my raſh Enterprize therein. For that the Queen's Majeſty aſſumeth not unto her ſelf, neither to be *Summus Pontifex*, neither yet to be *Caput Eccleſiæ*, as it is Chriſt's myſtical Body: Which the Pope doth, preſuming by his Ordinances and Traditions, to give Remiſſion of Sins, and to offer Sacrifice for the Sins of the Quick and the Dead: Whereby he ſitteth in the Temple of God, boaſting himſelf as God: and ſo is Antichriſt. But her Majeſties ſupreme Government is concerning the Civil and Political Government of the Clergy and Laity of Chriſt's Church and myſtical Body. Which Authority and Supremacy, her Majeſty, withal other Princes and Potentates have in their Realms and Dominions, juſtly and dutifully, both by Chriſt's Goſpel, and all the Apoſtolical Doctrine.

Wherefore I ſhall withal Submiſſion and moſt humble Obedience, beſeech your magnificent Honour, with all the reſt of their Honours, to whom this my impudent Behaviour is made open unto, to be Mediators unto the Queen's Majeſty, to pardon and forgive, as ſhe is a moſt merciful and clement Prince, this my temerarious Preſumption and Impudency; done of good Zele towards her Majeſty, although void of good Knowledge and Science. And that I may have my Liberty, to provide for my Wife and Children; which now live in miſerable Penury by this my Captivity. And ſo ſhall we all be bound to pray for the proſperous ſupreme Government over all her Graces Dominions, to the Pleſure of the Eternal God; and alſo for the eternal Felicity of all your Honours. The 25th Day of *November*, 1578.

Your moſt humble and addict Suppliant,

JOHN WILSFORD.

NUMB.

NUMB. XVII.

A Decree for the Reſtraint of the Exceſs of Apparel, both for the unreaſonable Coſts and the unſeemly Faſhions of the ſame; Uſed by Scholars and Students in the Univerſity of Cambridge.

MSS. Academic.

CONSIDERING, that the original Cauſe of the Collection together of Multitudes of Men into ſuch publick Places as the Univerſity of *Cambridge* is; and the Endowing and Donation of the ſame with great Lands, Liberties and Privileges from Kings, Princes, and other Eſtates, was onely to bring up and inſtruct in good Learning, Godlines, Vertue and Maners, all ſuch as ſhould come thither to continue as Scholars and Students; whereby the Church of God and the whole Realm might have, as from a Storehouſe, ſufficient Proviſion of meet Men in all Degrees, that ſhould be able, by God's Grace, with their Learning and Vertues to ſerve in all the Places of the publick Government, as well in the Church, as in the Civil Eſtate: And therefore all Means are to be uſed, (and ſo it is the Duty of the Heads of the Univerſity) both to cheriſh and avaunce all Means that may tend to the Encreaſe, and Conſerve of Godlines, good Learning, Vertue and Maners; and in like wiſe to remove in ſeaſonable time all Impediments that are averſe to the ſame.

For which Cauſe it is found at this Time very neceſſary, that ſome ſpeedy Remedy be provided for the reſtoring to the ſaid Univerſity the antient Modeſty of the Students, Scholars, and all other that ſhall be accounted Members of the ſame, as well in all exterior Behaviour, as in Knowledge and Learning; which of late Years hath greatly been decayed, and diminiſhed by the Negligence, Sufferance and Remiſſeneſs of the Heads and Governours of the private Colleges, as may be conjectured; but eſpecially, by ſuffering of ſundry young Men, being the Children of Gentlemen, and Men of Wealth, at their coming to the ſaid Univerſity, contrary to the auncient and comely Uſage of the ſame, to uſe very coſtly and diſguiſed Maner of Apparel, and other Attyres unſeemly for Students in any kind of humane Learning, but rather meet for riotous Prodigalls, and light Perſons: Thereby not only being more chargeable to their Friends than is convenient, but by their ill Example induceing others of leſs Habilitie, to chaunge and caſt away their Modeſty and honeſt Frugality, to the overcharging of their Friends: and namely, to the attempting of unleful Means to maintain them in their ſaid waſtful Diſorders; and conſequently, to neglect or intermit their former Studies. So as if Remedy be not ſpeedily provided, the Univerſity, which hath been from the Beginning a Collection and Society of a Multitude of all ſorts of Ages, profeſſing to learn Godlines, Modeſty, Vertue and Learning; and a neceſſary Storehouſe to the Realm of the ſame, ſhall become rather a Storehouſe, or a Staple of prodigal, waſtful, riotous, unlearned and inſufficient Perſons, to ſerve, or rather to unſerve, the Neceſſity of the Realm, both in the Church and Civil Policie.

THEREFORE it is ordered, and decreed by the Right Honourable *William* Lord *Burghley*, High Chancellor of the ſaid Univerſity, with the Advice and Conſent of the Vicechancellor of the ſame, and all the Maſters and Heads of Colleges, Houſes and Halls, that from the Feaſt of *Michaelmas* next coming, no Perſon ſhall have any Lodging in common, or Reſiance in any College, Houſe or Hall, or to be taught by any within the Univerſity, but that he ſhall within the Compaſs of every College, Hall or Houſe, and in the common Schools, and in his going and returning to the ſame, wear ſuch ſeemly Apparel, both for the Stuff and Faſhion, as ſhall become a Student and Profeſſor of Learning. And for more manifeſt Expreſſion of the Meaning hereof, by way of prohibiting the monſtrous Miſuſe lately crept into the Univerſity, no Student ſhall wear within the Univerſity any Hoſes of unſeemly Greatneſs or diſguiſed Faſhion, nor yet any exceſſive Ruffs in their Shirts; nor ſhall wear Swerds or Rapiers, but when they are to ride onely. Nor ſhall any Perſon coming to Study, wear any Apparel of Velvet or Silk, but ſuch as by the Laws of the Realm, according to their Birth, or as by certain Orders publiſhed by Proclamation in her Majeſties Time, are allowed, according to their ſeveral Degrees of Birth and Wealth.

And generally, all the Heads of Houſes ſhall cauſe all ſuch as have any Suſtentation, Stipend, or other Maintenance within their Houſes, to conforme themſelves; and to reform all their diſorderly Apparel, according to the local Statutes of the Houſe: Or otherwiſe, if Time in ſome Points have cauſed Alteration, yet to uſe ſuch as ſhall be comely, and agreeable to their Vocations. And that as much as may be, the Diverſity of Faſhions in every Degree be avoided: To reduce the Number, as near as may be, to one Uniformity of Comlineſs and Modeſty, according to their Degrees.

And for the Execution of this Decree, the Vicechancellor and the Heads of Colleges ſhall confer together; and ſhall in Writing, by common Conſent, preſcribe ſome particular Rules, for the directing of all Sorts, and for the Prohibition from that Time, of all unſeemly Innovation in all kind of Apparel and Attyre; with regard to ſuch as be the Sons of Noblemen, or of other principal Eſtates, or Knights in the Realm; which have no Living in any Colleges. That according to the Degrees of their Parents, they may be permitted to uſe the more Coſt in their Apparel: So that the ſame be not exceſſive, nor in Faſhion unſeemly for Students and Profeſſors of Learning. And if any ſhall upon reaſonable Warning, attempt to break ſuch Orders as ſhall be preſcribed, the ſame ſhall be expelled the Houſe, where he doth reſide; and ſhall not be ſuffered to enter into any other publick Houſe of Learning, nor into the Common Schools. Neither yet ſhall any within the Univerſity preſume to teach or inſtruct him, while he ſhall continue his Offence in any Part within the ſaid Univerſity.

NUMB. XVIII.

The Vicechancellor and Heads of the Univerſity of Cambridge, *to their High Chancellor: Complaining of the Impeaching of their free Suffrages in their Election of Fellows, by Letters procured from the Queen.*

Honoratiſſimo Domino Dno. de Burghleye *totius* Angliæ *ſummo Theſaurario, & Academiæ* Cantabrigienſis *Cancellario digniſſimo.*

FACILE facit Academia quod ſemper facit (Illuſtriſſime *Burleienſis*) ut ad tuam ſemper Humanitatem confidenter accedat; ut in omni ſua petitione tuam protenus opem ſedulò imploret; & in tuo quaſi ſinu omnes ſuas Curas & Cogitationes profuſè effundat. In quo ſanè admirabilis quædam elucet Humanitas tua: quem neq; tua ipſius Negotia, neq; univerſi hujus Imperii multiplex ſanè procuratio unquam impediit, quo minus importunitati libenter vacares, & petitioni noſtræ amanter concederes. Hâc ſpe freti venimus ad te hoc tempore, ſicut ad Parentes filii ſolent accedere. *MSS. Academic. pen. me.*

Querimur apud Dignitatem tuam lædi a quibuſdam Academiam noſtram, minui & infringi Libertatem, affligi & perturbari Libertatem. Addimus etiam, defervеſcere apud nos nonnullorum ſtudia, dejici animos, langueſcere induſtriam, angi poſtremò omnes & ſingulos Academicos; atq; ægrê quidem id ferre; cui tamen niſi per tuam ſolius Authoritatem nullo certè modo mederi poſſunt. Quod nam vero eſt iſtud, inquies, malum, quod adeo vos conturbat? Quodnam tam grave vulnus quod tantopere vos affligit? Timidè dicimus, Honoratiſſime Mecænas; & tibi tamen dicendum eſt liberè. Id enim & Obſervantia in te noſtra hactenus conſuevit, & Neceſſitas hoc tempore exigit, & tua Benignitas jamdiu permiſſit. Dolemus, Ornatiſſime *Cecili*, eripi nobis libera in Societatibus Colle-

giorum noſtrorum diſponendis ſuffragia, id eſt, ut nos interpretamur, auferri virtutis & ſtudiorum præmia. Cum enim Regio Diplomate id apud nos obtineatur, quod ſummæ in bonis Literis aſſequendis diligentiæ, quod aſſiduo Virtutis ſtudio, morúmq; probitati ſolet concedi; cum Princeps id mandet fieri, quod præclara ingenia, honeſta officia, probi mores ſolent demereri; fit ſanè, ut adoleſcentes noſtri pulſis paulatim obedientiæ repagulis, nec non excuſſo ſuaviſſimo nutricis omnium virtutum, humilitatis jugo, deſertoq; planè ſuperioribus ſuis omni honeſta ratione placendi ſtudio, benéq; merendi deſyderio, non Academicos quibuſcum vivunt, implorare, morumq; ſuavitate promereri ſtudeant; ſed Aulicos, quibus ignoti ſunt, omni modo ambire cupiant: Nec jam eorum quos rei ſumma penes eſſe ſolet, ſuffragia æſtiment; ſed *Aulicorum* Literis plerumq; ſe muniant: Illéq tandem voti ſui compotem ſe fore confidit, non qui in Academia bene meritum, ſed qui ex Aula *Mandatum* afferre poſſit.

In quo ſanè magnum nobis negotium faciunt, ingentiq; cura onerant, valdeq; diſcruciant, ne vel Regina Majeſtati immorigeri (quod nullo certè modo eſſe debemus) vel Privilegiis noſtris ab ipſamet Majeſtate nobis conceſſis planè infidi, aut, ſi id minus durum ſit, parum profectò providi inveniamur. Iſta tu nos Cura atq; anxietate pro ingenti Humanitate tuâ liberes, Prudentiſſime *Burghlienſis*. Obteſtamur te, & per tuam in nos fidem, ac benevolentiam; & per noſtram quam tu maximè amas, ſalutem & dignitatem, auſer nobis iſtam *Mandatorum* frequentiam, quibus non tam promoveri homines importunos, maximéq; audaces, quàm animos deſpondere, planéq; languecere ingenuos & verecundos; cum non nullo certè dolore, cernimus & lamentamur. Tu vero, ſi juſta poſtulare videri poſſumus, huic noſtro dolori finem imponas: atq; apud Regiam Majeſtatem, cum occaſio erit, prudenter perficias. Ut quam ipſa nobis Libertatem benignè conceſſit, liberam nobis, ſartámq; tectam, pro divina Benignitate ſua, eſſe velit. Rem ſanè efficies ſupra quam dici poteſt, Academiæ utilem, & tibi ipſi proculdubiò non minus jucundum & honorificum. Dominus Deus, Pater luminum omni te honore atq; Amplitudine cumulatiſſimum reddat. Vale *Cantab.* 11. Calend. *April* 1578.

Tuæ ſemper Dignitatis ſtudioſſimi,
Procancellarius &
Reliqui Collegiorum Præfecti.

[NUMB. XVIII.]

ARTICULI propoſiti pro Parte & nomine Illuſtriſſimi Ducis Angegavenſis, *Fratris unici Regis* Gallorum, *Sereniſſinæ Reginæ* Angliæ; *de & ſuper Matrimonio inter ipſius Majeſtatem, & præfati Ducis Celſitudinem,* 16. Junii 1579.	*RESPONSUM ex parte Sereniſſimæ Reginæ exhibitum,* 17 Junii, 1579.
I. IMprimis, quod in honorem & Gloriam Dei, dictum Matrimonium celebrabitur, peregetur, conſummabitur, quam primum fieri poteſt, paribus atq; eiſdem Ritibus & Ceremoniis, quibus antiquitus & a primis Regum temporibus ad hodiernum uſq; diem, Regum ac Principum auguſtiſſima Matrimonia celebrari conſuêrunt & ſolent. Quodq; ſi propter Religionis	I. II. DUO hæc priora Capita, quæ ad Religionem, & Matrimonii celebrandi Ritus attinent, relinquuntur tractanda & definienda inter ſereniſſ. Reginam, & Illuſtriſſ. tempore Colloquii, *&c.*

III. Caput

nis diſcrimen quod Regiæ Majeſtati cum præfato Illuſtriſſ. Duci intercedit, aliqua naſcatur Difficultas, ea ratio inibitur, qua utriuſq; Conſcientiæ conſulatur.	
II. Quod dictus Illuſtriſſ. Dux, & omnes ex *Galliis* oriundi, qui Domeſtici ejus ſunt; omnes item alii, cujuſcunq; generis aut nationis extiterint, qui Celſitudini ejus inſerviunt, & famulantur, liberum habebunt Exercitium religionis ſuæ Catholicæ *Romanæ* in regno *Angliæ*.	
III. Quod poſt Matrimonium celebratum & conſummatum dictus Illuſtr. Dux coronabitur Rex *Angliæ* conſuetis Ceremoniis & Solemnitatibus in Regibus *Angliæ* inaugurandis, uſu receptis & adhibitis: unóq; cum dicta Sereniſſ. Regina conſorte ſua cenſebitur & gaudebit Stylo, honore & nomine Regio.	III. Caput hoc de inauguratione & Regiæ Coronæ petitione, relinquitur tractandum per dictum Sereniſſimam Reginam & Illuſtr. Ducem, ut ſuper eo ſtatuatur, tempore dicti Colloquii, adhibito Conſenſu & Authoritate Parliamenti hujuſce Regni: Quod ideo in eam rem circa tempus dicti Colloquii convocabitur & indicetur: Et ſemel indictum, non prorogabitur, aut differetur, donec caput hoc finitum ſit.
IV. Quod omnes Donationes —— Beneficiorum, Magiſtratuum —— remunerationum —— Scriptorum Regiorum, redituum, proventuum Regnorum & Dominiorum præfatæ Sereniſſ. Reginæ per —— conjunctum dicto Illuſtr. Duci.	IV. Caput hoc relinquitur tractandum tempore dicti Colloquii.
V. Quod omnes Literæ patentes, Proviſiones, Collationes, Donationes, Conceſſiones —— & alia Scripta quæcunq;——expedientur, emanabunt, tam nomine dicti Illuſtriſſimi Ducis, quam dictæ Sereniſſimæ Reginæ. Quodq; per omnes Officiarios, Locumtenentes & Regulos quoſcunq; in dictis Regnis, Terris Dominiis —— labuntur, concipientur & —prout ſequitur, *FRANCISCUS* & *ELIZABETHA*, *Rex* & *Regina* Angliæ, *&c.*	V. VI. Relinquuntur etiam hæc tractanda tempore dicti Colloquii & Convocationis Parliamenti, ut latius in Capite de Inaugurationæ, & Regiæ Coronæ petitione ſcriptum eſt.
VI. Quod dictus Illuſtriſſ. Dux ratione Regalis familiæ quæ —— ſui ex proventibus & ære habebit & percipiet annuatim —— ginta mille Libras ſterlingorum —— Et pro aſſueratione cujus ſummæ dabuntur dicto Illuſtriſſ. Duci Ducatus *Lancaſtriæ* & *Eboracenſis* cum pertinentiis & dependentiis ſuis. Quibus redditibus, fructibus & proventibus utetur fruetur pro arbitrio & Libitu ſuo juxta rationem & pro-	

proportionem & uſq; ad valorem ſummæ prædict. durante vita ſua naturali habebit liberos ex præfato Matrimonio natos, vel ſecus.	
VII. Quod dictus Illuſtr. Dux dabit, conſtituet, aſſignabit dictæ Sereniſſ. Reginæ ſummam quinquaginta mille Coronatorum de Sole, pro Dote. Quam quidem ſummam aſſignabit capiendam & percipiendam de & ſuper Ducatu ſuo *Andegavenſi* annuatim, tanta cum ſecuritate & juris proviſione, quanta fieri poteſt, & debet maximè. Ad quam quidem Aſſignationem & Donationem melius & efficatius corroborandam confirmandamq;, pro bono & commodo dictæ ſereniſſ. Reginæ dictus ſereniſſimus *Gallorum* Rex præfati Illuſtr. Ducis frater unicus, dabit & decernet Literas. ſuas patentes. Quæ quidem Lræ. legentur, promulgabuntur, in Acta referentur in omnibus Curiis & locis debitis, & conſuetis.	VII. Summa hujuſce Dotalicii relinquitur ſtatuenda tempore dicti Colloquii.
VIII. Quod ſi præfata Sereniſſ. Regina præmoreretur relictis Hæredibus ex præfato Matrimonio ſuſceptis & procreatis; idem Illuſtriſſ. Dux habebit tutelam, regimen & educationem eorum; retinebitq; Nomen, Titulum & Qualitatem Regis, Patris & Adminiſtratoris dictorum Regnorum, pro & nomine dictorum Hæredum, ſuorum liberorum: idq; quouſq; dicti Liberi coronabuntur Rex aut Regina; poteruntq; pro juribus & Conſuetudinibus dictorum Regnorum, Terrarum & Dominiorum plenam & liberam eorundem adminiſtrationem ipſi obtinere, & in manus capere.	VIII. Quæ petenda ab Illuſtr. Duce, quoad æqua fuerint concedi, non negabitur illi Tutela filii vel filiæ ſuæ, cui ex hoc Matrimonio prognato Regnum *Angliæ* pertinebit; Ac gubernatio Regnorum: eodem modo eiſq; Conditionibus & proviſionibus, quibus, ſtatutum eſt per quaſdam Ordinationes magni Parliamenti *Angliæ* in favorem Regis *Hiſpaniarum*, quando Sereniſſ. Regina *Maria* putabatur ex eo gravida.
IX. Quodq; nullis relictis —— Matrimonio ſuperſtitibus, idem Illuſtr. Dux gaudebit & fruetur vitâ naturali ſupradictis ſexaginta mille Libris ſterlingis, ut honorificentia —— prout Regem decet, Regium ſplendorem & Amplitudinem ſuſtineat alatq. Quam quidem rem perficiendam habebit & tenebit ſibi aſſignatos & aſſecuratos præfatos Ducatus & Terras, Poſſeſſioneſq; notatas & comprehenſas in Articulo ſexto.	IX. Caput hoc relinquitur tractandum tempore dicti Colloquii, & Convocationis Parliamenti; ut latius in Capite de Inauguratione & Regiæ Coronæ petitione ſcriptum eſt.
X. Quod pro adeptione & acquiſitione dicti Regni *Anglia* qua ——Virtute hujus Matrimonii ——— cogitat, nec omnino in —— diſcedere de jure ſuo —ha-	X. Conceditur.

—— habere poteſt in R —— & aliarum Terrarum —— quoad jura, privilegia —— actiones attinet.	
XI. Quod ad perpetuum robur & —— mentum pactorum ſupra concluſorum aliorúmq; quæ concludentur de & ſuper negotio præfati Matrimonii contractus ejuſdem legetur, promulgabitur in Acta referetur in omnibus Curiis, tam Regni *Franciæ*, quam Regni *Angliæ*, quibus poteſt, & fieri aſſolet, ab eiſdem decernetur, confirmabitur, & promulgabitur.	XI. Conceditur.
XII. Quod inter Regem Chriſtianiſſ. Regna *Angliæ* & *Hiberniæ*, & Liberos procreatos ex dicto Matrimonio, eorumq; poſteros, erit perpetua Amicitia, & Confæderatio.	XII. Conceditur.

NUMB. XIX.

The Prayer of Mr. John Fox, *after his* Good-Friday *Sermon, preached at S.* Paul's-Croſs, *about the Year* 1578. *Concluding his Sermon with theſe Words,* " And now let us pray as we began, making our " earneſt Invocation to Almighty God for the univerſal State of " Chriſt's Church, and all other States and Degrees in Order parti- " cularly, as Cuſtom and alſo Duty requireth.

LORD *Jeſus* Chriſt, Son of the Living God, who waſt crucifyed for our Sins, and did riſe again for our Juſtification, and aſcending up to Heaven reigneſt now at the Right Hand of the Father, with full Power and Authority ruling and diſpoſing all things, according to thine own gracious and glorious Purpoſe: Wee ſinful Creatures, and yet Servants and Members of thy Church, do proſtrate our ſelves and our Prayers before thy Imperial Majeſty, having no other Patron or Advocate to ſpeed our Suits, or to reſort unto, but thee alone. Beſeeching thy Goodneſs to be good to thy poor Church Militant here in this wretched Earth; ſometime a rich Church, a large Church, an univerſal Church, ſpred far and wide through the whole Compaſs of the Earth; now driven into a narrow Corner of the World: and hath much need of thy gracious Help.

The Turk.

Firſt, the *Turk* with the Sword, what Lands, what Nations and Countries, what Empires, Kingdoms and Provinces, with Cities innumerable, hath he won, not from us, but from thee: Where thy Name was wont to be invocated, thy Word preached, thy Sacraments adminiſtred; there now remaineth barbarous *Mahumet* with his filthy *Alcoran*. The flouriſhing Churches in *Aſia*, the learned Churches in *Græcia*, the manifold Churches in *Africa*, which were wont to ſerve thee, now are gone from thee. The Seven Churches of *Aſia*, with their Candleſticks, whom thou diddeſt ſo well forwarn, are now removed. In all the Churches, where thy diligent Apoſtle St. *Paul*, thy Apoſtles *Peter* and *James*, and other Apoſtles ſo laboriouſly travailed, preaching and writing, to plant thy Goſpel; are now gone from thy Goſpel, in all the Kingdoms of *Syria*, *Paleſtina*, *Arabia*, *Perſia*, in all *Armenia*, and the Empire of *Cappadocia*: Through the whole Compaſs of *Aſia*, with *Egypt* and with *Africa* alſo, unleſs among the far *Ethiopians*, ſome old Steps of Chriſtianity peradventure yet do remain. Either yet in all *Aſia* and *Africa*, thy Church hath not one foot of free Land; all is turned either to Infidelity, or to Captivity, whatſoever pertaineth to thee. And if *Aſia* and *Africa* were decayed, the Decay were great, but yet the Defection were not ſo univerſal.

Now of *Europe* a great Part is ſhrunk from thy Church. All *Thracia*, with the Empire of *Conſtantinople* : All *Græcia*, *Epirus*, *Illyricum* : And now of late all the Kingdom almoſt of *Hungaria*, with much of *Auſtria*, with lamentable Slaughter of Chriſtian Bloud, is waſted, and all become *Turks*.

Biſhop of Rome.

Onely a little Angle of the *Weſt* Part yet remaineth in ſome Profeſſion of thy Name. And here, Alack! cometh another Miſchief, as great, or greater than the other. For the *Turk* with the Sword is not ſo cruel, but the Biſhop of *Rome* on the other ſide is more bitter and fierce againſt us: Stirring up his Biſhops to burn us; his Confederates to conſpire our Deſtruction; ſetting Kings againſt their Subjects, and Subjects diſloyally to rebel againſt their Princes. And all for thy Name. Such Diſtinction and Hoſtility Satan hath ſent among us, that *Turks* be not more Enemies to Chriſtians, than Chriſtians to Chriſtians, Papiſts to Proteſtants. Yea, Proteſtants with Proteſtants do not agree; but fall out for trifles. So that the poor little Flock of thy Church, diſtreſſed on every Side, hath neither Reſt without, nor Peace within: Nor place almoſt in the World, where to abide; but may cry now from the Earth, even as thine own Reverence cryed out from thy Croſs, *My God, my God, why haſt thou forſaken me?*

England's *Alcion Days.*

Papiſts.

Among us *Engliſhmen* here in *England*, after ſo great Storms of Perſecutions and cruel Murthers of ſo many Martyrs, it hath pleaſed thee to give us theſe *Alcion* Days; which yet we enjoy, and beſeech thy merciful Goodneſs ſtill they may continue. But here alſo, Alack! what ſhall we ſay, ſo many Enemies we have, that envy us this Reſt and Tranquillity, and do what they can to diſturb it. They which be Friends and Lovers of the Biſhop of *Rome*, although they eat the Fat of the Land, and have the beſt Preferments and Offices, and live moſt at eaſe and ayl nothing, yet are they not therewith content. They grudge, they mutter and murmur, they conſpire and take counſil againſt us. It fretteth them, that we live by them, or with them, and cannot abide that we ſhould draw the bare Breathing of the Air; when they have all the moſt Liberty of the Land. And albeit thy ſingular Goodneſs hath given them a Queen ſo calm, ſo patient, merciful, more like a natural Mother than a Princeſs, to govern over them; ſuch as neither they, nor their Aunceſtors never read of in the Stories of this Land before: Yet all this will not calm them; their unquiet Spirit is not yet content; they repine and rebel, and needs would have, with the Frogs of *Egypt*, a *Ciconia*, an *Italian* Stranger, a Biſhop of *Rome*, to play *Rex* over them, and care not, if all the World were ſet on a Fire, ſo that they with their *Italian* Lordſhips might reign alone. So fond are we *Engliſhmen* of ſtraunge and foreign Things; ſo unnatural to our ſelves; ſo greedy of new-fangle Novelties; never contented with any Eſtate long to continue, be it never ſo good. And furthermore, ſo cruel one to another; that we think our ſelves not quiet, unleſs it be ſeaſoned with the Bloud of others. For that is their hope, that is all their gaping and looking: that is their *Golden-day* of Jubilee, which they thirſt for ſo much; not to have the Lord to come in the Clouds, but to have our Bloud, and to ſpil our Lives. That, that is it which they would have; and long ſince would have had their Wills upon us, had not thy gracious Pity and Mercy raiſed up to us this our merciful Queen, thy Servant ELIZABETH, ſomewhat to ſtay their Fury.

Prayer for the Queen and Counſil.

For whom as we moſt condignely give thee moſt hearty Thanks, ſo likewiſe we beſeech thy Heavenly Majeſty, that as thou haſt given her unto us, and haſt from ſo manifold Dangers preſerved her before ſhe was Queen; ſo now in her Royal Eſtate ſhe may continually be preſerved, not only from the Hands, but from all malignant Devices, wrought, attempted or conceived, of Enemies both ghoſtly and bodily againſt her. In this her Government be her Governour, we beſeech thee; ſo ſhall her Majeſty well govern us, if firſt ſhe be governed by thee. Multiply her Reign with many Days; and her Years with much Felicity;

licity; with abundance of Peace, and Life ghoſtly. That as ſhe hath now doubled the Years of her Siſter and Brother; ſo if it be thy Pleſure, ſhe may overgrow in reigning the Reign of her Father *.

And becauſe no Government can long ſtand without good Counſil: Neither can a Counſil be good, except it be proſpered by thee, bleſs therefore, we beſeech thee, both her Majeſty and her Honourable Counſil: that both they rightly underſtand what is to be done; and ſhe accordingly may accompliſh that they do counſil, to the Glory and Furtherance of the Goſpel, and public Wealth of this Realm.

For the Nobility.

Furthermore, we beſeech thee, Lord *Jeſu*, who with the Majeſty of thy Glory doſt drowne all Nobility, (being the only Son of God, Heir and Lord of all things,) bleſs the *Nobility* of this Realm, and of other Chriſtian Realms. So as they Chriſtianly agreeing together themſelves, may ſubmit their Nobility to ſerve thee: or elſe let them feel, O Lord, what a frivolous Thing is the Nobility that is without thee. Likewiſe to all *Magiſtrates*, ſuch as be advaunced to Authority, or placed in Office, by what Name or Title ſoever, give, we beſeech thee, a careful Conſcience, uprightly to diſcharge their Duty. That as they be publick Perſons to ſerve the Commonwealth, ſo they abuſe not their Office to their private Gain, nor private Revenge of their own Affections. But that Juſtice being adminiſtred without Bribery, and Equity ballanced without Cruelty or Partiality, things that be amiſs may be reformed; Vice abandoned, Truth ſupported, Innocency relieved, God's Glory maintained, and the Commonwealth truly ſerved.

Magiſtrates.

For Biſhops and Paſtors of the Church.

But eſpecially, to thy Spiritual Miniſters, Biſhops and Paſtors of thy Church, graunt, we beſeech thee, O Lord, Prince of all Paſtors, that they following the Steps of thee, of thy Apoſtles and holy Martyrs, may ſeek thoſe things which be not their own, but only thoſe which be thine: not carefull, how many Benefices, nor what great Biſhopricks they have, but how they can guide thoſe they have. Give them ſuch Zele as may devour them, and graunt them ſuch Salt, wherewith the whole People may be ſeaſoned; and which may never be unſavoury. But quickned daily by thy Holy Spirit; whereby thy Flock by them may be preſerved.

For the People.

In general, give to all thy People, and the whole State of this Realm, ſuch brotherly Unity in the Knowledge of thy Truth, and ſuch Obedience to their Superiors, as may neither provoke the Scourge of God againſt them, nor the Prince's Sword to be drawn againſt her Will out of the Scabberd of long Sufferance, where it hath been long hid. Specially, give thy Goſpel long Continuance amongſt us. And if our Sins have deſerved the contrary, graunt us, we beſeech thee, with an earneſt Repentance of that which is paſt, to joyn a hearty Purpoſe of Amendment to come.

The Pope's Bleſſing. Our Prayers for him.

And foraſmuch as the Biſhop of *Rome* is wont on this *Good Friday*, and every *Good Friday*, to accurſe us, as *damned Hereticks*; we here curſe not him, but pray for him, that he with all his Partakers, either may be turned to a better Truth, or elſe we pray thee, gracious Lord, that we may never agree with him in Doctrine, and that he may ſo curſe us ſtill, and never bleſs us more, as he bleſſed us in Queen *Maries* Time. God of his Mercy keep away that Bleſſing from us. Finally, inſted of the Pope's Bleſſing, give us thy Bleſſing, Lord, we beſeech thee, and conſerve the Peace of thy Church, and Courſe of thy bleſſed Goſpel.

For the Afflicted.

Help them that be needy and afflicted. Comfort them that labour and be heavy laden. And above all things, continue and encreaſe our Faith. And foraſmuch as thy poor little Flock can ſcarce have any place or reſt in this World, come, Lord, we beſeech thee with thy *Factum eſt*, and make an end: that this World may have no more Time and Place here; and that thy Church may have reſt for ever. For theſe and other Neceſſaries, requiſite to be begged and prayed for, aſking in Chriſt's Name, and as he hath taught us, let us ſay the Lord's Prayer. *Our Father which art*, &c.

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* *Who reigned 37 Years.*

NUMB. XX.

A Letter to the Queen from ſome Perſon of Quality; Upon the Subject of her Mariage, and the Succeſſion moved to her by her Parlament.

Cott. *Library, Titus B.* 2.

MOST Excellent Princeſs, my moſt Gracious Sovereign, and good Lady,

I crave of your Majeſty, proſtrate before your Feet, Pardon for my Boldneſs in writing unto you at this Time, Whereunto I am brought by the great Confidence I have had given unto me heretofore by your ſelf for my writing unto your Majeſty: And partly am enforced by mine own Conſcience, burthened with the Charge of my Love and Duty to your Majeſty and my Country, and with the Knowledge and Foreſight I have, as a Man may have by ſome Experience; how much the Matter whereof I will write doth import, either to the Content and Quietneſs of your Majeſties Mind, and to the perpetual Tranquility and Peace of this Realm; being perfected in a right Courſe, or to the contrary, if by private Affections; without any reſpect to that which may, and is like to follow hereafter, if it be otherwiſe finiſhed at this Time, than it ought to be by Right and Conſcience.

I underſtand, that there hath been a Suit moved unto your Majeſty for the *Mariage* of your moſt noble Perſon (whom I beſeech God long to preſerve unto us) and for the *Entail* of the Succeſſion of your Crown, if you leave us without Heirs of your Body. Which Suit made unto your Majeſty in general, without Limitation for your Mariage, or for the Succeſſion, like as I ſuppoſe no good Man may or can be againſt the Furtherance of the Suit, (and I my ſelf have heretofore not long agon, written unto your Majeſty by your Favour to that Effect) So that if any Perſon ſhall do Prejudice unto you, by debating and diſputing of Titles in open and great Preſence*, he is not much to be commended. For it ſhould not be done in open Preſence, I ſay, without your Majeſties former Licence. For ſo might follow much Inconvenience, which doth not, nor cannot yet appear. It is the greateſt Matter that ever I, or any Man alive at this Day can remember, hath been brought in Deliberation in our Days. And therefore every part thereof, as well your Majeſties Anſwer † to the Motion, did require good Conſideration (which I heard you did moſt prudently) as for the further Progreſs by your Majeſty in that part of the Matter, which toucheth *Succeſſion* muſt of neceſſity have a time to be determined; becauſe it is ſubject to divers Affections and Humours, founded upon private Reſpects: Some deſiring (after your Majeſty and the Heirs of your Body) that a Man ſhould ſuccede without any Regard to the Title of a Woman, whatſoever it be, forgetting, (as I have heard that noble Prince of worthy Memory, the King your Father ſay) that the greateſt Anchor-hold of this Crown after King *Henry* I. took root from the Heir-general *Mawde*, Daughter and Heir to the ſaid *Henry*. Who was maried firſt to the Emperor, and after his Deceaſe to *Jeffrey Plantagenet* Earl of *Anjou*. Of which Second came *Henry* II. (None Alien, though he were born out of the Realm) rightful King by Courſe of Nature, and by Deſcent of Bloud. Of whom your Majeſty is rightfully deſcended; and unto whom by Courſe of Nature, Deſcent of Bloud, and by the Laws of this Land, your Majeſty is right and lawful Heir and Succeſſor of this Crown.

* *As was done it ſeems in that Parlament.*

† *See her Anſwer in* D. Ew's *Jour.* p. 75.

And therefore I ſay under your Majeſties Correction, that Right, whether it be in Man or Woman, ought to take Place. For it is well known, ſithence the Conqueror's Time, yea, and before alſo, that the greateſt Troubles, yea, and almoſt the only Trouble that hath chaunced within this Realm, (until your Grandfather and Grandmother, King *Henry* VII. and Queen *Elizabeth* his Wife; the one claiming from the Houſe of *Lancaſter*, and the other from the Houſe of *York*, were joined in one) hath been for lack of right Dealing in Matter of Succeſſion; and by ſwarving therein preſent Civil War hath followed. And if not ſome Time preſent, yet within three Deſcents after the Swarving, great Miſchief and Inconvenience hath followed unto the Heirs of the Swarvers, and their Partakers, and to many others, both great and ſmall of the other Party that were not guilty.

K Stephen *and* Henry II.

And in brief, to repeat to your Majeſty, firſt, when King *Stephen* in the Right of his Mother, Suſter to King *Henry* I. took upon him the Crown, by the Help and Power of *Henry* the Biſhop of *Wincheſter*, (one of his Uncles) from his Couſin *Mawde*, Daughter and Heir to King *Henry* I. his Mother's Brother, upon Colour that he was a Man, and *Mawde* a Woman; and her Son *Henry Plantagenet* young, and not able to govern, it is well known what cruel Wars did follow thereupon in the Realm, until ſuch time as the Matter being taken up by Communication, *Henry*, *Mawde*'s Son, was reſtored to the Right of his Inheritance.

John *and* Arthur.

Then after *Henry* II. reigned his Son *Richard* I. who dying without Iſſue, appointed *Arthur* of *Britain*, Son to *Jeffrey*, his Second Brother to be his Heir. But *John*, the younger Brother of *Richard*, after *Richard*'s Death, took upon him the Crown. Whereby great Troubles within this Realm followed then preſently; and afterward, both in *John* his own Time (notwithſtanding that *Arthur* dyed) and alſo in his Son's Time, King *Henry* III. that Civil Plague ceaſed not.

Richard II. Henry IV.

In *Richard* II. his Time *Edmund Mortimer*, Earl of *March*, who maried the Daughter and Heir of *Lionel*, Duke of *Clarence*, was declared Heir apparent by Parlament. Yet neverthleſs, when the ſaid *Richard* was deprived of his Kingdom, *Henry* Earl of *Darby*, Son to *John*, Duke of *Lancaſter*, a Second Brother to the ſaid *Lionel*, was by Parlament made King. After whom his Son *Henry* V. reigned. And after him his Son *Henry* VI. In whoſe Time was mervailous great Civil Wars; great Ruines of great Families, and great Effuſion of the Bloud Royal. For it is written, by the Swarving in the Right of Succeſſion after the Death of *Richard* II. until the Time that *Edward* IV. by mariage with the Heir of *Clarence*, had gotten the quiet Poſſeſſion of the Crown; There was in the mean Seaſon ſlain Fourſcore of the Bloud Royal.

Edward V. Richard III.

And in *Richard* III. his Time, what Miſchief fell by his taking the Crown upon him; and diſinheriting his Brother *Edward* IV. his Children, I have heard divers Men tell in my Time, that they both knew it, and felt part of the ſmart of it. And then came that happy Mariage, as I have ſaid before, whereby the Houſes of *York* and *Lancaſter* were conjoyned. Which happy Conjunction of thoſe two in one, if it ſhould be broken, and brought to any one of the Houſe of *York* alone, or of the Houſe of *Lancaſter* alone, as long as there is any alive that hath juſt Title to them both, the Child which is yet unborn may feel the ſmart of it: Beſides thoſe which may ſuffer in the mean Seaſon.

Jane. Mary.

Now laſt in your Majeſties own Days, what Civil Diſcord was like to have riſen by Swarving from the Right Line of Deſcent; the Lady *Jane Gray* taking upon her the Crown of this Realm, your Majeſty did ſee, if God had not provided otherwiſe. And ſome others did feel the ſmart of it. Whereof ſome yet remaining, I truſt, will learn by the Time paſt: and other will take Example by them in the like hereafter.

The Entail *of the Crown.*

And becauſe there be ſome that ſpeak of the *Entailing* of the Crown by your Majeſty, alledging Examples of ſome of your Aunceſtors: Perſuading therefore that there is no Cauſe, why your Majeſty ſhould fear to Name your Succeſſor: Truth it is indeed, that I have heard, that ſome of your Aunceſtors did make the Entail, but yet never to any other Perſon than to their own Children, or to their Brethren or Siſters Children. And ſo left it to the next right Heir; cutting off all other Taile. Whether your Majeſty be in the Caſe of your Aunceſtor, or no, I doubt not but by you Wiſdom you do conſider.

The Heir Male of France.

The Government of the Realm of *France*, in appointing the Crown to the Heir Male only, cutting off the Heirs general, cauſeth ſome Men here to like well of the Heir Male here in this Land. But whoſoever ſhall read the Story of *France*, ſithence *Philippus Purcher* his Days, ſhall find after the Deceaſe of his Son without Heirs, that by the Diſheriſon of *Iſabel*, *Philippus* his Daughter, Mother to *Edward* III. who was indeed, (and ſo is your Majeſty) by Deſcent from her, rightful Heir to the Crown of *France*; there was never Realm that hath ſuffered more Calamity in it, by us, and by our Means, than that Realm hath ſuffered, ever ſithen it ſwarved from the right Succeſſion, until within theſe Twenty Years; the Quarrel nevertheleſs remaining unto this Day.

This Diſcourſe wherein I note a Diſheriſon of ſome right Heirs, and of Calamities that fell thereupon, is to put your Majeſty in remembrance, to uſe great and deep Deliberation, and to underſtand truly, where the Right reſteth by the Law of this Land. Which is the Rule, whereby all your Subjects muſt be ordered; and whereby they hold al that they have; and wherunto the Princes of this Realm uſe to promiſe ſolemnely at their Coronation, to have a ſpecial Regard. If your Majeſty knew not already, where the Right reſteth by the Law of this Land, your Majeſty hath good Means to know, (if it ſhall pleaſe you to uſe it) by calling to your own ſelf all your Judges, Barons of the *Exchequer*, your Sergeants and Atturneys General, of the Dutchy and of the Wards, and * Solicitors: And in your Majeſties own Royal Perſon, to adjure them by ſuch ſolemne and earneſt Word, as I know your Majeſty can uſe in ſuch an earneſt Matter; not only to declare unto your Majeſty, after they have conſidered thereupon, in Writing ſubſcribed by their Hands, in whom by the Laws of this Land the Right reſteth: And alſo to keep ſecret unto themſelves their Opinions therein; without diſcloſing the ſame unto any Perſon without your Majeſties former Licence; but to your Majeſty your ſelf, as they will anſwer at their Perills. And then may your Majeſty at your Will and Pleſure, keep cloſe or diſcover the ſame, as Time ſhall require; to whom and in ſuch ſort, either in open Council, or in other open Aſſembly, or in this Parlament; or, if Time will not ſerve, at another time of Parlament, as your Majeſty ſhall think convenient, after a full and mature Conſideration had thereof. And your Majeſty may know the Opinions, if it pleaſe you, alſo of other, though they be not of your Council, grave and learned Men in the Laws of this Realm; for the better conducing thereof, to effect a Pedegree, to be delivered by your Majeſty to your ſaid Judges and learned Council, with ſuch Objections as may be alledged againſt any Perſon that hath at this Time any maner of Pretence to the Succeſſion.

* *Blotted out.*

In this wiſe your Majeſty ſhall both preſerve the Dignity, Prerogative and Majeſty of your Eſtate Royal; and alſo ſatisfy the Deſire of your good Subjects: avoiding thereby alſo all ſuch Partiality as at this Day peradventure leads divers Men to lean to divers, upon divers Reſpects. And finally, ſo order the Matter, as your Majeſty ſhall never be diſquieted in Mind. And ſo procede by your Wiſdom with good Advice taken and followed, as the Caſe ſhall ſo require. That neither the State of the Laws of the Realm at this Day (which divers much do fear) neither yet any other Thing, ſhall not be in any Part or Member altered or changed, contrary to the Government already eſtabliſhed.

Exhorts the Queen to marry

And if it will pleaſe your Majeſty to be after a Sort a *Chriſt* unto us, a Redeemer and a Saviour of us, by mortifying your own Affections for us and for our ſakes, take the Mariage, take the Pains to bring forth Princely Children; then ſhould you not need to fear the *Entail*; then ſhould your Majeſty be quiet; then ſhould we be happy; and then might your Majeſty with a better Security, and with longer Deliberation, (by underſtanding of every bodies Pretence, and whatever each one of them could ſay for themſelves) eſtabliſh the Matter rightfully. But in this Point I ſpeak the leſs touching Marriage, becauſe I have heretofore by your Majeſties Goodneſs preſumed not only to write unto you at large, but alſo preſently to move your Majeſty eſtſones by word of Mouth therein. And I pray God direct your Heart in theſe two Points eſpecially; and in all other your Doings, according to his Will and Pleſure.

Thus ceaſing to trouble your Majeſty any longer, I make my Refuge where I began, to your Majeſties Clemency; truſting, that you will take this my Writing in gracious Part, according to my true Meaning. For I take God to

Record, I have no maner of Reſpect in this matter to any maner of Perſon, but only unto the Right, upon whomſoever it ſhall fall by the Laws of this Land; for getting of your Knowledge; whereof I have briefly declared mine Opinion, for a Mean to be uſed by your Majeſty, if it ſhall ſo pleaſe you. And I have ſummarily ſet forth before your Eyes the Civil Wars within this Realm, with their Cauſes, Times and Perſons. And this I have done for the diſcharge of my Conſcience towards God, and my Duty towards your Majeſty and my Country. And I have done it rather, becauſe I was appointed by your Writ to be at your Parlament with other Noblemen, to give Counſil in great and weighty Matters concerning the publick Weal of this Realm. From whence being inforced by Sickneſs to be abſent, and having your Majeſties Licence, (as my good Lord *Robert* [*Dudley*] hath declared unto me on your Majeſties Behalf) I have thought it my part to write thus unto your Majeſty; and to your Majeſty alone: [* And therewithal my poor Opinion, that as ſoon as the Subſidy ſhall be granted to your Majeſty, and ſome ſuch other thing brought to paſs as your Majeſty liketh, it ſhall not be amiſs that your Majeſty prorogue the Parlament.] And ſo truſting, and alſo beſeeching your Majeſty moſt humbly, that it will pleaſe you to take this my Writing into your Protection, as a Thing ſubmitted in every Point to your Majeſties Judgment and Correction, I pray God preſerve your Majeſty long, to his Honour, your own Contentation, and the Comfort and Quietnes of us all, and of our Poſterity.

** The Words within theſe Crotchets croſſed out.*

NUMB. XXI.

Cox *Biſhop of* Ely *to the Lord Treaſurer: Upon the Queen's Leave to reſign his Biſhopric.*

Epiſt. Epal. pen. me.

INCREDIBILIS iſta tua Humanitas, & Benignitas, quâ veterem tuum amicum, licet jam tandem Membrum invalidum atq; inutile, candidè proſequeris, ſolidum mihi adfert gaudium. Probè autem intelligere te rationes meas omnes ferè, quomodo tractatus fuerim in Epiſcopatu meo hiſce ferè *xxti.* annis, tuam Prudentiam non fugit. *Somerſamia* aliquid negotii mihi faceſſivit. Jucundæ fuerunt nonnullis Maneriorum meorum Aucupationes. Nec te latet quanta pecuniæ ſumma mihi conſtiterit multiplex & frivola delatio illa ad Regiam Majeſtatem; cujus tua Prudentia probè conſcia eſt. Alia minutiora prudens prætereo. Tandem injuſtiſſima illa querela ex Dni. *Goodrici* Indentura, nihil minus Sentiente, quàm quod *Richardus Bruchinus*, magna Aulicorum turbâ fultus, conatur invertere, vix dum in Cancellaria finem obtinere poteſt. Nec unquam obtinebit, niſi ipſa Majeſtas, ſicut olim mandavit, ut in ſua Curia Cancellariæ terminaretur, hoc negotium præceperit atq; mandaverit: Ita nunc pro æquitate & Clementiâ ſuâ, qua tantam litis materiam præbuerit, ut ipſa jubeat iſtam Indenturam evacuari atq; cancellari. Hoc enim poſtulat æquitas & bonitas. Atq; hujus rei probè conſcius eſt Regius Cancellarius.

Quod vero Regia Majeſtas adeo candidè acceperit Literas meas qualeſcúnq; animi pii ſignificationes, illius Majeſtati me plurimum debere fateor: imò, aliàs, pro innumeris ipſius beneficiis. Maximè vero ingentem illam Benevolentiam, nuper in me exhibitam ingenuè agnoſco, quod ætatis, atq; imbecillitatis memor, tanquam pia Matrona, imò, indulgentiſſima Mater, mei rationem habet, ut ab onere Epiſcopali, longè quam olim ad id muneris ineptiorem, eximat, alteriſq; benignè concedat, Et quoniam facile credo illius animum non eſſe alienatum ab Epiſcopo *Norvicenſe*; teq; non alienum ab eo animum gerere; equidem, ſi ita ipſius Majeſtati æquum eſſe videatur, non ipſum ſucceſſorem recuſavero.

Quod ad Petitiones meas attinet, eas omnes exaravi, tuæq; prudentiæ examinandas propoſui: & per Tabulam per filium meum tuæ Celſitudini examinandas [miſi.] Quicquid autem Regiæ ſublimitati approbatum fuerit, mihiq; conceſſum, ſi ipſum, quicquid eſt ſignificare mihi non dedigneris, imprimis curabo, ut conſiliorum meorum prudentia in ordinem redigatur, & ipſius Majeſtatis judicio ſubmittatur. Deus Opt. Max. pietatem tuam utráq; benedictione, hoc eſt, hujus vitæ & æternæ, beare dignetur, cum toto tuo famulitio. Ex Ædibus meis *Dodingtonienſibus*, decimo ſexto die *Decembris*, 1579.

Tuus pro ſuâ tenuitate fidiſſ. amicus,

RICHARDUS ELIENS.

[NUMB. XXI.]

A Liſt of Papiſts impriſoned, Anno 1579. *in divers Places in the Realm. Their Names, Qualities, and Ages.*

In the Tower *of* London.

MSS. Foxij. D. *Rich.* Archbiſhop of *Armagh* in *Ireland*; about 50 Years old.
D. *Thomas Methamus*, Prieſt, Licentiate in Divinity; Quadragenarius.

In the Cuſtody of the Biſhop of Roff.

D. *Thomas Watſon*, Biſhop of *Lincoln*; about 60.

In the Cuſtody of the Biſhop of Ely.

D. *John Fecknam*, late Abbot of *Weſtminſter*; about 60.

In the Fleet, London.

D. *Henry Cole*, Prieſt, D. D. *Octogenarius.*
D. *Robert Cook*, Prieſt; about 50.
D. *Windam*, L L. D. 50.
Ambroſe Edmund, Nobilis, [*i. e.* Gent.] about 50.
Eraſm. Saunders, Nobilis, [Gent.]
William Iveſon, Gent. about 50.
——— *Cotton*, Gent.

In the Marſhalſea, London

D. *Thomas Wood*, Prieſt; about 80.
D. *Leonard Bilſon*, Prieſt; about 50.
D. *Thomas Cook*, Monk; about 70.
D. *Thomas Bluet*, Prieſt; about 40.
D. *Chriſtopher Thomſon*, Prieſt.
D. *William Allen*, Prieſt; about 70.
Thomas Pound, Gent.
William Philips, Gent. 40.
Peter Carew, Gent. 30 Years old.
Edward Burnel, Gent. 40.
Richard Webſter, Schoolmaſter.
William Grene, Layman.
Norwich, *Becket*, Gent.
Gray, *Grene*, Gent.

In the King's Bench.

D. *John Young*, Prieſt, D. D. 70.
D. *Thomas Mirfeld*, Prieſt; 80.
Fra. Trigian, Gent.
William Sherewood, Gent.
Richard Holſon, Gent.

In the White-Lyon, London.

Peter Titchborn.
John Beckenſal.
John Ludlow.

In the Gate-Houſe.

D. *Roſſeus*, Prieſt. 60.
John Gifford, Schoolmaſter.
John Pinchin, and his Wife.
Richard Sampſon, 40.
John Savage, 20.
D. *James Shaw*, Prieſt. 60.
D. *Thomas Harriſon*, Prieſt. 50.
John Hewes, 50.
John Geale, 60.
James.

In the Counter.

Henry Creed, 60.
Gregory Owinele, Schoolmaſter. 40.
Elizabeth Johnſon, left by her Huſband; a Gentlewoman, with her Servant *Leonard.*

In the Priſon of Northampton.

D. *Fra. Stopford*, Prieſt. 60.
Thomas Mudd, 50.
D. *Ste. Hemſworth*, Prieſt. 60.
John Thrackwray.
William Juſtice, with his Wife.

At Winton.

D. *Thomas Palmer*, Prieſt. 80.
Thomas Travers, 80.
Thomas White, Gent. 33.
Hermanna, *Waia*, } *Beckinſalla*, *Grena*, } Widows ; whoſe Husbands dyed in Priſon.

In the Priſon at Hull.

John Cumberford, Prieſt, D. D. 80.
D. *Wright*, Prieſt, B. D. 40.
D. *Thomas Bedell*, Prieſt. 60.
D. *John Almon*, Prieſt. 70.
D. *Robert Williamſon*, Prieſt. 60.
John Terry, Schoolmaſter. 40.
Fra. Parkinſon, Layman. 40.
John Fletcher, Layman.
William Teſmond, with ſeven others.

At Herſam.

Robert Boughwater, 80.

At Hereford.

D. *Thomas Feaſard*, Prieſt, 60.
D. *William Baſſet*, Prieſt, 60.
John Grene, *William Smith*, } of the Laity.

At Cornwal.

Richard Tremain, Gent. 30.
Thomas Harriſon, Schoolmaſter. 45.
John Kemp, Gent. 40.
Richard ——— Gent.
John Williams, A. M. 35.
John Philips, 30.
James Humfrey, 30.
Henry Benfeld, Gent. 40.
John Hody, Layman.

At Weſt-Cheſter.

D. *Richard Sutton*, Prieſt. 80.
D. *John Cuppage*, Prieſt. 60. With ſome others.

N U M B. XXII.

Prowde *Parſon of* Burton *upon* Dunmore, *to the Lord Treaſurer: Exciting him to ſpeak freely to the Queen in behalf of Religion, (as profeſſed by ſome) diſcountenanced.*

THE Peace of God is felt in a good Conſcienc. The which I wiſh unto your Honour more and more, unto the End and in the End. *Amen.* Your bringing up in true Religion; Things publiſhed by you to the Comfort of the Brethren; (that hath bewrayed the Smaching that we have of the Sight of Sin, and Wrath of God againſt Sin) hath made me ever to love and reverence you with my Heart: And ſometime when I could pray, to pray and to be thankful to God for you: Deſiring him ſo to bleſs and preſerve you, that you might increaſe in all Godlineſs for ever; to the moſt Furtherance of his Glory and your Comfort in Chriſt *Jeſu*.

MSS. Burgh.

But afterwards the Report was, that ye did openly revolt from your Religion, and fell to go to idolatrus Sarvys: And ſo by your dead Doings therein, conſented to all the Bloud of the Prophets and Martyrs that was ſhed unrighteouſly in *Manaſſe*'s Days. And now in *Joſia*'s Days, ye came not to God's perſecuted Church, that he builded, maintained and defended from time to time, againſt the Force of the Wolf and the Lion; which was not corrupted, nor polluted with Idolatry; * wherein was the Word of God purely preached, the Sacramenrs godly miniſtred, and Diſcipline without Partiality executed: and hearty Prayer to God was made for God's afflicted Church. By the which I perſuade my ſelf, and for the Suffering of the Juſt of that Church, that both ye, and others

* *Meaning it of the Profeſſors of the Goſpel in Exile.*

others now in great Authority, and the whole Land beſide fared the better. Ye came not I ſay, I ſay thither, [*viz.* to *Frankford, Strasburgh, Zuric, Geneva,* &c.] as others did, that were in your Fault; confeſſing there your open Falls and ſinning in Idolatry; axing Mercy of God for it, and purpoſing by his Grace, never hereafter to fall into Sin again. And ſo to have entered into a new League and Covenant with him; purpoſing fully in your Heart by his Grace, never to do ſo ill again. But being rid out of Idolatrous Bondage, it is ſaid and reported, ye gave your Conſent to the building of God's Houſe or Church; that was not builded in all Points ſo perfectly, as the other that he himſelf had builded, without any lawful or godly Magiſtrate; and left in thoſe Days for an Example, as I ſuppoſe, for you to have followed.

Alſo, it is ſaid, that ye were one of them that at the firſt maintained that, for the which many good Men loſt their Livings: and by little and little the Practice of the *Papiſts*, as it is feared, hath grown to diſplace good Juſticers, to put down profitable *Exerciſes* of the Word, as alſo of Prayer and Faſting, ſometime uſed: Where Tears were ſhed, not only for their own Sins, but of thoſe murnyng Souls of *Sion*, for all the Abominations of *Jeruſalem*. Which a Heathen King ſeeing his People given unto, was ſo far from forbidding of it, that he confirmed it by his Writing and Dede-doing. Which turned the Wrath of God from them: as their Deſire was, that here uſed this Exerciſe of Prayer and Faſting: foreſeeing rhe Evils now preſent, and more to be feared to be at Hand. For I fear, they ſee not their Practice that firſt ſet Brother againſt Brother herein.

Alſo, it is ſaid, that you from time to time, fearing to exaſperate the Prince, and to make her worſe in Religion, have ſpared your Plainneſs, and have not dealt with her ſo plainly from time to time, as your Knowledge hath required, both touching God's Chierche, her own Preſervation, and the Safetie and Profit of the Commonwealth; to the Increaſe of God's Goſpel to us, and our Poſterity for evermore.

For alas! my good Lord, I know ſmall of theſe Things, for Truthe, if any. But this, I ſay, the Knowledge of God, and the Benefits of your good Prince, ſhould move you (if you be not) to be bold and courageons in both their Cauſes; venturing your Life for her; as ſhe doth daily for you. For he that dealeth plainly with her ſhall find more Favour in the End, than he that flattereth. And when can you do God, your Prince, Country and Poſterity, better Service than now, in being courageous in all thoſe good Matters that ye know full well may ſerve well theſe Turnes; although it ſhould coſt you your Life?

I ſuppoſe, if it had been required of him, that, as it is ſaid, cometh in, [the Duke of *Anjou*] that he ſhould be heartily ſory for his going to the Idolatrous Maſs and Popiſh Religion: and ſo to acknowledge, and that openly before the whole Congregation, that he hath done very evil in going to it, and that he now, nor never hereafter purpoſeth by God's Grace to do ſo ill again; that rather than he would have done this openly, he would never have come among us: except he be throughly perſuade in godly Religion: Which is feared, he is not. For the Popiſh Religion you know, alloweth none to be Chriſtians, except they renounce their Faith openly, and bear a Fagot. Nor the *Jews* Cuſtome in God's Religion alloweth any for a *Jew*, except be thrice circumciſed.

And in this methinketh (wiſhing well to your Goodneſs) I have committed no great Fault, if any at all; but to let you to underſtand what is ſaid of you, that I hear; and my Love to the whole Church. And this Rule ſeems to bear it, *Do as thou wouldeſt be done by*. And as I have written it, none knowing of it; ſo you may burn it, none ſeeing it. And thus God's Grace, I beſeech him, to give you in all your great Affairs; and his Mercy embrace you for evermore, Amen. By him that hath great Cauſe to love and reverence your Honour; becauſe of the great Care you have of God's Church, as for the good you do unto it. *Rychard Prowde* Parſon of *Bowrton* upon *Donſmore*, although unworthy of ſo great Calling, having no greater Learning. 13th of *May*, 1579.

NUMB. XXIII.

Mr. Hugh Broughton, *of* Chriſt*'s College* Cambridge, *to the High Chancellor of that Univerſity: Complaining of his being wrongfully deprived of his Fellowſhip, being that founded by King* Edward VI. *Deſiring Juſtice againſt Dr.* Hawford *the Maſter.*

MSS. Academ. pen. me.

DR. *Haufordus*, ad huc obſtinatè reluctatur Honoris tui Literis, ut me affligat pecuniæ ac temporis diſpendio Hoc autem jam controverſum eſt, an licebit ſoli, vel cum paucioribus, Honorario tuo arbitrio reſiſtere. Peto autem quæſoq; ita eum accipias, ut mihi aliqua ex parte compenſet itinerum ſumptus: quandoquidem non poteſt inficiari, quin contra leges me ejecerit, indictâ cauſâ pulſum: nullo die condicto ad agendum. Quàm verò me inſuper cruciaverit; quantum Honoratis viris obſtinatione Sententiæ diſplicuit; quantopere coegerit Academiam plerùmq; meis caſibus ingemiſcere; nihil dico, in medio relinquo; tute judicabis.

Quoniam autem audio eum ad Honorem tuam miſſurum quempiam Actorem ſuæ cauſæ; nec ipſe poſſum intereſſe; fractus antea laboribus, & nunc valetudinarius; neceſſe habeo & abſentiæ veniam ſummiſſè petere, & cauſam denuò aperire: nequa obſcuritas aliorum ſermonibus afferatur. De Sodalitio igitur *Edovardi* Regis poſſum idoneis teſtibus confirmare, atq; adeo D. *Haufordum* ad fatendum cogere, Sodalitium hoc primo fundamine *Medico* fuiſſe deſignatum: qui Collegio percommodus merito viſus eſt: deſcriptum Librum novarum Legum, qui ſic ordinaret: Librum hunc dum geſteretur ad *Ridleium*, tum Viſitatorem, infeliciter in itinere cum capſula quadam periiſſe. Hæc pleràq; D. *Haufordus* ipſe crebrò memoravit. Et quidam D. *Johnſonus*, tum *Chriſticola*, adhuc *Cantabrigienſis*, vir dignus fide, teſtabitur. Nullas ex illô leges latas de hac re: conſuetudinem autem & voluntatem contubernii licentiorem fuiſſe conſtat. Quum enim D. *Margareta* duos non patiatur eſſe ſocios ex eodem Comitatu; hîc *Sanderſonus*, *Northumbrius*, *Lewinus*, *Eſſexius* populares ſuos alter *Northumbrium*, alter *Eſſexium*, collegas habuerunt. *Lewinus* etiam miniſterium ſacrum recuſare ſitus eſt; quum Diſpenſationes D. *Margareta* abjudicet. Quod ſi Tolerationem nuncupabit D. *Haufordus*, cur non potuit idem mihi dare? Nonnihil autem valere debet ſociorum ſermonibus hæc uſurpata Licentia. In quibus D. *Stillus* nuper Procancellarius coram D. *Haufordo*, multis audientibus, opinabatur, ſe nunquam futurum fuiſſe Theologum, ſi non *Margaretam* altricem ſtudiorum, ſed Regem *Edovardum* habuiſſet. Hæc dixit Procancellarius, cum illius judicium valere in cauſſa potuiſſet.

Omitto multa brevitatis ergô, duobus ut reſpondeam, quæ forſan objicientur. Alterum eſt Obſcuritas quædam in Donatione Regis *Edovardi:* Alterum, juſjurandum datum D. *Margaretæ*. His duobus ſæpius videri voluit D. *Haufordus* triumphare. *Edvardo* Regi tenetur Collegium unum ſocium *ſuſtinere per & juxta ordinem Fundationis*. Quæ conſtat dici de *Stipendio*, ut ſit non minus alibile atq; opimum, quàm alia D. *Margaritæ*. Id niſi ita eſſet, quorſum illa conſilia & leges de Medico? Unde nata contraria conſuetudo atq; judicia? Juſjurandum verò non dant aliud, quam debent etiam Penſionarii; ut videat Humanitatis tuæ mollitudo nihil hoc contra me facere. Id. Mart.

Tuus Supplex.

HUGO BROUGHTON.

NUMB. XXIV.

The Fellows of Chriſt's *College* Cambridge, *to the Chancellor of that Univerſity: In behalf of Mr.* Hugh Broughton, *againſt the Maſter of the College; who had declared his Fellowſhip void.*

Epiſt. Academic. pen. me.

QUOD allatum ad nos fuit, quatuor ex noſtris ſociis unà cum Cuſtode Collegii ad Honorem tuum ſcripſiſſe contra D. *Broughtoni* cauſſam; excitati ſumus & nos, ut ſcriberemus, quid de hac re ſentiamus: nequid potior aut probabilior Cauſſa noſtro ſilentio detrimenti caperet. Tres itaq; Literas Honoris tui amiciſſimè ſcriptas contemplati probavimus, & obviis ulnis amplexi ſumus. Quæ omnes D. *Broughtoni* cauſſæ patrocinabantur. Secundarum mentio facta eſt, quæ nonnihil cederent: quas nec vidimus, nec videre cupimus ejuſmodi. Namq; ut ſit ſciens Honos tuus, quantopere illius partibus meritiſſimè ſtudeamus; Nos ipſi ad D. *Mildmaium* nonnulli ſcripſimus, ut Alumnum ſuum, *Graios* muſarum agros fortiter colentem, cum fundi noſtri calamitate non pateretur ex gremio Collegii noſtri penitus avelli. Nos iidem Authores, & Conſuaſores fuimus D. *Broughtono* Jureconſulto *Broughtoni* noſtri germaniſſimo fratri, ut Jureconſultus, ex jure frater fratris cauſſam fraternè tueretur. Noſtrarum etiam Literarum accitu, *Broughtonus* noſter *Dunelmo* maturius quam alioqum voluiſſet cogitabat reditionem Domum: Quæ tamen valetudinis perturbatione fuit præpedita.

Adhæc, cum D. *Haufordus* autumaret ac pronuntiaret eum Socium non eſſe; iidem ex animo verè & ſincerè acriter reſtitimus: Tam quod indictâ Cauſſâ id fieri inhumanum & injuſtum eſſe rebamur; quâm quod ex jure juxtà nobiſcum ſocium eum eſſe juſtiſſimis ex cauſſis arbitrati ſumus. Nec minus ægrè laturi illius talem amiſſionem, quàm ſi ipſi de præſidio & ſtatione ſodalitii noſtri depelleremur. Et quid opus eſt plura? Nam & æquitas cum illo facit, uti tuum prudens & ſyncerum judicium ſtatuit. Et ſi reviviſceret Rex *Edovardus*, ſilere Leges potius mallet, quàm utilitas Collegiis, & Dignitas Academiæ ſuprema lex non eſſet. Quæ cum ita ſint, ſummiſſe petimus ab Honore tuo ut ne deſiſtas eum tueri, quem tutari tam humaniter & conſideratè coeperis. *Cantab.* Id. Mart. [1579.]

Tui Honoris Obſervantiſſimi,

Joannes Ireton,
Ambroſius Barker,
Chriſtopher Bambriggus,
Roger Acroe,

Brake Babington,
Martyn Kaye,
Thomas Bradocke,
Thomas Todd, nuperrimè ſocius, cum hæc maximè agebantur.

NUMB. XXV.

The Lord Treaſurer to the Earl of Suſſex. *News at Court, Concerning the* French *Ambaſſador, and the Prince of* Conde *from the King of* Navar: *Both together in private Conference with the Queen.*

MSS. Cotton *Libr. Titus* B. 2.

MY very good Lord, with Thanks for your Letter and Meſſenger: Who on *Friday* met me coming from *Theobalds.* I came Yeſterday hither about five of the Clock; and repairing towards the Privy Chamber, to have ſeen her Majeſty, I found the Door, at the upper End of the Preſence Chamber, ſhut. And then underſtood, that the *French* Ambaſſador had been a long time with her Majeſty, and the Prince of *Conde* alſo. Where there were none other

of the Council, but my Lord of *Leiceſter*, and Mr. Vicechamberlain [*Hatton*:] Mr. Secretay *Walſingham* being ſick in his Chamber. And ſo about Seven of the Clock, the *French* Ambaſſador being ready to depart towards *London*, came to me, and told me a great Part of their Proceedings, being pleaſed well with her Majeſty for her temperate Dealings: but no way contented with the Prince of *Conde*. In whom he findeth more Diſpoſition to move Troubles in *France*, than to enjoy Peace. And he addeth, that he verily thinketh, that theſe Troubles in *France*, and the Princes coming hither are provoked from hence. Wherein I know nothing of certainty; but ſhould be ſory it ſhould be ſo in Truth. Nevertheleſs he augmenteth his Suſpicions upon the Sight he hath of the great Favours ſhewed to the Prince of *Conde* by certain Counſillors here; whom he underſtandeth have been many times, both on *Friday* and *Saturday* with him at the *Banqueting Houſe*, where he is lodged.

Yeſternight late in the Even, her Majeſty told me her Dealing with the Ambaſſador and the Prince. Wherein ſhe commended the Prince's Modeſty, in declaring the Cauſe of his Coming to be, to ſhew to her Majeſty the juſt Cauſes that have moved the King of *Navar* to take Armes for his Defence againſt Marſhal *Montmorencie* and *Byron*. Of whoſe Violences, (as he ſuppoſed, without Warrant from the King) he ſhewed many particular Caſes. To which the Ambaſſador made Defence, by retorting to the King of *Navar*, the Occaſion of the Marſhal's Actions to have grown from the King of *Navar* firſt. The Prince alſo declared the Cauſe of his coming from St. *John D' Angeli* to have been, to ſerve the King in the Government of *Pycardy*. Where he ſought to obtain the Goodwill and Liking of the Townes in *Pycardy*. Becauſe the King and his Mother alſo had aſſented for their Parts, that he ſhould have the Government: Saving, that they found the States of the Country unwilling. Which was, as he underſtood, but a Suggeſtion, made by means of the Houſe of *Guiſe* to them; that *D'aumale* might have the Government from him. And ſo, he coming into *Pycardy*, found, (as namely, at *Soiſſons*) the People glad at his acceſs. And yet notwithſtanding his Adverſaries on the Part of the Duke *D'aumale*, procured contrary Suggeſtions to be made to the King. And in the End he found certain Numbers of Men of War amaſſed by the Lige of *Pycardy* to have trapped the Prince. And thereof complaining, and finding no remedy, he was forced to flee towards *Almayne*; leaving the Houſe of *La Fere* guarded. And perceiving that the *French* King was induced by his Adverſaries to credit their falſe Complaints, he came hither to entreat her Majeſty, that the *French* King would ſuſpend his Judgments, both againſt the King of *Navar* and him; and accept them as his dutiful Subjects, as they meant and intended ſincerely and plainly, without attempting any Force, otherwiſe then for their Defence againſt their Oppreſſors.

And to this, as I underſtand, the Ambaſſador uſed ſmall Defence. But excuſed the King, as one that was very loth to come to Termes of War. But he anſwered, That his Maſter was ſo provoked, as he thought it a hard Matter to ſtay him from Proceeding with ſuch Force as God had given him, to the expending of his Life and Crown.

The Ambaſſador went to *London*, and the Prince to his Lodging; conducted by my Lord of *Leiceſter*. And *Wylkes* the Clerk of the Council attendeth upon him. By her Majeſty I perceive the juſt Cauſe of his coming is for Mony in this ſort: that is after this rate: the Charge to be born: *Viz.* a Part by the King of *Navar*, and his Part: another by *Caſſimire* and certain Princes Proteſtants: and a Third is required from her Majeſty. What they may prove, I know not. I wiſh her Majeſty may ſpend ſome Portion to ſolicite for them ſome Peace, to the Good of the Cauſe of Religion. But to enter into a War, and therewith to break the Mariage; and ſo to be left alone, as ſubject to the Burthen of ſuch a War, I think, no good Counſillor can allow.

It is likely that the Prince ſhall depart to morrow by Sea to *Fluſhing*: from whence he came by Sea. And thither by the *Rhine* from *Colen*, without taking Land. But I think he will now at his Return, viſit the Prince of *Aurenge*. Thus your Lordſhip hath all my Knowledge. Her Majeſty removeth on

Tueſday. On which Day I mean to be at *Weſtminſter*, if I may. My Lord *Grey* is making him ready for *Ireland*. From the Court at *Nonſuch* this *Sunday* the of *June*, 1580.

Your Lordſhips moſt aſſured,

W. BURGHLEY.

NUMB. XXVI.

Thomas Randolph, *Eſq*; *late the Queen's Ambaſſador to* Scotland; *To the Lord Chancellor: Concerning the* Scots *King*; Daubigny; *and* Scottiſh *Matters.*

Epiſt. T. Randolph. *pen. me.*

WHERE I am ſo much bound, I ought not to omit any Token of a grateful Mind; leſt, of all I be thought ingrateful. Seeing the Duty that I owe is far greater, than wherewith I have to recompence; I will rather compound as a bad Debtor, than become clean Bankrupt, to deceive my whole Creditors. Your Honour thereſore ſhall at this time, for mych that I owe through my long Silence, be now recompenced with a few Lines, to informe your Lordſhip of the State of *Scotland*, where I have now been a good Space diſcharging my Commiſſion. Sought by all Means to perſuade the King and Council to harken unto Reaſon; to remember the Queen's Majeſty my Sovereigns Benefits unto them; to yield in Reaſon to her Requeſts, for the indifferent Tryal of the Earl *Morton*, and removing of Count *Debonie* [*D' Aubigny*] from the King, a Man known to be an utter Enemy to Chriſt's Religion, and great Diſliker of any Amity to ſtand between theſe two Countries. To remedy theſe two Evils, as her Majeſty hath taken no ſmall Care, ſo hath my Travail been in Will to anſwer unto her Highneſs Deſire, according as I have been inſtructed from her Majeſty; or directed by others that have had Power to command.

I find no good Succeſs of my Travail to either of theſe purpoſes. The Earl of *Morton* is very rich: he hath goodly Houſes and well furniſhed. He hath great Lands, and many Friends in his Proſperity. The Doubt of his Power, when he was at Liberty, procured him many Enemies. His great Goodneſs to give that which he hath, is thought to many, quarel ſufficient. I find little hope of his Life the ſooner, for that divers of his own moſt aſſured Friends and Servants, as he thought, are his Accuſers, Some, that he was guilty of the King's Murther: Others, that he was conſenting to the Poiſoning of the Earl *Athol*: Some, that of late he intended to have taken the King, and to have killed the Earl of *Argyle*, the Earl *Lenox*, and *Montros*. If this be true, his Fault is greater than can be born with. If he be innocent, yet is the Malice ſo great, as he cannot eſcape with his Life. Nay, I cannot my ſelf wiſh him any Favour, if that be true that is ſaid of him, and confeſſed by thoſe in whom he had no ſmall Truſt. This in time will be tryed: and her Majeſty ſhall be truly informed, what his Doings have been.

How I have dealt from time to time with the King and Council; and what Anſwer I have received: as alſo of my haſty Departure out of that Country, that both had Libells ſet up againſt me, and Harquebuſe ſhot in at my Chamber Window, I truſt your Lordſhip knoweth, by ſuch Letters as are come to Mr. Secretary *Walſinghams* Hands. I will no further trouble your Lordſhip, but humbly remembring my Duty, I take my Leave. At *Barwick.*

NUMB.

NUMB. XXVII.

The Biſhop of Ely *to the Lord Treaſurer: Informing him, of Intelligence he had received of* 12000 Italians *to be ſent by the Pope and* Spanyard *againſt the Realm.*

ETSI multis modis tibi notum ſit, & ſatis cognitum, quid moliatur ille Antichriſtus *Romanus*; Interim tamen cum per amicos procul diſſitos Antichriſti Incendium accendatur *Romæ*, & in omnem fere Orbem divulgetur; ut nuper accepimus a verè amicis noſtris, & Regno & Reginæ noſtræ, atq; ejus Proceribus, impenſiſſimè faventibus: Quod Antichriſtus ille, ut Bulla *Alexandrino* Cardinale exhiberetur contra Sereniſſ. *Angliæ* Reginam, atq; quingenta Exemplaria imprimerentur, quæ in eam Orbis partem emittantur, quæ Catholiciſſima judicantur; Antichriſtus & *Hiſpanus* in idem conſentiunt. Adeo ut duodecim millia *Italorum* in Militiam *Hiſpanorum* brevi conſcribantur.

Epiſt Cox *Epiſ.* Elien. *pen. me.*

Hæc quidem ad me jam ex *Helvetia* tranſmittuntur: quæ pii Fratres candidè nos admonent. Etſi procul a nobis abſint, precibus tamen propè adſunt, *&c.* Dominus *Jeſus* Chriſtus te nobis diutiſſimè ſervet incolumem. *Downamiæ*, 18 *Junii*, 1580.

Tuæ Celſitudini ex animo longè cariſſimus,

RICHARDUS COXUS.

NUMB. XXVIII.

Rodolphus Gualter *Miniſter of* Zurich, *to* Grindal *Archbiſhop of* Canterbury: *Informing him of many Copies of the Excommunication of Pope* Pius V. *againſt the Queen, printed at* Rome; *to be diſperſed: And of the Popes and* Spanyards *Preparation for invading* England.

S. Quemadmodum anno præterito Amplitudini tuæ ex animo gratulabar, Domine & Pater in Chriſto Reverendiſſime, quod de tuâ Liberatione ſeu Reſtitutione fama apud nos perveniſſet; ita poſtea non abſq; magno dolore cognovi me iſto nuntio falſum fuiſſe. Rurſus tamen mihi ſpem bonam fecit nuper ſuis Literis digniſſimus Præſul, *Eboracenſis* Archiepiſcopus; quæ ut rata ſit toto corde Deum precor, per filium ſuum dilectum, *Jeſum* Chriſtum.

MSS. Eccleſiaſt. pen. me.

Scribendi vero occaſionem mihi præcipuam præbuerunt in præſenti, quæ per fidos Mercatores *Norinbergenſe* ex *Româ* cognovimus. Nimirum, *Alexandrinum* Cardinalem Exempla Bullæ *Pii* V. Papæ, qua hic Sereniſſimam *Angliæ* veſtræ Reginam excommunicavit, plura quingentis exprimi curaviſſe: Ut non *Romæ* modò, ſed per omnes Aulas Regum Catholicorum (ut ipſi loquuntur) publicentur. Inſtitutionis hujus Cauſæ potiſſimæ hæ adducuntur. Prima, ut hac ratione Legatus *Anglicus* ab Aulâ *Portugalenſi* excludatur. Altera, ut eadem operâ impediantur Nuptiæ inter *Alazonium* Regis *Galli* fratrem & Reginam *Elizabetham*. Tertia & præcipua, ut ab ea omnes Reges ac Principes alienentur; nequam illi opem ferant adverſus *Hiſpaniæ* regem. Qui Claſſem inſtructiſſimam parare fertur, quâ vobis bellum moveat. Additur, conſcribi debere in *Italia* duodecim millia militum qui Claſſi iſti imponantur. Hæc (inquam) *Româ* ſcripta ſunt, 23. *Januarii* proximi.

Etſi verò non dubitem Sereniſſimam Reginam, & Regni Conſiliarios habere ſuos Excubitores, qui illos de omnibus, quæ alibi fiant, admoneant; quia tamen *Angliam* veſtram magno ſuo merito, ſemper amavi, & eam nobis unius & ejuſ-

dem Fidei Confeſſio arctiſſimè conjunxit, me hoc ex officio vobis debere putavi, ne cælarem quæ vobis ſtruuntur inſidias. Ut ſi forte nihil hujus ad vos pervenerit aliunde, per me hoc vobis innoteſceret.

Moveat me etiam, quod addebatur, *Hiſpanum* occaſionem iſtam ex eo arripuiſſe, quod Papiſtæ veſtri in plurimis locis res novas moliantur. Scio quidem Deum eſſe Regnorum omnium Præſidem, & Regem regum; Chriſtum item regna ea conſervare ac tueri, quæ Eccleſiæ ſuæ Hoſpitium tutum præbent: quod jam multis annis Sereniſſima Regina veſtra fideliter fecit. Attamen nobis quoq; vigilandum eſt adverſus Antichriſtum, qui oculos hominis habet, & irrequieto ſtudio occaſiones omnes captat, quibus Chriſti Regnum evertat; aut ſaltem piis turbas det.

Scripſeram de hac re jam ad digniſſimos Præſules, *Eboracenſem*, & *Elienſem*. Sed quia ille procul a *Londino* habitat; hic vero per ætatem frequenter ſe domi continet, neceſſarium putavi ut tuæ etiam Amplitudini iſta ſignificarem; & hanc meam pro vobis ſolicitudinem, etſi fortaſſis ſupervacanea ſit, vobis tamen gratam & acceptam fore, non dubito.

[NUMB. XXVIII.]

The Content of a Letter written by one Solomon Aldred (*ſometime a* Hoſier *in* Birching-Lane, London) *from* Lions *or* Rhemes; *To* Robert Downes, *Eſq*; *now Priſoner in the Gaole of* Norwich.

Epiſtolæ Epales.

IN the firſt Part whereof was conteyned the great Enterteynment, geven to the Writer, his Wyſe and her Woman, by the Pope his Holineſs (as he termed him) at his Houſe, where he then lay; within Twelve Miles of *Rome*. Where at their firſt Coming was a Chamber prepared to them to dyne in; and ſix Gentlemen, appointed by the Pope himſelf, to attend upon them at dynner: And how the Pope did ſend unto them a Reward of every diſh of Meat that was upon his own Table: and that when at their Departure, they came to take their Leave of him, he gave unto him and his Wife a Penſion of Twelve Piſtoletts a Moneth, during their Lives: Willing them, if they thought it too little, to aſk more, and they ſhould have it graunted: And diſmyſſed them with ſuch courteous Words, as there was none of them, that departed without ſhedding of Tears.

Secondly, The Writer wiſhed Mr. *Downes*, that if he would take the Benefit of a Licence, which he heard he had, to go beyond the Seas, he ſhould now put it in Execution: Adviſing him, if he mynded ſo to do, that he ſhould make Means to his Brother's Factor at *London*, to take Order for the Exchange of his Mony, to be delivered him agayne, either at *Depe*, or elſe where he would within *France*. And admoniſhed him for his better Securitie, to take Shipping at *Rye*, and to Land at *Depe*. And there to chuſe, whether he would go to *Rhemes*, or elſe to *Lyons*: Where he would procure his Brother to meet him, and to brynge him to his Houſe: Where he and his Wife ſhould be very honourably received. But he willed hym in no wiſe to come by *Paris*, for feare of the Ambaſſador. And if he would nedes ſee the City, he bade him then firſt, to leve his Wyfe at his Brother's Houſe, and to go from thence to *Paris* for three or four Dayes. And at his Return agayne from thence, he would take ſuch Order with his Brother as he ſhould be placed in *France*, where he beſt lyked.

Thirdly, He ſignified, that there was a Bulle: Whereof there were printed either iii ſcore or iii ſcore and odd Copies; I do not well remember whether: Which ſhould be delivered to Dr. *Morton*, and to one *Webbe*. But what the Contents of them were, or how to be employed, I do not remember it ſpecified in the Letter.

Fourthly, He ſaid, that there were two *Jeſuites*, and other Perſons that were to come over, to do the Country good.

Laſtly, He certified, that there was at *Rome*, as I take it, a Nobleman, either of *Turkie* or *Jurye*, with xx Perſons more, Chriſtened, whileſt he was there. And this is the whole Content, as far as I can remember, of all the Letter: Which was written, as I hear, in *April* laſt.

Mychael Hare.

An Account of the aboveſaid Letter, given by Roger Martin, *Eſq;* and *the Occaſion of his hearing it read, and of the burning of it.*

OUR Supper prepared by our Keeper, I came owt of my Chamber, and went into an Entrye, which ſome termyth a *Gallerye*, having Lyght but on the one Side (where our ſayd Keeper was attending upon us) towards the Place where we ſhould Suppe. Where I ſay, Mr. *Downes* openyng and redying of a Letter in the Wyndow: Which he ſayd came from beyond the Seas, from one that he dyd not ſee this xvi Yeres. Wherein ſtanding by I hearde hym rede, what grete Interteynment and Penſion the Sender of the Letter had of the Pope, being then a xii Myles from *Rome*. And alſo he dyd ſygnifie what Enterteynment the ſayd Mr. *Downes* ſhold have, yf he wold come over and take the Benefice of his Lycenſe: Wiſhyng him not to go to *Paris*, onleſs yt were for 3 or 4 Dayes, for fere of the Imbaſſador. And ſo red imperfectly for lack of Lyght: that I could not in ſome Places underſtand hym, tyll as I geſſe he came to about half of the Letter or ſomewhat more. Then goyng into the Place where the Cloth was layd, and the Candel brought in by our ſayd Keeper, Mr. *Hare* being there, Mr. *Downes* delyvered yt to hym. Who red yt ſomewhat openly unto the Place, as I thynke, where he namyd, that yf Mr. *Downes* wold come over, as ys aboveſayd, he ſhold be honorablye receyved. Whereat Mr. *Syllyard* and Mr. *Bedyngfeld*, ſtandyng by the Fyre, lawghyd and ſcoffyd. Then Mr. *Hare* coming to a Place, where a *Bull*, and certeyn Copies were namyd, whether to be prynted, or was prynted, I know not, he red that ſaſtely to hymſelf, I ſtandyng by; yet here and there I myght heare hym: and dyd hear him name one *Morton*. But whether the Copies ſhold, or were delyvered to hym, or to any other, or to whom, or what ſhold be done with them, or what was the Effect of them, I do not remember, that I heard hym rede that: Neyther to my knowlege, was that expreſſyd in the Letter. *Ubi Supra.*

Then, as I remember, he ſayd, certeyn Perſons, namyng none; whereof there ſhold be one or two *Jeſuytes*, as I remember, which ſhold come and do the Countrey good, not namyng the Countrey by Name.

And fynally, then he ſygnyfyed, that a grett Man, and a xx *Jewes* or *Turkes*, or *Jewes* and *Turkes*, were there chryſtenyd.

The Letter I dyd not rede; neyther ever dyd ſee any of the Perſons mencyoned, ſavyng my Priſon Fellows.

Which Letter before Mr. *Hare* had red yt to the full End, Mr. *Downes* ſeeyng them ſtyll ſcoffyng at hym for his *Honorable* receyving (my ſelf ſaying to hym, God *ſend thee Honeſtie, and let Honour go*) did take yt of Mr. *Hare*, and ſodenly threw yt into the Fyre and burnt yt. Which after Mr. *Hare* and I had told hym, that yt was to be detected and diſcloſyd, he repentyd: Who in my Conſcience dyd not rede a Word thereof, after he came into the Chamber. Whereupon he and we beyng ſorry, that he had ſo raſhly burnt yt, we callyd to our remembrance every Man, what the Effect of the Letter was. And ſo did truly and plainly ſet yt down in Wrytyng, accordyng to every Man's Knowledge. And was not quyett, tyl we had ſent notice thereof to my Lord. Which we dyd with all ſpede; without the Advice, Counſel, or Pryvitie of any other Perſon; voluntarily, and of our own Minds: Deſyrous to ſhew our ſelves ſuch Subjects, as we have and do profeſſe our ſelves to be: that ys to ſaye, not wylling to conceale any thyng, which may prejudice the State, and be hurtful to thys our natural Countrey of *England*. Of the which we agniſe *ELYZABETH* to be our Soveraigne and Lawful Quene; and we her obedyent Vaſſals and Subjects: Beſeeching Almyghty God to preſerve and defend her from al Enemyes, Foreyne or Domeſtical. *Amen.*

Your dayle Orator.

ROGER MARTYN.

NUMB. XXIX.

A trewe Note of certen Artycles, confeſſed and allowed by Mr. D. Feckenam, *as well in* Chriſtmas *Holiedays laſt paſt, as alſo at divers other Tymes before that; by Conference in Lerning before the Reverend Father in God, the Biſſhoppe of* Elye, *and before* D. Perne, *Dean of* Elye, *Maſter* Nicholas, *Maſter* Stanton, *Maſter* Crowe, *Mr.* Bowler, *Chapleines to my Lord of* Elye; *and divers others, whoſe Names be here ſubſcribed.*

MSS. Burghlian. FIRST, That he doth believe in his Conſcience, and before God, that the xiiii. Chapter of the Firſt to the *Corinthes*, is as truly to be underſtanded of the Common Service to be good in the Mother Tongue, to be underſtanded of the vulgar People, as of the Preaching, or Propheſying in the Mother Tonge.

Secondly, That he doth find no Fault with any thinge, that is ſet forth in the Book of Common Service, now uſed in the Church of *England*: but his Deſyre is to have all the reſt of the ould Service, that was taken out, to be reſtored agayne: As the Prayer to the Saincts, and for the Dead, and the Seven Sacraments, and external Sacrifice: And then he would moſt willingly come thereto. He liketh well to have the Sacrament miniſtred under both kinds to the Laye-People; ſo it were done by the Aucthoritie of the Church.

Thirdly, He doth very well allowe of the Interpretation of the Othe for the Quenes Majeſty her *Supremacie*, as it is interpreted in her Highneſs *Injunctions*; that is, that the Quenes Majeſty under God have the Soveraintie and Rule over all manner of Perſons, born within theſe her Realmes, Dominions and Countries, of what Eſtate, either Eccleſiaſtical or Temporal ſoever they be. The which Othe he offereth himſelf to be at all tymes readie moſt willinglie to receave, whenſoever it ſhall be demanded of him by Aucthoritie.

Fourthly, He being demaunded, whie he wyl not come to the Service in the Churche of *England*, as it is ſet forth this Day, ſeing he doth find no fault with it, and doth think it in his Conſcience, that it may be lawful to have the Common Prayer in the Mother Tonge: he anſwered, Becauſe he is not of our Church for lack of *Unitie*; ſome being therein *Proteſtants*, ſome *Puritanes*, and ſome of the *Familie of Love*. And for that it is not ſet forth by the Authoritie of General Councill.

Laſtly, Mr. D. *Feckneham* will not conforme himſelſe to our Religion, for that he can ſee nothing to be ſought, but by the Spoyle of the Church, and of Biſſhoppes Houſes, and of Colleges Landes: Which he ſayth maketh manye to pretend to be *Puritanes*, ſeking for the Frutes of the Church. Alwayes requeſting Almighty God to put in her Majeſties Mind, and her honorable Councell to make ſome good Stay therein; otherwiſe, he ſaythe, it will bringe in Igno-

rance in her Highneſſes Clergie, with a Subverſion of Chriſtiane Religion; and finally, all Wickedneſs and Paganiſme.

Richard Ely,
Andrew Perne,
Gulibelmus Stanton,

John Fecknam, Prieſt.

[NUMB. XXIX.]

Radulphus Gualter *to* Grindal *Archbiſhop of* Canterbury*: Concerning a Purpoſe in the Synode at* Frankford, *of framing a general Confeſſion of all the Proteſtant Churches; and an Harmony of Confeſſions.*

Epiſt. MSS. Eccleſiaſticor. peregrinor. pen. me.

S.——— In *Germania* paſſim [Diſſenſione s]dat *Concordiæ Formula*, quam *Jacobus Andreæ Brentii* Succeſſor, & *Ubiquitatis* Apoſtolus, cum ſuis Conjuratis, cudit: Et cui tres Electores Principes, *Saxo*, *Palatinus*, & *Brandeburgienſis*, cum multis aliis, ſubſcripſerunt. Opponunt ſeſe conſtanter Illuſtriſſimus Principes *Heſſorum Guilhelmus*, & *Anhaldinus*. Octobri menſe inter trium Electorum Legatos, & *Guilhelmum Heſſum* acerrima Actio fuit *Caſſellis*. Cui *Jacobus Andreæ* etiam & *Chelnitius* Theologi interfuerunt. Sed virum ſeſe præbuit *Heſſus*; neq; ſe a Sententia, & ſemel ſuſcepto Veritatis patrocinio dimoveri paſſus eſt. Interea ex Synodi *Francofordianæ*, quæ Anno 1577. menſe *Septembri* habita fuit, Decreto, Confeſſionem Fidei communem ſcripſit vir doctiſſimus *Hieronym. Zanchus*, quam D. *Beza* & nos [Eccleſiæ *Helvetiorum*] examinare debebamus: ut, poſtea ab aliarum quoq; gentium Eccleſiis cognoſceretur. Quia vero D. *Zanchus*, dum multa diligentius more Scholaſtico perſequitur; neq; brevitati, neq; perſpicuitati ſtudere potuit, quæ in Cauſa hâc potiſſimùm requiruntur; & vix fieri poteſt, ut inter tanto locorum intervallo diſſitas gentes, abſq; longiſſimi temporis morâ, & crebris conventibus, in unam Confeſſionem Conſenſus fiat; dum qui huc uſq; obſcurius locuti ſunt, ſuas Phraſes retinere ſtudebunt, ne ſententiam mutaſſe videantur: Alii verò a recepta & ſemper uſitata perſpicuitate diſcedere neq; volent, neq; poterunt; putavimus conſultius eſſe, ut Confeſſionum omnium *Harmonia* conſcribatur, adjectis interdum marginalibus Scholiis; quibus quæ in nonnullis obſcurius dicta videri poſſunt, illuſtrentur. Ut ex illâ deinde toti Orbi conſtet noſtrarum Eccleſiarum Conſenſus.

Laborant in hoc opere conficiendo D. *Beza*, *Danæus* & *Selvardus*. Et fortaſſis jam illud ad finem deduxiſſent, niſi D. *Bezæ* adverſa valetudo obſtitiſſet. Qui ex gravi morbo ſub hujus anni initium, decubuit. Sed jam per Gratiam Domini nobis reſtitutus eſt. Quod ſi infelix illa *diſcordis Concordiæ* Formula, Electorum Principum ſubſcriptione munita, prodierit, poterimus nos Harmoniam illam Confeſſionum plurimorum illi opponere. Quam piis omnibus jucundum cognitu, & ad Veritatis defenſionem utiliſſimum fore ſperamus.

De his tuam Amplitudinem, Reverendiſſime in Chriſto Pater, certiorem facere libuit. Quam precor, ut hæc mea benigno vultu excipiat. Deus Opt. Max. hoſtium ſuorum Conſilia ubiq; gentium diſſipet, Eccleſias ſervet, & te quoq; digniſſime Præſul. ſervet ad nominis ſui gloriam, *Amen*. *Tiguri* 8. Martii; Anno nati in carnem æterni Filii Dei, 1580.

Cum nihil novi apud nos his Nundinis prodierit præter Pſalmos, quos quidam pius & doctus Frater *Phalucio* Carmine non infeliciter reddidit, eos Literis iſtis conjungere libuit; quod lectu non indignos neq; ingratos putarem.

Tuæ Amplitudine obſervantiſſimus,

RODOLPHUS GUALTHERUS.

Reverendiſſimo in Chriſto Patri & Domino, D. Edmundo Gryndallo, *Archiepiſcopo* Cantuarienſi *digniſſimo, Domino ſuo ſummè obſervando.*

NUMB.

NUMB. XXX.

The Apology of Mr. Robert Horn, (*afterward Biſhop of* Wincheſter) *Giving the Reaſons of his Flight abroad in the Beginning of the Reign of Queen* Mary. *Set before his Tranſlation of two Sermons of Mr.* Calvin.

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But eſpecially when I ſaw the Lord's Table, whereon was miniſtred the holy Supper of the Lord, according to his own Inſtitution and Ordinance, was caried away; the Communion abhorred as Hereſy. And for theſe, *Baal's* Altars reared up, and his Prieſts, and Monkiſh Hypocrites returned to their abominable, blaſphemous and idolatrous Maſs, as Dogs to their Vomit.

Wherefore I began to record with my ſelf, and call to my Remembrance, (not without earneſt calling on God's Name for the Aſſiſtance of his Spirit) mine own State and Condition: and to examine more deeply, both the Doctrine which I had taught, whereof I perceived, that of Neceſſity I muſt render an Account, and that within ſhort time; and alſo of my Duty of Allegiance unto the Queen's Hignneſs. Wherein I found my ſelf ſo clear and blameleſs, that if the Devil himſelf, and all mine Enemies ſhould do their worſt, they could not have accuſed me juſtly; neither of Word nor Deed, perpetrated againſt her Grace. And as concerning the Doctrine which I had taught, the more diligently I did examine it by the Holy Scriptures and the Teſtimony of the antient Fathers, the more ſincere and pure it appeared: I was the more earneſtly perſuaded and ſettled in the Truth thereof. My Conſcience did more plainly lay to my Charge, that I could not revoke, ſay againſt, or diſſemble it, without blaſphemous Contempt of God, and moſt horrible Denyal of his Son *Jeſus* Chriſt. So that I found no fault in my ſelf, as touching my Preaching, but that as an unprofitable Servant, I did not ſo much as I ought to have don; although I had done much more than ſome thought I ſhould have Thanks for.

But whatſoever Men thought or ſpake, as touching thankful Reward for my Labour, I perſuaded my ſelf, that I ſhould have all things weighed after Equity. And therefore conſidering both mine own Integrity, that I had offended no Law of the Realm, and lived like an obedient Subject: And alſo that the ſame Men bare the chief Rule under the Queen's Highneſs, and ſhould be my Judges as did know, that the Sword was delivered them, for Defence of the good and obedient Subjects; ſo ſoon as I heard tell that I was exempted the Queen's Highnes Pardon, I took my Journey towards *London*, with ſo much convenient Speed as I might. Where I found all things far otherwiſe than I would have believed, if I had not been put in Experience thereof my ſelf. For I found in that Place of Equity, Prejudice; for Law, Luſt; for Reaſon, Will; and ſuch as ſhould have given Sentence, according as Matter had been objected, and juſtly proved, played both the Part of the Accuſer, and the Witneſſes, and alſo of the Judge: and gave this Sentence immediately, that I ſhould either underſtand that I had done, or elſe —— What that *Or elſe* meant, I knew well enough. For I had the Expoſition thereof by his own Holy Ghoſt, [meaning Biſhop *Gardiner*] then my good Lord Chancellor: Who was always ſure at a Need. Perceiving [*viz.* Biſhop *Tonſtal*] that I ſtood to this, that I had offended no Law, to help at a pinch, objected, yea, three, or four time for failing, a Matter no leſs malicious than falſe. But becauſe nothing would be left out that ſhould help forward the Matter, this good old Father of *Durham* (who had played three parts [*i. e.* under King *Henry* VIII. King *Edward* VI. and now under Queen *Mary*] chargeth me with a Matter, not only malicious and falſe, but ſo fooliſh, that I had much to do to refrain my ſelf from Laughter; I could not chooſe but ſmile.

At the laſt my Lord Chancellor, after certain Talk had unto me, and mine Anſwers made, concluded, that it was not only Preaching, wherewith I ſhould be charged, the which he perceived I ſufficiently defended by the King's Laws, (indeed I had aſked Counſil of them that were learned in the Laws of the Realm) but alſo Matters touching the Queens Highneſs, which were the ſame wherewith he and the Biſhop of *Durham* had charged me before; as I learned by three or four of the Biſhops own Servants: who had made no falſe Report of their Maſter before, of my Matters; but as they wrote home to *Dureſme* to their Companions, what things I ſhould be charged withal; and what ſhould be my Judgment: ſo afterwards I found it true.

And therefore upon the *Monday* at Afternoon, which was the 30th of *October*, after it was told me by a Friend of mine dwelling in *London*, who was familiar in that Biſhop's Houſe, and at that time frequented it, the more to hear ſomewhat as touching me, that he had learned, and was credibly informed, both that all my Goods at *Durham* were ſeized on, in the Queen's Graces Name; that I my ſelf ſhould on the Morrow be committed to the *Tower*: both becauſe I had contemned the Queen's Highneſs Letters; and alſo for that I was a *Scot*. I ſay, after I heard theſe Things, conſidering, how many godly, learned Preachers were impriſoned, and commanded to their Houſes, for *Religion* without all doubt, and yet another Pretence made: Perceiving, that abiding could not profit my ſelf, nor yet the Congregation, and my Departure might do both; I committed my ſelf to the guiding of the Lord, and went my Ways; not making any Man privy to my departing.

Mervail not, good Brethren, though after that I was entred into my Journey, I were troubled with ſundry Cares; but chiefly with this, leſt that I ſhould now be apprehended by mine Enemies: and ſo give them (that they would have been glad of) ſome honeſt Colour, wherefore they might have ſeemed juſtly to have wrought on me their Will. For that they were not aſhamed to invent falſe and feigned Accuſations; how would they have rejoyced, yea, triumphed over me, when they might have laid to my Charge, flying the Queen's Realms; and that not only without her Graces Licence; but being convented before her Highnes Honourable Council, and commaunded to attend till they eſpyed a time for me. You may be aſſured a Lawyer's Wit, wanting neither Cunning, nor yet good Will, and having full Authority to ſay and do what he liſt, could eaſily have amplified this Crime; and have formed of a ſmall Gnat a mighty Elephant.

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But foraſmuch as I knew right well, the proud Papiſts, whoſe Mouths are full of Bitterneſs and curſed Speech, will not ceaſe, yea, out of their Pulpits, with boaſting and glorious Words to carp and ſlaunder me, for my ſudden Departure, as though thereby they had vanquiſhed and overcome God's Truth, which I had ſet forth; and my Kinſfolks and Friends will much lament my State; taking this to be Unkindneſs, that I ſhould not make them privy of my Purpoſe; thinking that they ſhould have turned my Mind: And alſo (which moveth me moſt of all) the weak Flock of Chriſt, which I had fed with the true Doctrine of the Goſpel, may by the ſubtil Perſuaſions of the crafty Hypocrites be brought in doubt of the Verity thereof; as though I my ſelf ſhould have forſaken it; and thereby be offended, and brought from God: I ſay, for theſe Cauſes I thought beſt to anſwer the malicious Hypocrites; whoſe Mouths although I could not ſtop, yet at the leaſt they ſhould not hereafter ſay, but that they were warned; if that they would not ceaſe to ſpeak that they ought not, they ſhould hear that they would not. And hereby ſatisfy my Kinſfolks and Friends, who I know of Friendſhip and Loving-kindneſs, look upon my Matter with a wrong Eye. And alſo to admoniſh the weak Chriſtian Brethren, both to beware of the Leaven of the diſſembling Hypocrites: who although they be clothed in Lamb-ſkins, yet by their Fruits they may know them to be ravening Wolves. And alſo to confirm themſelves in that Doctrine which I have preached unto them: Which alſo they have received; and not to be eaſily caried away into any other contrary, although an Angel ſhould come from Heaven, and preach it to them, *&c.*

Horn *a maried Man. Cenſured by ſome.*

The Tryal of a Virgin Prieſt once in Cambridge.

But this I know they will charge me withal, and many others; that herein I ſhewed my ſelf a carnal Preacher; for that I did not live a ſole Life, without Mariage, as they do. If they live chaſt without Mariage, let them give God Thanks therefore. I do not envy in them that Gift of God. But ſurely God gave not me that Gift, that I could live a virginal, chaſt Life, but after the maner of Hypocrites. And therefore did enter into that holy Eſtate of Matrimony; (which is *Honourable among all Men*) to the End I might ſerve God, in pure Chaſtity of Matrimony, *&c.* I will not now enter in the Diſpute of this Matter. I may be ſo occaſioned, that I ſhall ſpeak of it another Time. But I will herein purge my ſelf of this Crime, whereof I and my Fellow Preachers are accuſed, as carnal, becauſe we are maried. And I will purge my ſelf after the Order of the Canon Law, as I ſaw it put in practice once in *Cambridge*, for the Purgation of a holy and learned Virgin, if all unmaried Prieſts be Virgins. The Order was, That being accuſed of Whoredome, four or five as honeſt as himſelf, and of no lower Degree in that Univerſity, muſt (after he himſelf have taken an Oath, that he is no Whoremonger) ſwear that they think his Oath to be true. Which done the Matter ſtandeth clear; and he may juſtly take an Occaſion of Slaunder againſt them that accuſe him. Nor do I affirm before my Judge, *Jeſus* Chriſt, and the whole Church, that I have not ſinned, becauſe I took a Wife. And therefore again falſely accuſed, as a carnal and fleſhly Man for ſo doing. And for my Purgation herein, and to prove my Saying to be true indeed, and alſo to approve my Doing herein, I take to Witneſs the Law of God, the Law of Nature, and the Civil Laws, till Three Hundred Years after Chriſt's Aſcenſion; the Example of Chriſt's Apoſtles, St. *Paul*'s Counſil to the *Corinthians*; and in many other Places; the Council of *Nice*, and all the Fathers of the Church to the Second *Carthage* Council; which was 420 Years after Chriſt's Aſcenſion.

Afterwards ſpeaking of King Edward's *Reign, and the Preachers then, thus he wrot.* The Rulers themſelves took us ſo much contrary to Flatterers, and Men-pleaſers, that they did much blame us of too bold and plain rebuking their Sins. Inſomuch, that they would at the laſt hear no more Sermons. Which was a manifeſt Token that God's Plague was at Hand: as indeed it ſhortly followed upon them, and the whole Realm. And for the Lordly loitering Prelats, with all their Sentinel of dumb Dogs, I truſt they will bear us witneſs, we flattered them no deal, &c.

Preachers in K. Edward's *Days no Flatterers.*

And then in Excuſe of the Flight of Profeſſors in thoſe Times. But is it any mervail that we run away from the cruel Claws of theſe wild Beaſts, in whoſe Hands there is no Mercy? We fled not, becauſe we did ſuſpect our Doctrine; but becauſe we knew well their Cruelty. We went not away, becauſe we would not abide by our Doctrine, and prove it true; but for that Truth could not be heard with indifferent Judgment. I pray you make this Practice, and look, if the like were found in any Hiſtory. They caſt the chiefeſt Learned Men in Priſon, or commanded them to keep their Houſes, or not to come abroad; or baniſhed them the Realm: As *P. Martyr, John a Laſco,* with others. And when they be ſure of them, that they ſhall not meddle, (for they were not able to abide their Learning) then they blind the Eyes of the People: They pretend a Diſputation; and call the Matter into queſtion, when there is no Man to anſwer them, as they think: And alſo when they be already determined, let the Truth appear never ſo plain to the contrary, what they will decree.

Flight of the Proteſtants juſtified.

Then cryeth a ſtout Champion at *Paul's Croſs* boldly, Where be our new Preachers now? Why do they not now come forth, and diſpute? Think you this luſty *Roiſterkin* doth not know full well, that they be faſt enough? They may not come to anſwer him. Yet by thoſe whom God hath delivered out of their Hands, although they be nothing to be compared in Learning with them they have locked faſt up, it ſhall plainly appear to all indifferent Men, that their Doctrine is true, and may eaſily be maintained by the Scripture and Teſtimony of the antient Fathers of Chriſt's Church: And that the contrary cannot be defended, neither by God's Word, the antient Church, nor by no honeſt way. And therefore they are drove, and with ſhame enough, to bolſter and keep it up with Fire and Sword; with *Thus will we, and thus it ſhall be.* And becauſe they woud ſeem in the Face of the World to do it by Learning, and the Conſent of moſt part of Learned Men of the Realm; they gather a ſort of blind Prieſts together into the *Convocation* Houſe; whoſe Living hangeth, as they called it, of making Chriſt's Body; and of pretenced Chaſtity: being for the moſt Part unlearned Aſſes, and filthy Whoremongers. And theſe with a ſhout, Yea, yea, yea, or Nay, nay, nay, muſt determine theſe Matters.

A ſtout Champion at Paul's Croſs.

Convocation Houſe.

Another Practice, (which in very deed was that moved me to ſave my ſelf from them, by fleeing out of the Realm) they have not lately invented, but derived from their Forefathers, the *Jewiſh Phariſees,* and yet put not in ure of many Years: And that is, they will not leave alive one learned Man in the Realm; which is not of their own Sect. No, nor yet ere they have done, one Nobleman, that now liveth. Although they will not pretend Religion to be the Cauſe; but invent ſome other weighty Matter. I muſt needs here give the Noblemen warning of that I heard, becauſe I love them, and am ſory to hear of Strangers this Diſhonour of them; that they are not able to rule themſelves; and therefore muſt deſire a Pole-ſhorn Biſhop to govern them, and the whole Realm.

Not a learned Man to be left alive.

Nor Nobleman.

At my laſt being at *London,* waiting, at the Parlament Houſe, on my Lords of the Council, as I was commanded, I met with a familiar Acquaintance of mine; although not of my Opinion in Religion; but one that for Matters of Religion doth favour the Popiſh Biſhops: and is both familiar with the beſt of them, and alſo taken to be a wiſe Man, and of great Foreſight, as he is indeed. He aſked me of my State, ſaying thus unto me, Did not I tell you, that your Religion would not continue? And ſo would have perſuaded me to give Place, and revoke my Opinion. Wherein when he ſaw he prevailed not, he ſaid friendly, He was ſory for me, and wiſhed that he were of Power to do me

Purpoſe to ſet up the Clergy above the Laity.

Pleſure. To whom I ſaid, It was ſufficient for me, that he would continue his familiar Friendſhip with me. And thereupon I charged him, as I was often wont, of Friendſhip to tell me, what he thought of our Biſhop-like Proceedings. Whereto he anſwered, As to Matters of Religion, very well. But in other Matters, nothing ſo. For, ſaith he, I have entred Talk with ſome, that be moſt nigh of their Counſil; and I perceive this by all their Proceedings and Purpoſes, that they are fully bent to ſet up the Power of the Clergy, as high as ever they were above the Laity. And I have good reaſon that moves me alſo to think this to be true. Whereunto I ſaid, that can never be brought to paſs. For although the Noblemen do favour their Religion; yet they will never ſuffer them to climbe ſo high again. Tuſh, ſaid he, They ſhall firſt of all help them to bring to paſs at this Parlament that they would. And then they will have their Heads off one after another. What, ſaid I, They will never ſo do: for the Nobility favoureth them. Yea, ſaid he, And they favour ſome of them again. But they love none of them ſo well, but they love themſelves better. They ſee that the whole Youth of the Realm, and eſpecially of the Nobles and the Worſhipful, are affected with this Hereſy and *New Learning*: and they ſhal hereafter undoe again all that they now do: and then the latter End ſhall be worſe than the Beginning. And therefore will they chop off the Heads of the Fathers. And thereby both their Children are diſinherited, and ſhall be hable to do no harm. And alſo they may in their place make Noblemen of their own Kindred and Friends.

Biſhop of Durham. Horn*'s fatal Enemy.*

Falſely accuſed by Wincheſter *and* Durham.

What, ſaid I, It were too much Cruelty. Whereunto he ſaith, Yea, yea, they think it is better, an Inconvenience than a Miſchief. God deliver the noble Bloud of *England* out of the Danger of theſe diſſembling Wolves. And let the Noblemen conſider, how many of their own Friends, and moſt dear Darlings, with whom they were joyned in Confederacy for the Biſhop of *Rome*, wretched *Wincheſter* and deviliſh dreaming *Dureſm*, have brought to Confuſion. And they ſhall have ſufficient Warning, how they may truſt theſe bloudy Butchers. If Dr. *Ridley* were alive, the Biſhop of *Durham*'s Chaplain, and one *Hand*, he would vouch it to his Face, as he did the laſt time he ever did ſpeak to him: That he careth not whoſe Bloud he ſhed, to bring his Purpoſe about. What would this unſatiable bloudſucking Hypocrite have cared, to have wrought my Deſtruction, whom he took to be an Enemy to his deviliſh Devices? He invented all the Ways he could to bring me to revoke the Truth. He cauſed two Noblemen to charge me with preaching, as he termed it, *Hereſy*. He himſelf accuſed me that I had infected the whole Dioces with *New Learning*. But when that would not ſerve, becauſe I had done nothing but that was confirmed by the Laws of the Realm, he was not aſhamed to lay to my Charge, that I was not an *Engliſhman* born: That I had exerciſed his Office in his Biſhoprick: That I had brought a Wife of mine own into that Church, wherein never Woman came before. And then the Lord Chancellor chargeth me with Contempt of the Queens Highneſs; as though I ſhould have received three Letters of Commandment to repair, and make mine Appearance before the Council; and would appear for none of them. If both theſe Butchers had been ſo well known to King *Henry* VIII. for rank Traitors to the Crown of *England*, as they were indeed: which now they ſhew plainly,

Clears it to himſelf.

The Church of Durham.

(As I am well known to be a mere natural *Engliſhman*,) they ſhould never have brought that noble Realm now in danger to be overrun and conquered by Strangers. The which thing Men that be half blind may plainly ſee they go about. I never meddled with his Office. I was in danger of much Diſpleſure, as the Honourable Council did well know, becauſe I would not take upon me his Office. And herein he uttereth his malicious Hypocriſy, and what an unſhamefaced Baud he hath been, is and will be to the Monks of *Durham*, when he ſaith, there never came Woman within that Houſe, before my Wife came there. For he knoweth right well that the Church of *Durham* was repleniſhed with maried Prieſts. For Biſhop *William* by the Help of *Lanfrank*, Archbiſhop of *Canterbury*, did obtain Licence from Pope *Hildebrand*, to baniſh the maried Prieſts, and to bring Monks from *Warmouth* and *Jarrow*, [the former Place in *Northumberland*,

Northumberland, the latter in *Durham*.] And alſo it is not unknown to him, nor to his Chancellor, nor to any one of his Officers, that every Monk of them all for the moſt Part hath a Concubine in the Town: who hath come, and doth come to their Church and Chamber, and no fault ſound. And the honeſt Men of the Town, and alſo of the Country, are offended therewith; but dare ſay nothing, for fear of the great Baud, their Patron. Yea, the Biſhop and his Monks know well enough, that I did know too much of their juggling. And therefore it is time to rid me out of the way.

The Monks there had their Concubines in the Town.

But when *Wincheſter* came in alſo with his falſe Accuſation, (for I never received one Letter, nor Token of Commandment from her Highneſs, nor from her Honorable Council; but a Letter the Poſt delivered me by the Way as I was coming to *London*,) and laid it earneſtly to my Charge, as though I had been a ſtubborn Rebell; I perceived they would ſerve me, as they had done others; I mean, to puniſh me for Religion, and pretend Treaſon; and ſuborned 2 or 3 falſe Witneſſes, (and they have plenty in ſtore) to affirm that I had made ſome Offence to the Queen's Highneſs, *&c.* Wherefore I thought it beſt to deliver my ſelf out of their Hands, by forſaking my native Country; ſeeing there was neither Equity, nor juſt Judgment to be looked for; although my Doctrine was never ſo pure, my Behaviour never ſo upright; and I never ſo able to anſwer with Truth to that was objected.

Falſe Witneſſes ready to accuſe him of Treaſon.

And therefore my Friends and Kinſfolks have no Cauſe to be ſory for me. For though I have loſt a great Living, all my Goods I have, not one Farthing left me; am baniſhed my native Country; ſhall uſe no more the familiar Company of my Friends. What have I loſt? Nothing: But ſhall be a great Gainer. For if to ſave theſe Things, a Man looſe his own Soul, what hath he won? And if the Departure from theſe have everlaſting Life to reward, what dammage is there? Our Saviour Chriſt, whoſe Promiſe is much more ſure and precious than the uncertain and flattering Glory of the World, hath made faithful Promiſe, that *whoſoever forſaketh Houſe, Brethren, Siſters, Father, Mother, Wife, Children, for his Names ſake, the ſame ſhall receive an hundred fold, and ſhall inherit everlaſting Life.* As for Living, he that feedeth the Sparrows, will not ſee me unprovided for. *Godlineſs is great Riches, when a Man is content with that he hath.* When we have Food and Rayment, let us be therewith content. For this is a plain Caſe, We brought nothing into this World, nor we can cary nothing away. We have here no Dwelling Place, but we ſeek a City to come, the Heavenly *Jeruſalem*; where our Saviour *Jeſus* Chriſt is. For whoſe ſake I count all things but Loſs, and do judge them but dung, that I may win him.

His Chriſtian Deportment under his Loſs of all.

And then as to his own Tranſlation of Calvin's *Two Sermons, he ſhewed:* That he did it for the ſake of his Friends that were left in the midſt of ſo much Idolatry at home; that they might learn to bear Chriſt's Croſs on their backs, and to follow him ſtrongly, he tranſlated for them Two Sermons of that great, learned, and godly Man, *John Calvin*, made for the Purpoſe. Theſe I have done travailing; having no Place certain, where I will remain. But I truſt ſhortly to be, where I will ſtick down the Stake, till God call me home again.

And foraſmuch as the Biſhop of *Durham* did openly to my Face call the Doctrine which I taught, as touching the Popiſh Maſs, *Hereſy*. I ſhall, by God's Grace, declare and prove by the Teſtimony of Scripture, and the antient Fathers of Chriſt's Church, that the Popiſh Maſs is the greateſt Hereſy, Blaſphemy and Idolatry, that ever was in the Church. Which ſhall be the next Thing, that you ſhall look for from me, by God's Grace.

What he intended to write next in his Exile.

NUMB. XXXI.

The Anſwer of Ælmer *Biſhop of* London, *to divers Objections made to him; for Felling and Sale of the Woods, belonging to the See.*

Paper Office.

Objection. TO *Kendal* and *Wray*, 300 Timber Trees.

Anſwer. A Piece of Wood ſtocked by *Edmund*, Biſhop of *London*. And a few Trees left in it, in the Time of *Edwin* Biſhop of *London*. The ſame Trees were cut down by the Middle, in the Name of Lopping: which for the moſt part grew Seare, and withered. Which the ſaid Biſhop confeſſeth to have ſold. For elſe they would have withered all. And not thirty Timber Trees among them.

Object. To *Parkinſon*; for one Hundred Trees of Timber. *Anſwer.* I do confeſs the Sale of ſo many in two Years: but all ſuch as were withered in the Tops, and Seare. The moſt part of thoſe that remain; which if they be not felled, will ſhortly decay. The Choiſe of theſe my Predeceſſors ſold for 4 *s.* a Tree.

Object. To Mr. *Cholmely* an Hundred Timber Trees. *Anſwer.* To him, being my Steward, I think I ſold eight, or thereabout.

Object. To *Tarry* and *Kimberly*, twenty Timber Trees. *Anſwer.* This Article is untrue.

Object. To the repairing of an Houſe in *Harneſey*, bought by my Lord, 40 Trees. *Anſwer.* I bought no Houſe in *Harneſey*; but a Leaſe of a Copy-hold: where I have beſtowed eight Trees, being the Lands of the See; and the Trees ſeare.

Object. To two Brewers of *London* 30 Acres: 4 *l.* the Acre. *Anſwer.* In two Years I ſold Coppice Wood 21 Acres. Which I might lawfully do, ſaving the Spring.

Object. To the Dutcheſs of *Suffolk* 6 or 8 Acres. *Anſwer.* Onely I ſold to her of Coppice Wood, two Acres.

Object. To *Kimberley* 6 or 8 Acres. *Anſwer.* Onely one Acre. The Springe whereof being my Woodwards, he deſtroyed. Whereof I have him in Suite.

Object. Lopt and Topt a great Number of Trees. *Anſwer.* Lopt and Topt for the Poor certain Trees.

Object. Wood and Timber ſold ſince *Michaelmas*, in *Finchley* and *Sowe* Wood, the great Park and little Park, for the Sum of 400 *l.* *Anſwer.* It is utterly untrue.

Object. To Mr. *Clark* and *Peacock* Sixſcore Acres of Wood, at 4 *l.* the Acre. To every Acre two Timber Trees. *Anſwer.* I confeſs ſo much ſold by my Lord *Dyers* Arbitrement; and the Conſent of the Tenants; ſold before by *Edmund* Biſhop of *London*: allowing two Pollards to every Acre. Which were no Timber Trees, nor never ſo taken.

Object. To *Barret* and *Kimberley* Sixſcore Acres. Two Timber Trees to every Acre. *Anſwer. Barret* I know not; but I confeſs I ſold theſe three Years, *Annis* 1577, 1578, 1579. of Coppice Woods Sixſcore Acres by his ſaid Arbitrement; with two lopt and doated Trees to every Acre, *ut ſupra*. Which I will juſtify to be an increaſe of Wood. For when I have, and ſhall have 300 *l.* at the next Sale, the Spring being kept, there are that will give 500 *l.*

Object. To *Lynford* 7 Acres and 60 Timber Trees. *Anſwer.* I confeſs 5 Acres, and no Timber Trees. The 60 Trees I confeſs: but not 10 *s.* a Tree.

Object. To *Kimberley* 9 Acres. *Anſwer.* I deny this Article. But being but Copt Wood, I might lawfully have done it.

Object. To *Lynford* and *Paxton* 200 Trees. *Anſwer.* I confeſs ſo many, but Pollards, and not Timber Trees. For the beſt of them will not be ſawed to Boards. And if with great Labour they be ſawed, ſome for Timber; yet in the Sawing they fall inſunder. So that they are compelled to pin them together.

Object. The Sales in the whole amount to 1000 *l.* *Anſwer.* I think all the Sales in three Years come to 600 *l.* Firſt, Note, that in theſe three Years I have and muſt pay to her Majeſty 1800 *l.* beſides my Houſe-keeping. In which I have Threeſcore Perſons, young and old. I have bought my Fewel at *Fulham* wholly. At *London* and *Harneſey* Coals, ſparing Wood. Which comes to Sixſcore Pounds yearly. In the whole, in Fewel Eightſcore Pounds. The burning of my Houſe-Charges, 200 Marks. And I am able to prove, that where 400 Acres of Wood be deſtroyed by my late Predeceſſor, and three Acres in my Time are, but within theſe dozen Years, the See ſhall be better yearly by an 100 *l.*

NUMB. XXXII.

A Form of Government by Rural Deans, *or* Superintendents; *Exhibited by the Chancellor of* Norwich, *from the Biſhop.*

Cotton Library, Cleopatra, F. 1.

THE Strength of God's Enemies being grown ſo univerſal; and their ſpreading ſo dangerous to the State; and licentious Looſeneſs of Life through Corruption of Eccleſiaſtical Officers ſo untamed; that it is time, that Eccleſiaſtical Government be put in due and ſevere Execution, without Affection and Corruption, according to the wholeſome Laws, provided and eſtabliſhed in that behalf.

And for that the Biſhop is counted in the Law the Paſtor of the whole Dioceſs, in conſideration thereof that antient Father cryeth out; *Væ! mihi: non eſſem de numero Damnatorum, ſi non eſſem de numero Prælatorum.* And therefore bound to have a ſpecial Knowledge of every particular Man of his Dioceſs, as near as poſſibly he may. And he muſt deviſe and practiſe the moſt certain and ready way, to ſet before his Eyes, as it were in one view, the true Eſtate and Platform, and every ſeveral Part thereof.

To which End, ſince it appears by antient Records in the Biſhop's Office, for theſe three Hundred Years, that certain choiſe, picked Men were appointed and authorized in every ſeveral Deanry, called in Law *Decani rurales*; and in the Biſhop's Canons, *Superintendentes*: that is, ſome Preachers, Reſident in the Deanry, orderly, grave, learned, diſcrete, and zelous: it is neceſſary to renew and revive that antient, commendable Practice.

Whereby the Commiſſaries and Officials, to the great Eaſe of the Country, and avoiding exceſſive Charges, may be enjoyned to keep their Circuits; and once a Year, or twice at the moſt; whereto Law reſtraineth them.

In whoſe Viſitation, what ſelling of the Peoples Sins, without any Regard or Conſideration of Duty at all; what unfiling of Verdicts for Mony; what manifold Corruptions and Briberies are uſed by Abuſe of Regiſters; all the whole Country, with Deteſtation, ſeeth. And thereupon moſt Men by the Abuſe, do utterly contemne all Eccleſiaſtical Government.

Whereas the *Dean Rural* or *Superintendent*, (if *Propheſie* may continue) to Propheſy: if not, to a Sermon every Month, may call the Miniſtry and Queſtmen. And then and there inquire of all Diſorders. And to compound and reform the leſſer, and certify to the Biſhop the greater.

Which *Superintendent* ſhall make faithful, careful and diligent Enquiry; not only of every Miniſter in the Deanry, but alſo of every Man of Account; which may either be profitable or dangerous to the State, in their ſeveral Pariſhes. And exhibit their Names, according to every ſeveral Deanry, in a fair long Parchment Scrole, to the Biſhop, or his Chancellor; to remain with them, or either of them: Giving Advertiſement from time to time, of their Amendment, or waxing worſe and worſe. Whereby the Biſhop ſhall be able to cut off any Miſchief, as it firſt ſpringeth forth; and be a moſt notable Inſtrument of advertiſing and preſerving the Eſtate. Beſides, by the Authority reſident, and as it were overwatching the Behaviour of the Neighbours round about, all ſmaller, uſual Offences, as Swearing, Drunkenneſs, leud, laſcivious Talk, and ſuch other Enormities, which are as it were Entrances into the more grievous and enormous Sins, may be reſtrained and puniſhed. Which now are jeſting Matters, of ſmall Account.

The better Countenance and Aſſiſtance of which *Deans Rural*, ſnch Juſtices of the Peace as are zelous in Religion, and Favourers of the Goſpel and State, are to be moved and required, to help and fortiſy their lawful Proceedings: to be preſent at their ſolemne Aſſemblies and Preachings; to their better Encouragement, and the good Example of the common Sort.

And whereas there hath been a ſolemne Order of long time commonly obſerved, that every *Sunday* a publick Sermon hath been uſed and frequented in the *Greenyard* in *Norwich*; it were very convenient, that theſe *Superintendents*, having open warning of their Days appointed at the Synod, ſhould as it were in Courſe be called, to ſupply that Place: Not onely to teſtify to all the World, and to make manifeſt to the Enemies of the Truth, the Uniformity and Conſent in Religion; but alſo to confer with the Biſhop, and his Chancellor, touching the ſeveral Scrolls of every Deanry, exhibited, as before; to impart unto them of the Amendment of the former Abuſes certified. And to take both Order and Courage to procede in the ſame or other, accordingly.

And whereas now the uſual Synods are gathered together only, as a Briday, to ſet and ſpend their Mony (the Synod-Mony not commonly received then, but committed over to the Regiſters at their Pleſure otherwiſe) theſe *Superintendents*, whom the Law termeth *Teſtes Synodales*, aſſembling and meeting there, and having Countenance of the Biſhop or Chancellor, ſetting openly, as their Aſſiſtants, if any ſlothful or diſorderly Miniſter, or other Perſon whatſoever, after his often private or publick Admonitions, ſhould not amend and conform himſelf he might there be rebuked, or ſuſpended, before all the Clergy of the Dioceſs, and the whole Congregation there aſſembled; to his ſpeedy Amendment, and the Example and Terror of others. Where alſo the Biſhop or his Chancellor, being advertiſed by Conference with them of all Diſorders, might give preſent Order for Redreſs. And for the undoubted Fears of maintaining Schiſmes and Factions in *Propheſyings*, if they were eſtabliſhed, or Preachings orherwiſe, theſe *Superintendents*, being conformable Men, are to be appointed Moderators of the Exerciſe.

And whereas Law hath plainly forbidden, that Proceſs out of the Court ſhould be awarded to be ſerved by the adverſe Party, or any of his Aſſignment, whereof we ſee by daily Experience the Inconveniency; for that the Adverſary keeping the Proceſs by him, will await ſuch Time and Buſineſs of the Party, that he cannot appear, and often ſuch ſlender Returns are made as bear no credit: It were greatly to the Furtherance of Juſtice and indifferent Dealing, all Proceſs ſhould be directed to the *Superintendents* in their ſeveral Deanries, by their Officers to be executed, and returned authentically according to Law. Whereby the Subject ſhall have no Cauſe of Grief; and Juſtice better may be executed.

If it be objected, that the uſual Courts of *Archdeacons* ſhould hereby be abridged: Nay, the lawful Authority of Archdeacons ſhall be renewed and eſtrbliſhed; and their unlawful uſurping, to the great Charges and Trouble of the Country reſtrained; and Law duely exerciſed without Corruption. Beſide, that this Office of *Superintendent* is preſumed by Common Law to be joyntly at the Biſhops and the Archdeacons appointment; unleſs the Cuſtome and Prerogative of the Biſhop be otherwiſe. Which is to be proved by Continuance above 300 Years, by antient Record, without Interruption, only to appertain to the Biſhop of *Norwich*. Whereby the Archdeacon's Right is ſhut out, in appointing himſelf joynt with the Biſhop: howſoever he be in Law a common Officer of both.

And whereas *Probates* of Wills, and granting of Adminiſtration, as Matter of Civil Law, are therefore committed to the Queen's Diſpoſition and Juriſdiction: for that the Law preſumeth the Biſhop, for his Profeſſion to be a Man of that Conſcience; and for his Wiſdom a Man of that Policy and Care, moſt tenderly to provide for the State of Widows and Orphans; their Parents and Huſbands ſo deceaſed. The Corruption of the Officers hath been ſuch, and the Greedineſs of Regiſters ſo intolerable, that Men of theſe Countries, preſuming for a little Mony thereupon, have not feared, either to ſuppreſs the Teſtators true Will, making him dy inteſtate; or to alter and forge his Will after his Deceaſe. For that the Officers, one greedily ſnatching before another, without due Examination or Conſideration of the Circumſtances, either unawares, or wittingly through Corruption, prove theſe Wills by a Proctor. Whereby the Party deemes himſelf to have taken no Oath: And therefore may do what he liſt, as moſt free. For remedy whereof theſe *Superintendents* might do great Service to us, if any ſhould dy within their Deanry, to ſend for the Miniſter, or ſome of the Pariſh, to examine the Truth of the Will without Alteration; or the Occaſion of his dying inteſtate.

Which all might be very well done at their Aſſembly at *Propheſies*, or Preaching every Month, or Fortnight. Whereby all thoſe which otherwiſe of Devotion would not peradventure frequent thoſe Exerciſes, might upon occaſion of neceſſary Buſines do it. Then the *Superintendents* upon Tryal and Knowledge, taking the Parties Oath, to forth it to the Officers, there to be proved accordingly. This one Service of the *Superintendents* would ſtay infinite Suites.

And whereas the Strength and Comfort of God's People conſiſteth in mutual Love, Peace and Amity, how many wrangling Suites of Defamation, Tiths and other Cauſes, ſhall his Wiſdom and Diſcretion cut off, before they riſe, even at home; for the perfect Knowledge he may quickly, or muſt already needs have of his Neighbours Cauſes.

If it be objected, that the Archdeacons may prove Wills, (although by common Law they cannot) yet let them ſet down what by Preſcription, or Compoſition they may truly chalenge: and let every Man have his own. Or let Order be ſet down, what Value the Commiſſary or Official ſhall or may prove. And let them enjoy the ſame. But in the mean Seaſon let not that frivolous Delay hinder the Courſe of Eccleſiaſtical Diſcipline: Which all good Men groan for; and without the which ſpeedily put, and wiſely and ſtrongly, in Execution, the Enemy will even ſwallow up the State.

And whereas the Lewdneſs of *Apparitors*, ſcouring of the Countries; following their Maſters Trade and Exerciſe; ſome have been detected of 40 Marks Bribery, in half a Quarter of a Year, in half a Deanry; the *Superintendent* ſhall cauſe ſome honeſt, religious, quick Perſon, to whom he ſhall upon his Credit commit thoſe things he ſhall be put in Truſt with. Who attending every Conſiſtory Day upon the Court, may certify, and return all Proceſſes; and advertiſe of all Abuſes needing Reformation.

And if the making of Miniſters be according to the late Canon ordered, as well for their competent Sufficiency, as publick Ordering upon due and ſevere Examination of half a dozen of ſuch incorrupt Perſons, as the Biſhop ſhall name, with a Teſtimonial of their Allowance, ſubſcribed and delivered to the Biſhop under their Hands: And further, for ſuch as be, upon Preſentation, made by their Patrons, inſtituted to any Benefice, one Day in the Week, and one Time appointed, when and where they come to be examined: and then and there in Preſence of the Biſhop or Chancellor, with four, five, or ſix others, orderly appointed, and requeſted to take pains therein: That as well the Parties Suffiiciency, thorowly ſifted and known; and Conſideration of the Greatneſs of his Charge, the Quantity of his Living, and the Neceſſity of the Time, and the Party likewiſe; to paſs their Allowance ſubſcribed under their own Hands. Which exhibited to the Biſhop, the Biſhop then to ſet to his Hand of Allowance. And not otherwiſe to paſs the Chancellor; to whom the Inſtitution by my Lord Biſhops Graunt appertaineth.

I do not ſee, but the Miniſter thus ſifted, before his Entrance into the Miniſtry, or taking any Benefice, and by watchful Overſights of *Superintendents*, urged to uſual ſpeaking at the Exerciſes, and reſtrained by Admonitions, and other Cenſures Eccleſiaſtical, from their looſe, loitering or gredy, covetous as it were overwatching the Behaviour of the Neighbours round about, all ſmaller, uſual Offences, as Swearing, Drunkenneſs, leud, laſcivious Talk, and ſuch other Enormities, which are as it were Entrances into the more grievous and enormous Sins, may be reſtrained and puniſhed. Which now are jeſting Matters, of ſmall Account.

The better Countenance and Aſſiſtance of which *Deans Rural*, ſuch Juſtices of the Peace as are zelous in Religion, and Favourers of the Goſpel and State, are to be moved and required, to help and fortify their lawful Proceedings: to be preſent at their ſolemne Aſſemblies and Preachings; to their better Encouragement, and the good Example of the common Sort.

And whereas there hath been a ſolemne Order of long time commonly obſerved, that every *Sunday* a publick Sermon hath been uſed and frequented in the *Greenyard* in *Norwich*; it were very convenient, that theſe *Superintendents*, having open warning of their Days appointed at the Synod, ſhould as it were in Courſe be called, to ſupply that Place: Not onely to teſtify to all the World, and to make manifeſt to the Enemies of the Truth, the Uniformity and Conſent in Religion; but alſo to confer with the Biſhop, and his Chancellor, touching the ſeveral Scrolls of every Deanry, exhibited, as before; to impart unto them of the Amendment of the former Abuſes certified. And to take both Order and Courage to procede in the ſame or other, accordingly.

And whereas now the uſual Synods are gathered together only, as a Briday, to ſet and ſpend their Mony (the Synod-Mony not commonly received then, but committed over to the Regiſters at their Pleſure otherwiſe) theſe *Superintendents*, whom the Law termeth *Teſtes Synodales*, aſſembling and meeting there, and having Countenance of the Biſhop or Chancellor, ſetting openly, as their Aſſiſtants, if any ſlothful or diſorderly Miniſter, or other Perſon whatſoever, after his often private or publick Admonitions, ſhould not amend and conform himſelf he might there be rebuked, or ſuſpended, before all the Clergy of the Dioceſs, and the whole Congregation there aſſembled; to his ſpeedy Amendment, and the Example and Terror of others. Where alſo the Biſhop or his Chancellor, being advertiſed by Conference with them of all Diſorders, might give preſent Order for Redreſs. And for the undoubted Fears of maintaining Schiſmes and Factions in *Propheſyings*, if they were eſtabliſhed, or Preachings orherwiſe, theſe *Superintendents*, being conformable Men, are to be appointed Moderators of the Exerciſe.

And whereas Law hath plainly forbidden, that Proceſs out of the Court ſhould be awarded to be ſerved by the adverſe Party, or any of his Aſſignment, whereof we ſee by daily Experience the Inconveniency; for that the Adverſary keeping the Proceſs by him, will await ſuch Time and Buſineſs of the Party, that he cannot appear, and often ſuch ſlender Returns are made as bear no credit: It were greatly to the Furtherance of Juſtice and indifferent Dealing, all Proceſs ſhould be directed to the *Superintendents* in their ſeveral Deanries, by their Officers to be executed, and returned authentically according to Law. Whereby the Subject ſhall have no Cauſe of Grief; and Juſtice better may be executed.

If it be objected, that the uſual Courts of *Archdeacons* ſhould hereby be abridged: Nay, the lawful Authority of Archdeacons ſhall be renewed and eſtrbliſhed; and their unlawful uſurping, to the great Charges and Trouble of the Country reſtrained; and Law duely exerciſed without Corruption. Beſide, that this Office of *Superintendent* is preſumed by Common Law to be joyntly at the Biſhops and the Archdeacons appointment; unleſs the Cuſtome and Prerogative of the Biſhop be otherwiſe. Which is to be proved by Continuance above 300 Years, by antient Record, without Interruption, only to appertain to the Biſhop of *Norwich*. Whereby the Archdeacon's Right is ſhut out, in appointing himſelf joynt with the Biſhop: howſoever he be in Law a common Officer of both.

And whereas *Probates* of Wills, and granting of Adminiſtration, as Matter of Civil Law, are therefore committed to the Queen's Diſpoſition and Juriſdiction: for that the Law preſumeth the Biſhop, for his Profeſſion to be a Man of that Conſcience ; and for his Wiſdom a Man of that Policy and Care, moſt tenderly to provide for the State of Widows and Orphans ; their Parents and Huſbands ſo deceaſed. The Corruption of the Officers hath been ſuch, and the Greedineſs of Regiſters ſo intolerable, that Men of theſe Countries, preſuming for a little Mony thereupon, have not feared, either to ſuppreſs the Teſtators true Will, making him dy inteſtate ; or to alter and forge his Will after his Deceaſe. For that the Officers, one greedily ſnatching before another, without due Examination or Conſideration of the Circumſtances, either unawares, or wittingly through Corruption, prove theſe Wills by a Proctor. Whereby the Party deemes himſelf to have taken no Oath : And therefore may do what he liſt, as moſt free. For remedy whereof theſe *Superintendents* might do great Service to us, if any ſhould dy within their Deanry, to ſend for the Miniſter, or ſome of the Pariſh, to examine the Truth of the Will without Alteration ; or the Occaſion of his dying inteſtate.

Which all might be very well done at their Aſſembly at *Propheſies*, or Preaching every Month, or Fortnight. Whereby all thoſe which otherwiſe of Devotion would not peradventure frequent thoſe Exerciſes, might upon occaſion of neceſſary Buſines do it. Then the *Superintendents* upon Tryal and Knowledge, taking the Parties Oath, to forth it to the Officers, there to be proved accordingly. This one Service of the *Superintendents* would ſtay infinite Suites.

And whereas the Strength and Comfort of God's People conſiſteth in mutual Love, Peace and Amity, how many wrangling Suites of Defamation, Tiths and other Cauſes, ſhall his Wiſdom and Diſcretion cut off, before they riſe, even at home ; for the perfect Knowledge he may quickly, or muſt already needs have of his Neighbours Cauſes.

If it be objected, that the Archdeacons may prove Wills, (although by common Law they cannot) yet let them ſet down what by Preſcription, or Compoſition they may truly chalenge : and let every Man have his own. Or let Order be ſet down, what Value the Commiſſary or Official ſhall or may prove. And let them enjoy the ſame. But in the mean Seaſon let not that frivolous Delay hinder the Courſe of Eccleſiaſtical Diſcipline : Which all good Men groan for ; and without the which ſpeedily put, and wiſely and ſtrongly, in Execution, the Enemy will even ſwallow up the State.

And whereas the Lewdneſs of *Apparitors*, ſcouring of the Countries ; following their Maſters Trade and Exerciſe ; ſome have been detected of 40 Marks Bribery, in half a Quarter of a Year, in half a Deanry ; the *Superintendent* ſhall cauſe ſome honeſt, religious, quick Perſon, to whom he ſhall upon his Credit commit thoſe things he ſhall be put in Truſt with. Who attending every Conſiſtory Day upon the Court, may certify, and return all Proceſſes ; and advertiſe of all Abuſes needing Reformation.

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Life ; the Preaching of the Goſpel, and other uſual Exerciſes of Religion ſo frequented ; but the Word of God would flouriſh, the Enemie be daunted, who could not lurk in any Corner ; and her Majeſty have an aſſured, ſafe and quiet Government : My Lord Biſhop in part perform his great Charge ; and his Officers enjoy the true Comfort of performing their Duty to the uttermoſt of their Power. And that which is worth all the World, the Number of the Elect appear more and more, by the Means of Preaching, the ordinary and effectual Means of their Vocation. But this muſt be done without Revocation —— and it muſt be ready to be put in Execution before it be known to the Enemy.

NUMB. XXXIII.

A Letter of the Lord Burghley, *High Chancellor of the Univerſity of* Cambridge, *to the Vicechancellor, and the Heads of the ſaid Univerſity: Sending them his Determination of two Graces: Whereof there had been great Debate, between the Heads and the other Doctors : Sent by Dr.* Barrow.

MSS. Academic. pen. me.

AFTER our very harty and loving Commendations, with wiſh unto you all in general, and particular, the Grace of God's Spirit, to lead and conſerve you in Concord and Peace. So as the Knowledge of God may encreaſe among you, that by your Altercations and Diſſenſions the Enemies of Learning and of the Goſpel have not juſt Occaſion to rejoyce thereof ; and ſpread abroad ſlaunderous Reports, to the Defamation of the whole Body of that famous Univerſity. And not without Cauſe do I ſimply begin thus to write, that from the bottome of my Heart, perceiving as I have done by late Letters received, ſealed with your Common Seal, and ſubſcribed in the Name of you, the Vicechancellor and Senate ; and other Letters alſo from all the Heads and Maſters of Colleges, ſubſcribed with their own proper Names : That there is ariſen ſome Cloud, containing a Matter of ſome Tempeſt of Controverſy, among you. Which, if by ſome favourable Wind of Admonition in God's Name, the Father of Peace, it be not blown over, or diſperſed, is like to pour out upon the whole Body of that Univerſity, ſome contagious and peſtilent Humour of Contention, Sedition, or ſome worſe thing than I will name.

And upon the Receipt of theſe contradictory Letters, and peruſing the Grounds and Cauſes thereof, I was ſomewhat comforted in that both Parties had ſo courteouſly and reverently (which I mean in reſpect of the Office I have, to be your chief Chancellor) referred the Order and Direction of all theſe begun Controverſies to my Cenſure. Wherein although I think by direct Laws, Ordinances and antient Cuſtoms of that Univerſity, I might chalenge to my ſelf ſuch a Power, ſo to do ; yet I cannot but very thankfully and comfortably accept this your courteous and loving Manner of yielding to be ordered by me. And therefore I have been more careful, how to diſcharge my ſelf herein. For which Purpoſe, without uſing any prejudicial Conceit of Judgment, by mine own Conſideration of the Cauſe, I did by my ſpecial Letters partly recommend this Controverſy, and the whole Cauſe, to the moſt Reverend Father in God, my very good Lord, the Archbiſhop of *Canterbury*'s Grace : Requiring him, both to conſider of your Letters, and to hear as well Mr. D. *Barrow*, coming with the Letters from you, the Vicechancellor ; as Mr. D. *Howland*, Maſter of S. *John*'s College ; coming from all the Heads of the Colleges : and to peruſe the Statutes mentioned in this Controverſy. And to call to his Grace alſo ſome Perſons of Experience in ſuch Univerſity Matters. Which I perceive, and ſo Mr. D. *Barrow* can inform you, his Grace hath done very diligently and painfully, as by his Letters, his Grace hath ſignified : Declaring to me at good length, what either Party hath alledged for Maintenance, or Diſallowance of the two Motions, called *Graces* ; whereupon the Controverſies have principally ariſen. And thereupon his Grace hath plainly imparted to me, what he thinketh thereof. Wherewith, after ſome further Conſideration of the particular Chapter of the Statutes, againſt which theſe Graces have been preferred, I do concur. And ſo, although verbally I have pronounced mine Opinion to be, the foreſaid Doctors being the Meſſagers at this Time, whom I think ſufficient to declare the ſame unto either Part; yet I have thought my ſelf not diſcharged in Conſcience and Office, without alſo expreſſing my Cenſure and Determination, as your Chancellor and chief Officer. In writing which I moſt earneſtly require *per omnes charitates* to accept, as from one, that herein am touched with no particular Affection towards any Perſon; but in the Sight of God, whoſe Aſſiſtance, by the Spirit of Peace, I have invoked, I do declare my Mind as followeth: Which, as your Chancellor, I require to be obeyed and allowed.

I do think and judge it meet and neceſſary, that the two late *Graces* ſhould be reputed as void and none. Whereof one was a Motion to have all other Doctors, not being Heads of Colleges, to be joyned with the Doctors that are Heads of Colleges, in the pointing or pricking of Officers; though by the Statutes the ſame be expreſly limited to the Heads. The Second was, that Doctors in Divinity ſhould be compellible to preach as frequently as other younger Divines. Which two, called by you *Graces*, though indeed *Diſgraces* to the Queen's Majeſties Statutes, may percaſe not be in preciſe Words well avouched; becauſe the ſame I have not preſent with me at the Writing hereof: Yet my Meaning is manifeſt unto you, that I do deem and adjudge them to be void, and not to be accepted, as things to bind any Perſon thereby. And though I have and do ſee many Reaſons to move me hereunto, whereof I have expreſſed ſome to Mr. D. *Barrow*; and that I hope there will be none ſo unruly among you, as to impugne this my Sentence; yet as briefly as I may in a Letter, I will touch to you a few Reaſons, as followeth.

Firſt, I cannot allow to have any Decreaſe attempted, to pleaſe a Multitude, to the Violation or Alteration of any her Majeſties Statutes, ſo lately with great Deliberation and Advice made; and by that whole Univerſity accepted and approved: Except there ſhall be better Conſideration aforehand had than was in thoſe Procedings. Wherein I may not forget to remember you, that in reſpect of the Office I have to be your high Officer, and have never ſhewed my ſelf careleſs of your Cauſes, it had been at this Time meet and convenient, and ſo hereafter ought to be, to have made me firſt acquainted; and to have had my clear Conſent, as well to the violating or changing of your Statutes; as I was at firſt a principal Author to procure them to be made. And though I perceive, and hear by ſome Report, that ſome of you have in your Defence, alledged, that you had heretofore on your part moved this Matter to me, as indeed you did, and that I had allowed thereof, which is not ſo; I omit Words of worſe ſenſe, to controle ſuch Reporters. And ſome hath, as I hear, in open Aſſembly alledged, that I did to that End write my Letters to M. D. *Howland*, then Vicechancellor, which he was charged to have ſuppreſt: I am ſory, in this my common Letter to you all, to be conſtrained to uſe ſome ſharper Speech than my Nature alloweth of, to be contained in a Letter from a Chancellor to his loving Scholars, as generally I eſteem you to be: My Speeches ſhall onely touch the private Perſons, that have forgotten their Dutyes, to alledge an Untruth againſt me. And not contented to ſpeak of me untruly, being abſent; but have hazarded raſhly their Credit againſt D. *Howland*, that was Vicechancellor, charging him with Suppreſſion of my Letters. But in few Words I affirm, that I never did conſent to this Motion: Neither did I write any ſuch Letters to D. *Howland* for that Purpoſe.

When M. D. *Hatcher*, and, I think, his Son in Law, D. *Lougher*, and D. *Barrow*, as I remember, moved me herein; and added another Matter, that the Vicechancellor, and Heads of Colleges, did not uſe to make the *Oppidan* Doctors acquainted with the Univerſity Cauſes: I anſwered, That I thought it reaſonable, they ſhould be called as others of there Degrees were, to be made acquainted with the Cauſes of the Univerſity. But to have Authority with the

Life ; the Preaching of the Goſpel, and other uſual Exerciſes of Religion ſo frequented ; but the Word of God would flouriſh, the Enemie be daunted, who could not lurk in any Corner ; and her Majeſty have an aſſured, ſafe and quiet Government : My Lord Biſhop in part perform his great Charge ; and his Officers enjoy the true Comfort of performing their Duty to the uttermoſt of their Power. And that which is worth all the World, the Number of the Elect appear more and more, by the Means of Preaching, the ordinary and effectual Means of their Vocation. But this muſt be done without Revocation —— and it muſt be ready to be put in Execution before it be known to the Enemy.

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And upon the Receipt of theſe contradictory Letters, and peruſing the Grounds and Cauſes thereof, I was ſomewhat comforted in that both Parties had ſo courteouſly and reverently (which I mean in reſpect of the Office I have, to be your chief Chancellor) referred the Order and Direction of all theſe begun Controverſies to my Cenſure. Wherein although I think by direct Laws, Ordinances and antient Cuſtoms of that Univerſity, I might chalenge to my ſelf ſuch a Power, ſo to do ; yet I cannot but very thankfully and comfortably accept this your courteous and loving Manner of yielding to be ordered by me. And therefore I have been more careful, how to diſcharge my ſelf herein. For which Purpoſe, without uſing any prejudicial Conceit of Judgment, by mine own Conſideration of the Cauſe, I did by my ſpecial Letters partly recommend this Controverſy, and the whole Cauſe, to the moſt Reverend Father in God, my very good Lord, the Archbiſhop of *Canterbury*'s Grace : Requiring him, both to conſider of your Letters, and to hear as well Mr. D. *Barrow*, coming with the Letters from you, the Vicechancellor ; as Mr. D. *Howland*, Maſter of S. *John*'s College ; coming from all the Heads of the Colleges : and to peruſe the Statutes mentioned in this Controverſy. And to call to his Grace alſo ſome Perſons of Experience in ſuch Univerſity Matters. Which I perceive, and ſo Mr. D. *Barrow* can inform you, his Grace hath done very diligently and painfully, as by his Letters, his Grace hath ſignified : Declaring to me at good length, what either Party hath alledged for Maintenance, or Diſallowance of the two Motions, called *Graces* ; whereupon the Controverſies have principally ariſen. And thereupon his Grace hath plainly imparted to me, what he thinketh thereof. Wherewith, after ſome further Conſideration of the particular Chapter of the Statutes, againſt which theſe Graces have been preferred, I do concur. And ſo, although verbally I have pronounced mine Opinion to be, the foreſaid Doctors being the Meſſagers at this Time, whom I think ſufficient to declare the ſame unto either Part; yet I have thought my ſelf not diſcharged in Conſcience and Office, without alſo expreſſing my Cenſure and Determination, as your Chancellor and chief Officer. In writing which I moſt earneſtly require *per omnes charitates* to accept, as from one, that herein am touched with no particular Affection towards any Perſon; but in the Sight of God, whoſe Aſſiſtance, by the Spirit of Peace, I have invoked, I do declare my Mind as followeth: Which, as your Chancellor, I require to be obeyed and allowed.

I do think and judge it meet and neceſſary, that the two late *Graces* ſhould be reputed as void and none. Whereof one was a Motion to have all other Doctors, not being Heads of Colleges, to be joyned with the Doctors that are Heads of Colleges, in the pointing or pricking of Officers; though by the Statutes the ſame be expreſly limited to the Heads. The Second was, that Doctors in Divinity ſhould be compellible to preach as frequently as other younger Divines. Which two, called by you *Graces*, though indeed *Diſgraces* to the Queen's Majeſties Statutes, may percaſe not be in preciſe Words well avouched; becauſe the ſame I have not preſent with me at the Writing hereof: Yet my Meaning is manifeſt unto you, that I do deem and adjudge them to be void, and not to be accepted, as things to bind any Perſon thereby. And though I have and do ſee many Reaſons to move me hereunto, whereof I have expreſſed ſome to Mr. D. *Barrow*; and that I hope there will be none ſo unruly among you, as to impugne this my Sentence; yet as briefly as I may in a Letter, I will touch to you a few Reaſons, as followeth.

Firſt, I cannot allow to have any Decreaſe attempted, to pleaſe a Multitude, to the Violation or Alteration of any her Majeſties Statutes, ſo lately with great Delibetation and Advice made; and by that whole Univerſity accepted and approved: Except there ſhall be better Conſideration aforehand had than was in thoſe Procedings. Wherein I may not forget to remember you, that in reſpect of the Office I have to be your high Officer, and have never ſhewed my ſelf careleſs of your Cauſes, it had been at this Time meet and convenient, and ſo hereaſter ought to be, to have made me firſt acquainted; and to have had my clear Conſent, as well to the violating or changing of your Statutes; as I was at firſt a principal Author to procure them to be made. And though I perceive, and hear by ſome Report, that ſome of you have in your Defence, alledged, that you had heretofore on your part moved this Matter to me, as indeed you did, and that I had allowed thereof, which is not ſo; I omit Words of worſe ſenſe, to controle ſuch Reporters. And ſome hath, as I hear, in open Aſſembly alledged, that I did to that End write my Letters to M. D. *Howland*, then Vicechancellor, which he was charged to have ſuppreſt: I am ſory, in this my common Letter to you all, to be conſtrained to uſe ſome ſharper Speech than my Nature alloweth of, to be contained in a Letter from a Chancellor to his loving Scholars, as generally I eſteem you to be: My Speeches ſhall onely touch the private Perſons, that have forgotten their Dutyes, to alledge an Untruth againſt me. And not contented to ſpeak of me untruly, being abſent; but have hazzarded raſhly their Credit againſt D. *Howland*, that was Vicechancellor, charging him with Suppreſſion of my Letters. But in few Words I affirm, that I never did conſent to this Motion: Neither did I write any ſuch Letters to D. *Howland* for that Purpoſe.

When M. D. *Hatcher*, and, I think, his Son in Law, D. *Longher*, and D. *Barrow*, as I remember, moved me herein; and added another Matter, that the Vicechancellor, and Heads of Colleges, did not uſe to make the *Oppidan* Doctors acquainted with the Univerſity Cauſes: I anſwered, That I thought it reaſonable, they ſhould be called as others of there Degrees were, to be made acquainted with the Cauſes of the Univerſity. But to have Authority with the

Heads in Cauſes againſt the Statute, I never aſſerted. But I ſaid, I would ſpeak with the Heads of Colleges therein; as I did, and found good Cauſe in my Opinion, as yet I do, to the contrary. And that is principally, becauſe I think the Statute very good, as it is; to reduce the Nomination of theſe kind of publick Officers to be done by a Number; neither too few, for lack of Conſideration; nor committed unto too many, for fear of Confuſion. And none other can I think than the Heads of Colleges, or, in their Abſence, their Vicegerents: who are to be thought to have beſt knowledge of their Companies, both for Diſcretion and Learning: and fewer do I not think, than all the Heads of the Colleges: leſt ſome Colleges might lack Preferment. And contrariwiſe to encreaſe this Multitude by foreign Doctors, that have not *Domicilia fixa*, but are here and there at their pleaſures; and have not either ſpecial Care, or certain Knowledge of the Learning and Diſcretion of Scholars in Colleges; muſt needs cary an Abſurdity two ways. The one is, That the Number of ſuch extraordinary or extravagant Doctors may exceed the Number of the Heads; to controwl their Cenſures, grounded upon Knowledge. The Second is, That there may be by Faction drawn a Devotion of Scholars from their Heads, to ſerve the Appetites of Foreigners: and ſo leave their own Fathers, for Stepfathers.

But becauſe I ſee I ſhould excede the Limits of a Letter, if I ſhould proſecute this Matter, I will alter my Purpoſe, with concluding my former Sentence for both the *Graces*: which without the Allegation of any Arguments ought to be accepted in Favour of Continuance of Laws, againſt any that will take the Office to abrogate: Which you know, how in ſome Commonwealths were ſo diſliked, as they were ordered to ſpeak thereof with Ropes about their Necks: you can tell why. And yet I do not, like a *Stoic*, maintain this Opinion: but I do know, how the ſame may be limited in Times and Places.

As for the Intention of your laſt *Grace*, to compel Doctors to preach more oftner, than by Conſtraint they need; I like well of all voluntary Actions; eſpecially in ſuch Action as Preaching is. Wherein I think Admonition more convenient, than to make new Laws ſo ſuddenly againſt Laws in uſe. And ſo far forth am I moved to have them preach, as I wiſh them to leſe the Name and Preferment of Doctors, that will leave the Office of *Doctors*; which is by Etymology *to Teach.*

I muſt now end, with my moſt harty Exhortation to move you all to Concord; and to ſhew your Earneſtneſs in obſerving the Laws which you have: And eſpecially to be more careful for Government of the Youth, being, by common Report, far out of Order, in following all Senſuality in ſundry Things that I will not now name. For I ſhould then ſpeak of ſundry Things ungrateful to hear; and yet not unknown to you that are Heads of Colleges, nor to you that by Mariage are Heads of Families.

NUMB. XXXIV.

A Part of a Letter of the Biſhop of Ely, *to the Lord* Burghley; *Of the ill State of St.* John*'s College: For want of Statutes.*

Epiſt. Epales. pen. me.

ALIUD eſt, quod Ædes D. *Johannis* maximè attingit. Jam agitur Triennium ferè, quòd Gregis illius neſcio quam Viſitationem molimur. Statutis illos fraudavimus. Hactenus enim nullis Statutis, nullis Regulis, nullò regimine, & nullò ordine continentur, nullis ferè Lectionibus, nullis ferè Diſputationibus, nulla prorſus Obedientia, nulla Reverentia, omnia confuſè, aguntur. Seniorum vix pars dimidia adeſſe dicitur. Omnes ferè huc illucq; ſparguntur, atq; evaguntur. Magiſter bonus homo; ſed ſæpe procul abeſt, ſacerdotiiſq; ſuis ſæpe vacare cogitur.

Deſideratur & meus & tuus *Ithellus.* Ex cujus quidem morte, ne unus quidem ex Viſitatoribus ad me acceſſit. Unde in tanta tanti Collegii Confuſione & diſſipatione,

ſpatione, ad te ſolum in tam gravi & horribili hominum Malitiâ confegere invitus cogor. Scio enim quàm undiq; maximis variiſq; negotiis adhùc obrueris atq; involveris. Facile quidem hoc negotium meo judicio abſolvere poteris; ſi vel antiqua Statuta reddideris Authoritate Regia confirmata, & admodum paucis mutatis, & in ordinem redactis. Hoc autem meo judicio facile tu quidem effeceris, ſi vel acutius calcar addere digneris iſtis in Academia ſubſtitutis. Ipſi enim ad tuum incitamentum in re tanta, tam pia, feſtinabunt, curréntq;. Eſt enim, ut *Ithellus* mihi retulit, ad umbilicum perducta. Utinam autem, ut res tanta perficiatur, priuſquam ipſe fatis conceſſero: quod mox futurum eſſe ſperandum eſt. Dom. *Jeſus* Chriſtus te nobis diutiſſimè ſervet incolumem. *Downamiæ*, 18 *Junii*, 1580.

Tuæ Celſitudini ex animo longe cariſſimus,
RICHARDUS COXUS.

NUMB. XXXV.

The Names of all the Noblemen and Great Officers of the Queen from the Beginning of her Reign till about the Year, 1580. *Drawn up by the Lord Treaſurer* Burghley*'s own Hand.*

Note, *Thoſe that have a* † *ſtanding before their Names were then deceaſed.*

Lord Chancellors.	*Lord Treaſurers.*	*Great Chamberlain.*
† Archbiſhop *Hethe.*	Marqueſs of *Wincheſter.*	† Earl of *Oxford*, the Father.
† Sir *Nich. Bacon.*	Lord *Burghley.*	Earl of *Oxford*, the Son.
Sir *Thomas Bromley.*		

Lord Privy Seal.	*Lord Marſhal.*	*Lord Admiral.*
Lord *Paget.*	† Duke of *Norfolk.*	Earl of *Lincoln.*
Lord *Howard.*	Earl of *Salop.*	

Lords of the Privy Council.

† Archbiſhop of *York.*
† Sir *Nicolas Bacon.*
Sir *Thomas Bromley.*
† Marquis of *Wincheſter.*
Lord *Burghley.*
† Earl of *Arundel.*
† Earl of *Salop.*
Earl of *Salop.*
Earl of *Suſſex.*
Earl of *Darby.*
Earl of *Warwick.*
Earl of *Bedford.*
† Earl of *Pembroke.*
Earl of *Leiceſter.*
† Lord *Howard.*
Lord *Hunſdon.*
† Sir *Thomas Cheny.*
† Sir *Thomas Parry.*
Sir *James Croftes.*
† Sir *Edward Rogers.*
Sir *Francis Knowles.*
Sir *Henry Sydney.*
Sir *Chriſtopher Hatton.*
† Sir *Thomas Smith.*
Sir *Francis Waſingham.*
Dr. *Wylſon.*
† Sir *William Petre.*
† Sir *Ambroſe Cave.*
† Sir *John Maſon.*
Sir *Richard Sackvile.*
† Dr. *Wotton.*
Sir *Ralph Sadleir.*
Sir *Walter Mildmay.*

Officers of the Houſehold.

Lord Steward.	*Lord Chamberlain.*	*Treaſurer.*
† Earl of *Arundel.*	† Lord *Howard.*	Sir *Thomas Cheney.*
Earl of *Pembroke.*	Earl of *Suſſex.*	Sir *Thomas Parry.*
		Sir *Edward Rogers.*
		Sir *Frances Knowles.*

Comptroller.

Sir *Thomas Parry,*
Sir *Edward Rogers.*
Sir *James Crofts.*

Master of the Horse.

Earl of *Leicester.*

Vicechamberlain.

Sir *Edward Rogers.*
Sir *Francis Knowles.*
Sir *Christopher Hatton.*

Captain of the Guard.

Sir *William Saint Loe.*
Sir *Francie Knowles.*
Sir *Christopher Hatton.*

Treasurer of the Chamber.

Sir *John Mason.*
Sir *Francis Knowles.*
Sir *Thomas Heneage.*

Master of the Requests.

Dr. *Haddon.*
Dr. *Wylson.*
Thomas Sackford.
Dr. *Dale.*

Master of the Jewel-House.

John Astley.
Mr. *Waldgrave.*

Master of the Wardrobe.

John Fortescue.

Master of the Revels.

Sir *Thomas Benger.*
——— *Tylney.*

Master of the Posts.

Sir *John Mason.*
Mr. *Randolph.*

Steward of the Marshalsea.

Thomas Sackford.

Knight Marshal.

Sir [*Owen*] *Hopton.*
———. *Hopton.*
Sir *George Carey.*

Officers for Justice.

Lord Chancellor.

Chief Justice of England.

Sir *Robert Catlyn.*
Sir *Christopher Wray.*

Chief Justice of the Common-Pleas.

Sir *James Dyer.*
Sir [*Edmund*] *Anderson.*

Master of the Rolls.

Sir *William Cordal.*
Sir *Gilbert Gerard.*

Lord President of Wales.

Lord *Williams* of *Thame.*
[Sir *Henry Sydney.*]
[Earl of *Pembroke.*]

L. President of the North.

Earl of *Salop.*
Earl of *Rutland.*
Archbishop *Young.*
Earl of *Sussex.*
Earl of *Huntington.*

Warden of the Stannery.

Lord *Loughborough.*
Earl of *Bedford.*
[Sir *Walter Rawleigh* afterward.]

Officers for the Revenue.

Lord Treasurer.

Marques of *Winchester.*
Lord *Burghley.*

Chancellor.

Sir *Thomas Baker.*
Sir *Walter Mildmay.*

Chief Baron.

Sir *Edward Sanders.*
Sir *Robert Bell.*
Sir *John Jeffrey.*
Sir *Roger Manwood.*

Undertreaſurer.

Sir *John Baker.*
Sir *Richard Sackfield.*
Sir *Walter Mildmay.*

Chancellor of the Dutchy.	*Maſter of the Wards.*
Sir *Edward Waldgrave.*	Sir *Francis Englefield.*
Sir *Ambroſe Cave.*	Sir *Thomas Parry.*
Sir *Ralph Sadler.*	Lord *Burghley.*

NUMB. XXXVI.

A Catalogue of all the Engliſh *Popiſh Books, writ againſt the Reformation of the Church of* England; *from Queen* Elizabeth'*s firſt Entrance to the Year* 1580. *With the Names of ſuch learned Divines, as anſwered them.*

I. H*Arding* againſt the *Apology* of the *Engliſh* Church. Anſwered by *Jewel.*

II. *Harding*'s Anſwer to *Jewel*'s Chalenge. Anſwered by *Jewel.*

III. *Harding*'s Rejoynder to *Jewel.* Anſwered by *Edward Deering.*

IV. *Cole*'s Quarells againſt Mr. *Jewel.* Anſwered by Mr. *Jewel.*

V. *Raſtell*'s Return of Untruths. Anſwered by Mr. *Jewel.*

VI. *Raſtel* againſt Mr. *Jewel*'s Chalenge. Anſwered by *William Fulk.*

VII. *Dorman* againſt Mr. *Jewel.* Anſwered by Mr. *Nowel.*

VIII. *Dorman*'s Diſproof of Mr. *Nowel*'s Reproof. Anſwered by Mr. *Nowel.*

IX. The Man of *Cheſter*, anſwered by Mr. *Pilkinton*, Biſhop of *Dureſme.*

X. *Sanders* of the Sacrament. In part anſwered by Mr. *Nowel.*

XI. *Fecknam*'s Scruples. Anſwered by Mr. *Horn* Biſhop of *Wincheſter.*

XII. *Fecknam*'s Apology. Anſwered by *William Fulk.*

XIII. *Fecknam*'s Objections againſt Mr. *Gough*'s Sermon. Anſwered by Mr. *Gouge*, and Mr. *Lawrence Thomſon.*

XIV. *Stapleton*'s Counterblaſt. Anſwered by Mr. *Bridges.*

XV. *Marſhal* his Defence of the Croſs. Anſwered by Mr. *Caulſhil.*

XVI. *Fowler*'s Pſalter. Anſwered by Mr. *Sampſon.*

XVII. An infamous Libell or Letter (*incerto Autore*) againſt the Teachers of the Divine Providence and Predeſtination. Anſwered by Mr. *Rober Crowley.*

XVIII. *Allen*'s Defence of Purgatory. Anſwered by *William Fulk.*

XIX. *Heſkin*'s Parliament. Repealed by *William Fulk.*

XX. *Riſhton*'s Chalenge. Anſwered by *William Fulk*, and *Oliver Carter.*

XXI. *Hoſius* of God's expreſs Word, tranſlated into *Engliſh.* Anſwered by *William Fulk.*

XXII. *Sander*'s Rock of the Church. Undermined by *William Fulk.*

XXIII. *Sander*'s Defence of Images. Anſwered by *William Fulk.*

XXIV. *Shacklock*'s Pearl. Anſwered by Mr. *Hartwel.*

XXV. *The Hatchet of Hereſies.* Anſwered by Mr. *Bartlet.*

XXVI. Mr. *Evan*'s. Anſwered by himſelf.

XXVII. A Defence of the private Maſs. Anſwered (by Conjecture) by Mr. *Cooper*, Biſhop of *Lincoln.*

XXVIII. Certain Aſſertions, tending to maintain the Church of *Rome*, to be the true and Catholic Church. Confuted by *John Knewſtub.*

XXIX. *Sander* upon the Lords Supper. Fully anſwered by D. *Fulk.*

XXX. *Briſtow*'s Motives and Demands. Anſwered by D. *Fulk.*

XXXI. *Stapleton*'s Differences, and Fortreſs of the Faith. Anſwered by D. *Fulk.*

XXXII. *Allen*'s Defence of Prieſts Authority to remit Sins; and of the Popiſh Churches Meaning concerning *Indulgences.* Anſwered by Dr. *Fulk.*

XXXIII. *Marſhal*'s Reply to Mr. *Calfhil.* Anſwered by Dr. *Fulk.*

XXXIV. *Frarius* railing Declaration. Anſwered by Dr. *Fulk.*

Theſe Popiſh Treatiſes enſueing are in anſwering.

I. *Stapleton*'s Returns of Untruths. II. *Raſtell*'s Reply. III. *Vaux* his Catechiſme. IV. *Caniſius* his Catechiſm tranſlated.

FINIS.

B L